

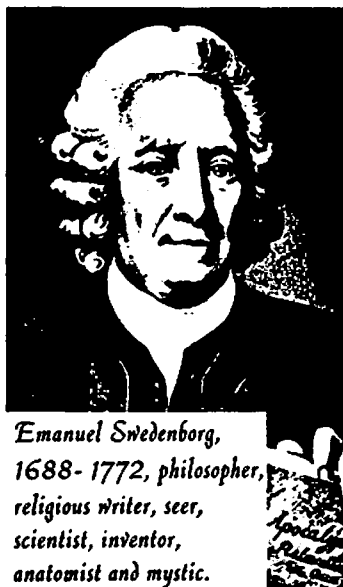
The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
FEBRUARY, 1982



Emerson

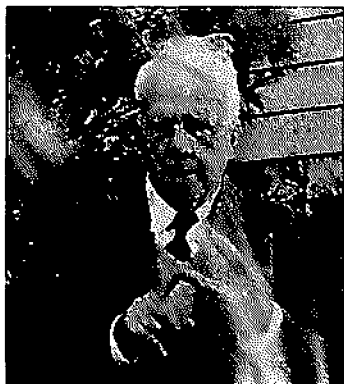
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*Emanuel Swedenborg,
1688- 1772, philosopher,
religious writer, seer,
scientist, inventor,
anatomist and mystic.*

Swedenborg

*The influence of Swedenborg
on Robert Frost and his
poetry.
by Louise Heldring
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Frost



THE PEACE PAGE

In this issue, and in succeeding issues of the *Messenger*, you will find a new feature. Every month one or more pages of the *Messenger* will be devoted specifically to matters relating to the establishment of peace in the world. We'll call it—what else!—the Peace Page.

We feel this is the most critical issue confronting world leaders at the present time, simply because if this problem is not resolved in the next five to ten years, all of our other problems, such as pollution, inflation and poverty, will be solved for us by the destruction of most of the life systems on Planet Earth. These figures of five to ten years are arbitrary—the fact remains that *if present trends continue* there will almost certainly be a major nuclear conflict within the next decade or two and civilization as we know it will come to an end. Life will continue but in quite different forms.

The world's population is an inter-related organism—the Grand Man, if you will—and all organisms can withstand only so much stress and strain before “burn-out” occurs. This breakdown process happens to individuals and it happens to societies. In the past twenty years the number of tensions, flashpoints, around the world has increased dramatically, and this spiritual malaise shows up in every sector of life: with more acts of terrorism and violence, higher rates of mental breakdowns, growing crime statistics, more bankruptcies, the relative ineffectiveness of organized religion. This list could easily be expanded; these are all external manifestations of an inner sickness.

But this is only *one part* of the total picture, and we do need to be aware of it. On the other hand there are great forces for good emerging all around us and we have every confidence that ultimately the Lord's Kingdom of Justice and Love will triumph in His world. But this will not happen by itself, automatically; the building of the Kingdom will require the conscious, sustained efforts, hopes and prayers of many millions of ordinary people. And that is why we plan to focus at least one page in every *Messenger* on some aspect of building a world in which genuine peace and justice prevail.

We can't do very much. Our Church is small; our voice is feeble. But we can do something. We can be informed, dedicated followers of the Lord Jesus Christ *where we are*. We can ally ourselves with others who seek peace. This, after all, is where true peace must begin . . . in the hearts and minds of ordinary people just like ourselves. “Where there is no vision the people perish”.

All literary contributions for the Peace Page will be gratefully received.

P. Z.

POSTAL RATES INCREASE

On January 1, 1982, postal rates for magazines doubled in Canada. Every issue of the *Messenger* costs 30¢ to mail; during 1982 it will cost Convention about \$14.00 to send you the *Messenger*. If you would like to pay all or part of this amount, contributions will be gratefully received either at the Central Office in Newton, or at the *Messenger* office (addresses below). And if you are moving, or if you no longer wish to receive the *Messenger*, it would be a thoughtful act of charity to send us this information as soon as possible.

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The article “Planetary Initiative Aims for ‘The World We Choose’ ” on page 31 is excerpted from *Leading Edge*, published by Interface Press, Box 42247, Los Angeles, CA 90042; \$15 a year. Send stamped, self-addressed business-size envelope for sample issue.

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PROF. BUSH IN REPLY TO MR. EMERSON ON SWEDENBORG

*Arthur L. James
New York, N. Y.*

On December 25, 1845 in Boston, Ralph Waldo Emerson delivered a lecture on "Swedenborg, or The Mystic," as the third in a series entitled "Representative Men." Emerson had high praise for Swedenborg's scientific career, but he did not accept the truths of Swedenborg's religious revelations. He expressed his opposition to Swedenborg's teachings by making a number of objections to Swedenborg's theological writings.

This prompted Professor George Bush to deliver a lecture in the same hall in Boston on January 16, 1846 in reply to Mr. Emerson. George Bush was a professor of Hebrew and an eminent commentator on the Scriptures who converted from the Congregational Church to the New Church.

I would like to review some of Emerson's theological objections and then quote from Professor Bush's rational and forceful reply.

Emerson began by briefly reviewing Swedenborg's early engineering achievements and scientific writings. He was greatly impressed by Swedenborg, the scientist as shown in the following three quotations:

"No one man is perhaps able to judge of the merits of his works on so many subjects."

"A colossal soul, he lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen . . ." ". . . he is not to be measured by whole colleges of ordinary scholars."

"His writings would be a sufficient library to a lonely and athletic student."

Emerson described Swedenborg's "Economy of the Animal Kingdom" as "one of those books which, by the sustained dignity of thinking, is an honor to the human race." "Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive."

Emerson had a high regard for Swedenborg as a teacher of ethics. This is what he said: "by force of intellect, . . . he is the last Father in the church, and is not likely to have a successor. No wonder that his depth of ethical wisdom should give him influence as a teacher. To the withered

traditional church, yielding dry catechisms, he let in nature again, and the worshipper, . . . is surprised to find himself a party to the whole of his religion."

However, Emerson's tone changed abruptly when he described Swedenborg, the theologian. Compare the above quotes with the following:

"This design of exhibiting such correspondences, which, if adequately executed, would be the poem of the world, . . . was narrowed and defeated by the exclusive theologic direction which his inquiries took. His perception of nature is not human and universal, but is mystical and Hebraic."

"His theological bias thus fatally narrowed his interpretation of nature, and the dictionary of symbols is yet to be written."

Here are five specific objections made by Emerson in relation to Swedenborg's theological writings:

First: "there is no such problem for criticism as his theological writings, their merits are so commanding, but such grave deductions must be made. Their immense and sandy diffuseness is like the prairie or the desert . . ." "He is superfluously explanatory, and his feeling of the ignorance of man, strangely exaggerated."

Second: "Swedenborg's system of the world wants central spontaneity; it is dynamic, not vital, and lacks power to generate life. There is no individual in it. The universe is a gigantic crystal, all whose atoms . . . lie in uninterrupted order and with unbroken unity, but cold and still."

Third: "His cardinal position in morals is that evils should be shunned as sins. But he does not know what evil is, or what good is, who thinks any ground remains to be occupied, after saying that evil is to be shunned as evil."

Fourth: ". . . Swedenborg admitted no conversion for evil spirits! But the divine effort is never relaxed; the carrion in the sun will convert itself to grass and flowers; and man, though in brothels or jails or on gibbets, is on his way to all that is good and true."

And fifth: "His revelations destroy their credit by running into detail. If a man says that

the Holy Ghost has informed him that the Last Judgment (or the last of the judgments), took place in 1757; . . . I reply that the Spirit which is holy is reserved, taciturn, and deals in laws. Strictly speaking, Swedenborg's revelation is a confounding of planes, a capital offense in so learned a categorist."

Before hearing Professor Bush's answers to Emerson's five specific objections, let's listen to some of Bush's introductory remarks:

"Swedenborg, or *The Mystic*," it will be recollected, was the (title) of (Emerson's) lecture. We do not feel authorized to say that this was intended by the Lecturer as a term of disparagement. Yet, in the popular vocabulary, *mystic* is so nearly synonymous with *visionary*, and suggests so much more naturally the idea of reverie and dream, than of truth and reason, that we should have welcomed in this connection (a) clear and pertinent distinction. . . ."

"I presume I do no injustice to Mr. Emerson in saying that he does not believe in the fact of a supernatural revelation being made in the Jewish and Christian Scriptures from God to man; . . . How, then, can he be prepared to judge otherwise than disparagingly of the mission of one who makes himself known to the world as a divinely authorized expounder of the inner sense and scope—of the hitherto undeveloped arcana—of a divine revelation? If he thinks little or nothing of the text, how can he think highly of the commentary or of the commentator?"

We now move to Professor Bush's rebuttals of the five objections of Emerson:

First: "A preliminary criticism is made upon what Mr. Emerson terms the 'immense and sandy diffuseness of his style,' resembling it to the arid expanses of the desert. This he says is a feature peculiar to the theological works, and quite unlike to the character of the scientific, which are marked by great terseness and condensation of style . . ." "How is this to be accounted for, except upon the ground of a special overruling in his case, by which he was led to the adoption of a mode of writing on spiritual themes which Infinite Wisdom saw to be the best on the whole for the purpose had in view—the greatest good of the greatest number. Reiteration of the same ideas under different aspects and varieties of phrase is indispensable, especially when the ideas are new."

Second: "But still graver abatement is made from the value of the system on the score of its lacking what the Lecturer terms a 'central spon-

taneity.' " "It is not indeed capable of denial that Swedenborg makes every man, angel, and devil in the universe, momentarily dependent on the Deity for his life. In fact, there is no created life, whether angelic, human, animal or vegetable. Life is not an object of creation. It is perpetual influx from the uncreated . . . source of Life, the . . . Absolute Being. What is created are the receptacles of life. This is the great underlying law of existence. And this law must of course be held responsible for all just consequences that flow from it. One of these consequences undoubtedly is, that the universe cannot by any possibility be detached from its Author and live, . . ." "Still it is a part of this very constitution of being that every human creature should *feel* and *act* as if he had life in himself, notwithstanding his reason is bound to recognize that this feeling is a fallacy . . ." "We *feel* that we are free—we *know* that we are dependent." "The truth is, Mr. Emerson has here broached an objection, which when traced to its last analysis will be found to contain the seedling of all sin . . .—the core of all disobedience—the nucleus of all depravity. Every evil in the universe is to be traced ultimately to the practical denial of the great principle of dependent life."

Third: "Mr. Emerson would object to (Swedenborg's) cardinal doctrine, that evils should be shunned as sins; he thought it more true and beautiful to say that they should be shunned as evils." "A great principle is here involved, and one that strikes at the root of all moral conduct. The truth is, evil is evil because it is sin, and it is sin because it is an infraction of the eternal order of the universe. It derives its character from its contrariety to the divine nature, and if it is really shunned at all it must be under a recognition of its true and essential quality. The essence of evil is the love of self in some of its thousand-fold forms, in opposition to the love of God; . . . and the attempt to shun evil simply as evil, is like the attempt to run away from himself, or to jump over his own shadow in the light of the moon."

"But cannot a man see an evil to be an evil and abstain from it as such? Cannot the inebriate see the evils of intemperance and forsake them as such? Analyze the process of reformation and see what it implies." "Why shall he abandon his cups? Because it degrades, impoverishes, brutifies its victim, and entails wretchedness upon himself and his family. Why shall he shun his vice on this account? Why shall he shrink from debasing himself? Because it is plainly contrary to the end and design of his being. But *why* is it wrong to go counter to the

end of our being? Because that end is the expression of the will of God . . . and to contravene this is *sin*. Here, then, we have the ultimate standard. Here is the fundamental ground of the obligation to shun evil. It is to be shunned not merely for its consequences, but for itself. The mere abstaining from evil as evil, does not necessarily imply any interior repudiation, aversion or abhorrence of the evil in itself; and what moral value does any man attach to a refrainment from evil simply because of the dread of (penalty)?"

Fourth: Emerson objected to the fact that Swedenborg admitted no conversion for evil spirits. According to Emerson, "the divine effort is never relaxed; the carrion in the sun will convert itself to grass and flowers; and man, though in brothels or jails or on gibbets, is on his way to all that is good and true." Bush replied: "If this is so, then all reason is a delusion, and all religion a mockery." "Where is the philosophy that would teach us that death, which is merely laying aside the covering of the material body, has the power of subverting, demolishing, and breaking to pieces the very framework of our nature? And where is the theology which would teach us that God will be any more opposed to sin thousands or millions of years hence than he is now? Is his nature ever to change? One would think he had had a sufficiently long time in the eternity that is past to banish evil from his universe if it were consistent ever to do it. Let a man's unbiassed reason, then, pronounce upon the doctrine of Swedenborg as contrasted with that of (Emerson)."

Fifth: Concerning the Last Judgment. "It becomes simply a question of interpretation—

a question whether the Christian world have rightly construed our Lord's predictions in the 24th and 25th (chapters) of Matthew, of a general judgment at the end of the world, of the whole human race collectively assembled. Swedenborg says not. He affirms that this event was not to occur in the natural, but in the spiritual world, though its effects were to be preeminently manifested in the natural world, and hence all the magnificent results which have occurred in the moral, intellectual, and political world subsequent to the middle of the (18th) century are to be traced to the influence of this stupendous movement in the spiritual world."

"If there is no end of the world, in the popular sense, revealed, there is no judgment at the end of the world; and yet a judgment—a last judgment—is unequivocally announced in the sacred page.

What then is the irresistible inference? Must it not be of course in the spiritual world, and must it not necessarily be of such a nature as Swedenborg has described?"

And finally, Professor George Bush said three sentences which seem to me to eloquently point out the inconsistency of Emerson's evaluation of Emanuel Swedenborg's revelations:

"The laurel which flourishes green upon (Swedenborg's) brow in the Academy, withers the moment he stands within the precincts of the Church. Is this the verdict of impartial justice? In the name of Reason, and Science, and Philosophy, show us the grounds on which Truth ceases to be Truth by the simple enlargement of its sphere."

THE INFLUENCE OF SWEDENBORG ON ROBERT FROST AND HIS POETRY

*Louise Heldring
Philadelphia, Pa.*

(This was not written by a Swedenborgian, but by a lovely and intelligent Catholic teenager. Louise Heldring wrote this as a high school term paper. Her father is a member of our Philadelphia Church.)

Robert Frost is loved the world over. No one can appreciate the secret of his growth without some knowledge of his spiritual background. The secret of his growth was spurred by the beliefs of an amazing theologian, Emanuel Swedenborg, whose genius grew out of the eighteenth century. Some call that century the Age of One-eyed Reasoning, and characterize it as the coldest, most depressing time recorded in human history. An able writer has noted

"how a bitter theology treated man as a despised child of sin and gave the world over to the wrath of God." All useful work seemed vanity and all physical misfortunes were looked upon as punishments. Such was the age out of whose harsh environment the genius of Swedenborg grew.

He was born in Stockholm, Sweden, on January 29, 1688, the second son of his parents. It is said that as a youth Swedenborg had

glimpses of another world, or what is called "second sight." In later life he wrote to a friend: "From my fourth year to my tenth year I was constantly engaged in thought of God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me."

Through these experiences, Swedenborg was permitted by God to see both heaven and hell. God wanted him to be a messenger, giving the world a description of what he saw. Heaven, as he portrays it, is not a mere collection of shining, bright ideas, but a liveable world. The spiritual world is like the natural world, the only difference being that everything of the spiritual world is spiritual, while things of the natural world are natural.

It should never be forgotten that death is not the end of life, but is rather one of life's most important experiences. Swedenborg makes the future life not only conceivable but desirable. It is by fighting the limitations, temptations and failures of the world that we can reach our highest possibilities. That is what Swedenborg called real worship of God, for life should be lived only for God. At death, only our body dies, not our spirit. Our spirit, whether good or evil, enters the spiritual world where we are stripped of all that is untrue. All that is left is the "real you." This real spirit will choose heaven or hell, according to its own true desire.

These are a few of Swedenborg's many beliefs. Two hundred and seventy-five years later they came to lodge in the mind of Robert Frost.

Isabelle Moodie Frost, Robert's mother, introduced the family to the Church of the New Jerusalem. She craved an atmosphere congenial to her gift of second-sight, and happily found it in Swedenborg and the New Church. As soon as Robert was old enough to be interested, his mother combined story-telling with devout moralizing to teach him fundamental religious truths. She later advanced her story-telling to include narratives of heroes, classical myths, and accounts of the battles and leaders of the Civil War.

One story, which took on additional meanings for him, was that of Joan of Arc. Her sensitive ears helped her to listen to the voice of God speaking directly to her. Robert's mother also told miraculous stories about another heroic person who had heard the voice of God, Emanuel Swedenborg. The more he learned about him the more he marveled at the man whom God had chosen to open the doors of heaven and hell.

Robert Frost felt that the natural world was impersonal and unfeeling. He never chose to make any sweeping statements about God, any more than he did about nature or man. On the subject of heaven, he believed that it only gave "glimpses to those not in a position to look too close." He tells the story of how he stared into a crystal well, and how when he almost saw a white stone, or a truth, or whatever it was, a drop of water from a fern fell and shattered the surface.

The Trial by Existence

Robert Frost
(Selected stanzas)

The light of heaven falls whole and white
And is not shattered into dyes,
The light for ever is morning light;
The hills are verdured pasture-wise;
The angel hosts with freshness go,
And seek with laughter what to brave; —
And binding all is the hushed snow
Of the far-distant breaking wave.
And from a cliff-top is proclaimed
The gathering of the souls for birth,
The trial by existence named,
The obscuration upon earth.
And the slant spirits trooping by
In streams and cross — and counter-streams
Can but give ear to that sweet cry
For its suggestion of what dreams!
And the more loitering are turned
To view once more the sacrifice
Of those who for some good discerned
Will gladly give up paradise.
And a white shimmering concourse rolls
Toward the throne to witness there
The speeding of devoted souls
Which God makes his special care.
Nor is there wanting in the press
Some spirit to stand simply forth,
Heroic in its nakedness,
Against the uttermost of earth.
The tale of earth's unhonored things
Sounds nobler there than 'neath the sun,
And the mind whirls and the heart sings,
And a shout greets the daring one.

"Trial By Existence" could be handed to Swedenborg by Robert Frost on a silver platter. Swedenborg himself would never be able to sum up his own spiritual teachings in a more beautiful manner. In it, Frost answered all his questions about how human life really begins. If our souls do come to this earth from heaven, Frost felt that each one must then choose to

come. Heroically and courageously, each must want, and must therefore choose, to be tested by the ordeal of earthly existence.

"Heroic is its nakedness,
Against the uttermost of earth,
The tale of earth's unhonored things
Sounds nobler there than 'neath the sun."

In one line of this poem Frost speaks of "the mystic link to bind and hold spirit to matter till death come." Swedenborg seems to have been a mystic because in his mind he could visualize the spiritual world. I feel that Helen Keller captured the mystic sense in this little passage, which helps me, and maybe others, realize what she, Swedenborg and Frost each saw in their own mystic way:

"If you can enjoy the sun and flowers and music where there is nothing except darkness and silence, you have proved the mystic sense"

Frost was once asked what his philosophy was. He replied, "I was brought up a Sweden-

borgian. I am not one now. But there's a good deal of it that's left in me. I am a mystic." The mystic sense is what Swedenborg is all about; if a believer has captured this sense, he has captured the second-sight, the sight which sees all of paradise. Like so many of his other poems, "Trial by Existence" deals with the spiritual world. Frost plunged so deeply for meaning in all that he believed. His answer? It was "the fear of death." He tells us that he was petrified at the thought of what his real spirit would choose: heaven or hell? I don't think Swedenborg ever feared death, for to him death was always a giant step in his life's experience.

There is much more to say about Swedenborg's influence on Robert Frost, but this term paper is limited to dealing with these two men's shared beliefs in the spiritual world. Although Robert Frost was not a Swedenborgian, I found it suggestive that he died on January 29. Two hundred and seventy-five years earlier, on the very same day of that month, Emanuel Swedenborg was born.

An Ecumenical Event

Cleveland, Ohio — Nov. 5 - 7, 1981

"For by one Spirit we were all baptized into one body . . ."

(1 Corinthians 12:4)

Following the meeting of the Governing Board of the National Council of Churches of Christ in the U.S.A., an Ecumenical Event happened celebrating the 30th anniversary of the NCCUSA. It consisted of morning and evening presentations and late-morning and afternoon seminars of various themes. It was exciting and inspiring.

We were people representing the 32 member communions of the NCC, representatives from non-member churches and organizations and members of the world Christian community. We exchanged ideas, were moved by retelling of personal sorrows and experiences and were entertained and uplifted by a variety of music, dance and theological reflection. We were celebrating the witness of unity and a journey of renewal to strengthen our commitment and our hope. We participated in presentations and seminars which were built around seven words: Commitment, Hope, Faith, Survival, Dignity, Unity and Diversity.

The meetings were held from Thursday, November 5 - 7, 1981. The first evening's presentation included music, dance, worship, a multi-media review of the past 30 years and

interviews with the past presidents and general secretaries.

On that first night, Adolfo Perez Esquivel, a citizen of Argentina and Nobel Peace Laureate in 1980, spoke to us of the sorrows of some South American peoples. He has been honored for his adherence to active non-violence and his work as director of Servicio Pas y Justicia. "For me," he writes, "it was a difficult but real experience to understand the meaning of the gospel and its non-violent power, especially under torture." In his address to us he spoke of his imprisonment by the Argentina government and how in his cell he found that a previous occupant had written in his own blood apparently after torture, "God does not kill". This, he said, moved him to his belief and quest for understanding.

The morning's presentation centered around nuclear disarmament. Max Stackhouse, professor of Religion at Andover Newton Theological School, delivered the keynote message, "Toward a Renewal of a Public Covenant". There was a short play, "Last Rites", about a married couple sitting in a Howard Johnson's with five minutes to "kill"

before the bomb drops and annihilates them, their children and their world. Could they have stopped this holocaust by not only speaking out but also taking action against nuclear armament?

Setsuko Thurlow, a survivor of Hiroshima, recalled the day the holocaust fell on her city. She said that when she awoke after the bomb had dropped she knew she was going to die because she could not move under the debris. When she awoke a second time she felt a hand moving the debris above her. When she saw light, she moved towards it. When she reached the light she saw a scene worse than any in Dante's *Inferno*. The heat had charred the bodies black and some had exploded from the intensity of the heat. Melting bodies. She said that the lucky ones were those at the center of the explosion who had evaporated instantly. This was where her family would have been. That night the survivors on the hillside overlooking the city vowed to witness this horror and to speak out so that it would never happen again.

With nuclear arms stockpiled on both sides, how safe do we really feel? This is the question Elizabeth Bettenhauser, Associate Professor of Christian Ethics and Theology at Boston University, asked in "What Does Faithfulness Require". She related a recent study of children in the Boston area who have had nightmares about the bomb dropping. When she was a child, she said that she had had nightmares about the bomb. After one such nightmare, she had gone to the church basement because

she knew she would be safe there. Children grow up and drop some of their childish notions! As adults who may still have dreams about bombs, where do we go to feel safe?

On Saturday morning Archbishop Kyrill (Gundyaev), who is rector of the Leningrad Theological Seminary and Academy, and who is active in the World Council of Churches presented an icon to the outgoing president William Howard and general secretary Claire Randall. This represents the peace which we all seek and that our two groups, the NCCCUSA and the Soviet Council, share.

A major part of the Event were the seminars on topics ranging from "A Woman's Spiritual Journey" (which I attended) to "The Financial Future of Churches and Ecumenical Structures", "Human Right" to "Media: How Do You Choose News and Infuse Views". Each person that I talked to found their seminars stimulating and useful. The only complaint I heard and felt was that they were not long enough and that it was hard to decide which ones to choose.

The purpose of this Ecumenical Event was to celebrate the three decades of ecumenical commitment and hope which have passed and to rededicate ourselves to the future. For some it meant a rekindling of a flame which needed fueling and to others it meant a beginning. It was enlightening spiritually and lighted a path we are now obliged to walk.

Valerie Brugler
Pittsburgh, PA.

WILLIAM BLAKE: POET, ARTIST, MYSTIC

by Bess Foster Smith (94)
Weiser, Idaho

"Can we see God?" asked little four-year-old William Blake of his father.

It is a wise father who knows how to answer that question, but William's father, though only a poor hosier, was a wise man. He took his child on his knee and said, "Yes, my child, we *can* see God. He is in the light and warmth of sunshine. He is in all things within us and outside of us. He is everywhere."

The elder Blake was a follower of that great Swedish scientist and mystic, Emanuel Swedenborg, who, before the discovery of the atom by scientific research, learned by illumination that there is "a world in a grain of sand, and a heaven in a wild flower," and that infinity can be held in the palm of one's hand, just as William Blake later wrote in a poem.

So it is little wonder that the angel-child had a vision of God that very night which influenced his whole life. He expressed it this way:

The angel that presided at my birth
Said, "Little Creature, formed of joy and mirth,
Go, love, without the help of anything on earth."
And so he did.

William Blake (1758-1824), studied art at the Royal Academy of London and became an engraver of fine books. He was also a poet and artist. This was a time of great political, economic and religious controversy in England and rebellion in the colonies of America, but Blake took no part in these things. They did not touch him, for he lived in a stratisphere of visions so much of the time that the spirit world became more real to him than the world of the senses. He was in a dream and hardly ever woke up, or perhaps it is we who are in a dream, and Blake who was awake!

Either way, he was usually happy and carefree, uninhibited by conventional codes. He married a good,
(Cont'd on page 39)

THE PEACE PAGE

ANTI-NUCLEAR FORCES GAIN STRENGTH IN U.S.

Spurred by fear that nuclear war somehow has become an acceptable option in Washington, an anti-nuclear movement is developing grassroots strength across the U.S. With arms talks now under way in Geneva, activists are gearing up for a spring offensive of quiet persuasion.

Unlike recent mass European demonstrations protesting deployment of U.S. missiles in other countries, the American disarmament drive is focusing on a freeze in atomic weapons production.

Already the movement has scored some victories:

—A Roman Catholic archbishop, Raymond Hunthausen of Seattle, Wash., advocates tax withholding, advising Christians that they should refuse to pay half their federal taxes "to the nuclear idol."

—Physicians attend seminars on "the ultimate epidemic;" 5,000 have participated in Toronto, New York, Boston, Chicago, San Francisco, Seattle, Los Angeles, and Albuquerque, N.M. "We're saying the threat of nuclear war is the biggest medical problem facing the world today," says Abram Claude of Physicians for Social Responsibility.

—Even the staid Journal of the American Medical Association carried a plea that the world's doctors "join our scientific colleagues who have insistently, with an increasing sense of despair and urgency, attempted to alert humanity" to the dangers of nuclear war.

A disarmament movement has long existed in the United States and in Europe, but it gained impetus when the Reagan administration laid plans to increase the U.S. nuclear arsenal and openly discussed the possibility of limited nuclear war.

President Reagan alarmed many on both sides of the Atlantic by saying last September that a limited nuclear war in Europe need not escalate into a superpower showdown. Meanwhile, he has been pushing for deployment of the new MX missile system, building 100 B1 bombers and developing a new Tident

nuclear submarine as well as a submarine-launched cruise missile.

Eric Van Loon, director of the Union of Concerned Scientists, says that "without any question," statements by various administration members about the use of nuclear weapons has sparked disarmament sentiment.

"When you have the president saying we could have a limited nuclear war and the secretary of state saying we might have a demonstration nuclear explosion—that sends a message to the people that the firm line between conventional and nuclear weapons which has been emphasized by every president since Eisenhower appears to be blurring," he said.

The disarmament activists aren't the kids in U.S. Army field jackets who marched against the war in Vietnam. The kids are back, but so are people who stood on the sidelines in the '60s and '70s. Many of them wear professorial tweeds, doctor's whites, clerical collars.

Some observers, recalling how the ban-the-bomb drive of the 1960s faded away after the test ban treaty was signed, believe an aroused public opinion cannot be sustained on so abstract an issue as nuclear disarmament.

Moreover, leaders of the movement know they are vulnerable to being called naive or dupes of the Soviet Union. They acknowledge they can bring pressure only on the American side of the nuclear duet.

They argue that a democracy must make the first move and they are crafting their tactics to focus on Moscow too.

K-W Record

* * * *

There is no way in which a country can satisfy the craving for absolute security—but it can easily bankrupt itself, morally and economically, in attempting to reach that illusory goal through arms alone. The Military Establishment, not productive of itself, necessarily must feed on the energy, productivity, and brainpower of the country, and if it takes too much, our total strength declines.

President Dwight D. Eisenhower, 1959

USES A Method of Personal Development

by Dr. Wilson Van Dusen

(The following article is a preview of the booklet "Uses" by Wilson Van Dusen.)

Swedenborg's writings were meant to be used, not simply read and learned. The concrete, simple, here-and-now aspect of the spiritual is in performing what Swedenborg called *Uses*. The idea is so simple it is a little hard to grasp at first. Suppose I am alone in my room. I'm meditating and communing with God. But there are things to be done. Soon the children will be coming home and a meal must be prepared. Do I have to break my peaceful meditation to go to work? Or could I continue while cleaning vegetables, heating water on the stove and setting the table? I could continue, and these simple acts then become expression of my spirit. This is the essence of Swedenborg's method of uses. While reflecting setting the table I am suddenly aware of the primal importance of the gathering of the family and especially of its spirit. This is the inside of the method. Outwardly I do something, and suddenly, out-of-the-blue, I am instructed. With consistent practice one finds this is a very powerful method of personal development.

What is the qualitative difference between doing things and performing uses? Most of the time we do things just to get them done, to rush by them. In uses I do the same thing but as though this is precisely my expression and the doing is a communicating with God. It makes an immense difference in the quality and meaning of one's acts consequently a great difference in what one learns.

Uses are golden threads that wind through Swedenborg's works. If one asks most people, they see uses mostly as related to charity and good and they would see themselves performing uses rarely. Yet, if one sets down all of Swedenborg's different examples of uses, the idea potentially applies to every human act. Besides charity he mentions doing business and making a profit, taking care of one's self, enjoying recreation, etc. He is really talking about an inner spiritual or reflective attitude that can be practised anytime, anywhere, in any act. It is the difference between simply doing something and doing it as a real expression of one's self. A friend comes up to chat with me. Instead of just chatting I'll make a real effort to grasp my friend's concerns. The world could use a good deal more of this.

There are endless discoveries to be made in the practice of uses. The one in use tends to forget self and open out into the environment. The respectful attitude towards what needs doing leads to learning. Even if one does things wrong, one sees it, learns and improves. The person is open to discovery. The practice of uses leads directly to craftsmanship. The stone cutter in uses is trained by the stone. The builders of cathedrals, for instance, must have been in uses rather than just workers putting in their hours. Their devotion shows centuries later.

Another major area of discovery is that one's own faults are illuminated. The stone cutter in a dialogue with stone learns not only of stone, but also of his faults and propensities. Often perfecting a new skill and learning of one's own faults are intertwined. How can a businessman make money and practice uses? Easily. His fundamental task is to provide a needed service or no one comes to buy. The setting of price for his goods is a delicate balancing between his needs and the customers'. The higher the quality of service, the more likely the customer will return. Those who naively ask him to selflessly operate without a profit would also be surprised to find he soon went out of business and was no longer of service.

One can also practice uses while taking care of one's self. In this case you treat yourself almost like a needy stranger about whom you have much to learn. Uses towards one's self is perhaps the most mysterious and challenging of all the areas of use, for ultimately it involves discovering and putting into expression the love of one's life.

We tend to rate uses in an outward way. It appears the statesman is in greater uses than the street sweeper. This is not so in the real practice of uses. The issue is in the inner quality of their acts. Each can practice as well and as significantly as the other. To my mind the street sweeper has the advantage. The statesman is more likely caught up in ego trips and endless pressures and distractions. In the simpler acts it is easier to experience the depths in uses which are the form and substance of heaven.

The practice of uses has advantages over any other spiritual practice. It can be done by anyone, anytime, anywhere, in any station of life. It has a wonderful concreteness about it

beyond talk, supposition and fancy. It is a natural way for perfecting a skill. Internally it gives immediate lessons in relation to what needs to be learned. It cuts through the wordiness of most spiritual methods. It is as suited for the verbal and intelligent as for the wordless. It is religion below the level of words, in pure acts. It is simple. The floor needs sweeping? Fine. Begin there. Heaven watches.

There are a number of spiritual approaches to personal and spiritual development in the writings. It amazes me that these have not been tried, elaborated on and shared long ago. The writings themselves were meant to be used; and until used, I don't believe they are really understood. Of all the methods contained in the writings, the practice of use is by far the most fundamental and powerful. Through it heaven can be seen, the Kingdom of Uses.

from the Swedenborg Foundation *Logos*

IN A DROP OF WATER

I saw the sun in all its glory,
And God in all his creative majesty.
I saw it all in a tiny drop of water
Tipping off a delicate twig
Of autumn colored cutleaf maple,
Making its last bid for glory
Before it silently waits for spring
To bring it new life again.
I saw in the droplet God's Love and care
For, just imagine, He can take the sun,
One million miles in its diameter,
Condensing its light and splitting
Its rainbow colors, shimmering and flickering
Into that minute droplet!
How can I doubt His caring?
How can I question His love?

David Powell Johnson
Bellevue, Washington

Planetary Initiative Aims For 'The World We Choose'

Hundreds of social-change organizations are collaborating to form "The Planetary Initiative for the World We Choose," an international, informal education program designed to increase cooperation in existing groups and to mobilize currently uninvolved people to "rethink the future and take it into our own hands."

The initiative will be formally announced in January, 1982.

"The earth is already functioning as a small world community," said Donald Keys, president of Planetary Citizens, a New York organization spearheading the coalition, "but we're not psychologically integrated with this reality.

"A lot of people are feeling a kind of fearful hope," he told *Leading Edge Bulletin*. "We need more bodies up front, so those who share this hope don't feel alone."

The organizers anticipate a strongly grass-roots approach, using local groups to create community enthusiasm for the idea that individuals can help envision "the world we choose" rather than wait powerlessly for others

to determine their future.

Appropriate education for a global society, Keys said, requires a perceptual shift whose focus is "the human family" and a realization of interdependence, yet a paradoxical need to be more self-reliant.

"Education, in its myriad and often surprising forms, occurs when we allow ourselves the awareness of change, and the courage to change in each moment," said the founders of Planetary Initiative.

Leaders of 75 organizations from many countries attended the organizing meeting in New York last January. The invitation was issued by the directors of Planetary Citizens, the Association for Humanistic Psychology, the Club of Rome, Global Education Associates and the United Nations Association of New South Wales. The aim of that meeting was to "involve people where they are and where they live."

Because of the convergence of global problems (food distribution, resource management, the arms race, poverty, technology), the organizers suggested that responsibility for

change is beyond the scope of any single nation. Unprecedented cooperation is called for. Individuals, they said, need to get past specific disagreements to agree that they want a humane and peaceful world.

A two-year program of activities will launch the education and social process of "future choosing." This organic process itself may serve as a prototype for social action.

Planetary Initiative has several immediate objectives:

- To form an international coalition of groups.
- To encourage new and existing groups to carry out constructive community programs.
- To report on these local efforts to national and international meetings, especially the United Nations.
- To facilitate networks.

Individuals and organizations may become involved through affiliating with coalitions or organizing local discussion groups about issues of worldwide urgency.

Among the participants in last winter's meeting were public interest groups, futurists, community service organizations, self-help groups, religious groups and organizations promoting peace.

The Planetary Initiative already is being launched by groups in Montreal, Seattle, San Francisco, Los Angeles and Dallas. Activities also are under way in New Zealand, South Africa, Argentina and Brazil. Keys hopes to link up networks in Asia and Africa.

The work will be aimed toward two events in 1983: a "planetary congress" and a meeting of leaders ("planetary elders") in conjunction with the U.N. Economic and Social Council.

The planetary congress, Keys said, "will be a chance to make a collective, visible statement of the kind of world we want."

At present the effort is being funded by membership donations to Planetary Citizens, secretariat of the initiative. An organizing manual for the project (\$2.50) is available as an aid for those wanting to start the process in their communities. Those interested in creating educational materials and multi-media presentations are invited to join the effort.

Information: Planetary Citizens, 777 United Nations Plaza, New York City 10017, (212) 490-2766.

—Leading Edge Bulletin

From the Board of Missions

by Eric J. Zacharias

The Board of Missions sees as one of its primary uses the opportunity to demonstrate the beauty and promise of our Swedenborgian teachings. This demands more than simply telling others about them—more than placing a leaflet in another's hand. This asks significant involvement.

Our church in Portland, Maine has been under the care and shepherding of the Rev. Michael Salvetti for a number of years. It is with the above stated purpose in mind that the Board of Missions together with the Augmentation Fund Committee is now financing a new effort in Portland. The Rev. Susan Turley-Moore began her ministry here last September. With her permission, I have summarized a December report to the Board of Missions for publication in the *Messenger*.

During the cold winter months worship services are being held on the first and third Sunday of each month. Special music for these services is being provided by Ken Turley, a guitarist, and Linda Hillburn, a flutist.

The Rev. Ronald Brugler, who serves Convention's Board of Education, visited the Portland church in the fall to help start a Sunday School program and also to initiate plans for a Vacation Bible School in the summer of 1982. Members of the church are contributing a variety of materials to be used in the teaching programs.

As part of the Christmas festivities, the Portland membership contributed food for the St. Vincent De Paul's kitchen in its service to the needy in the area.

It is evident that local members are becoming more active as the church program develops. Mr. and Mrs. Gass have had a professionally made sign installed identifying the church and its services. Mr. Pat Chushman has accepted an appointment as chairman of the Building and Grounds Committee. New officers have been elected.

In her interest to serve the larger community, Rev. Turley-Moore has joined a group of editors of the Portland Women's Newsletter. For publication in this, she has submitted materials providing information related to our Sunday School, Worship Services, etc. She has also aligned herself with the remnant of the Interfaith Clergy Council of Portland, with the

Women's Clergy group, and with the Ingraham Volunteer Inc., as a referral for counseling. Materials have been provided for three area newspapers informing readers of the services available at the New Church in Portland.

Rev. Turley-Moore was one of our representatives at the National Council of Churches Governing Board meetings this past fall in Cleveland, Ohio. In January, she will be guest speaker at the Swedenborg Library in Boston.

In her report, Rev. Turley-Moore writes, "I am feeling satisfied and optimistic about the Portland church life . . . I see the prognosis exciting."

Report from the Board of Education

*Marion Kirven
Boston, Mass.*

The Board of Education met at the Swedenborg School of Religion Oct. 23 - 25, 1981. Some of the items of information and discussion are the following:

The new game, requested by the League and created under the auspices of the Board, called the Swedenborgian Connections Game, is completed and ready to go on sale. The Swedenborgian Connections Game is a board game similar to Monopoly. Playing pieces are moved along a path according to a throw of the die and the things that happen to a player, along the path, are church related activities such as: "You have been elected to the Board of Missions. Look up the Board's report to Convention and find out who is serving in Japan." The game is about the structure and functioning of our General Convention and its affiliated bodies. A copy of the *Convention Journal* is included with the game, so a player may obtain correct information while playing. Send purchase orders to the Rev. Ronald Brugler.

The American New Church League would like to have more members attending our annual Convention. In July 1982 the League is planning a retreat on the Santa Cruz property after Convention. The Board learned that two new chapters of the League have been formed, one chapter in Urbana, Ohio and the second in Edmonton, Alberta.

Some people from SNAP (Swedenborgian New Age Pioneers) attended the Rainbow Festival in Tacoma, Washington last summer and backpacked in some of Swedenborg's writings and distributed them there. Next year

they would like to be able to offer film showings or a workshop at the Rainbow Festival.

Ronald Brugler reported that his work for Convention is increasing. He has subscribed to MCI phone service to allow him to do more work by long distance phone calls. Ron also reported on the advent of Cable TV in his area. It is providing "public access" channels which allow groups to put on programs. The Board discussed ways we might develop TV programs to offer our teachings to the TV public. We need more ideas.

The Rev. F. Gardiner Perry reported that the Michigan Association is planning a Camp Counselors' Training Workshop at Almont, May 21 - 23, 1982. They would like experienced camp counselors, as well as inexperienced people, to attend from all of Convention's camps. They would like counselors to get together and share their knowledge and experiences. They are recognizing the important role camp experience plays in the life and growth of the New Church. The Michigan Association will pay some expenses and provide food. If there are camp counselors who would attend if they had some financial help, write to the Board of Education, Central Office, 48 Sargent St., Newton, MA 02158. We are looking for funding.

A high point in this Board meeting was a presentation by Peter Collins and Paul Maring, members of the Church of the Open Word in St. Louis, and principals of New Jerusalem Productions, Inc. They described and demonstrated some of the professional competencies available from their organization and explained in some detail a process of strategic planning. They offered the talents of NJP, Inc. to Convention. The presentation stimulated wide ranging discussion. It suggested ways of breaking out of circles of frustration experienced in the past and of developing new programs for the '80s, which at least one voice described as "providential." The Board is interested in their proposals, and recommends further consideration by General Council. Their expertise in designing such things as letterheads, yellow-page ads and local PR literature may be of interest to local churches. For further information contact: New Jerusalem Productions, P.O. Box 8816, St. Louis, MO. 63102.

Remember the Network Party at Convention where we wrote suggestions on colored paper fish? The suggestions were ways the Board could help societies and individuals. The system is starting to work: The California Association

produced 22 more ideas after Convention. The Southern Area of the Mass. Association requested help with their 1982 Lenten program. The Mid-Atlantic Assoc, requests a children's program for a retreat. Several groups are seeking one day workshops. There are requests for "Handwork" to go with the *Dole Notes*. Louise Woofenden is interested in this handwork and should be contacted for further information.

WHAT'S GOING ON IN CONVENTION?

A recent bulletin from Bridgewater, Mass. indicates that a new wheel chair ramp has been installed on the Bedford Street side door of the church. This is the only church in Bridgewater (and probably in Convention) that has a ramp. *Page Conant* was instrumental in overseeing this project.

And a letter from *Doris Tafel* of Philadelphia describes how twenty-one women and one man (*Bob Tafel*) attended the Fortieth Birthday celebration of the Christian Women United in New York City in December. "It was quite an event and the Church of the New Jerusalem (Swedenborgian) was listed on the program. There were between 1500 and 2000 people in that absolutely mammoth cathedral . . . the music was superb . . . I was delighted to represent our Church."

Late last fall the Church of the Good Shepherd in Kitchener sent a contribution to *David Samuel* in Madras, India, to support his New Church efforts in that part of the world. In response we received a charming Indian calendar and Christmas letter from Mr. Samuel: "We plan to celebrate our annual Christmas festival on behalf of the Swedenborg Social Welfare Centre activities on the glorious birthday of the great philosopher, Emanuel Swedenborg, on January 29th, 1982, when we intend free distribution of clothing for the deserving folk among the aged and poor; also sweets for the children—as usual."

And we have received word that another gift has been given to Urbana College through the McCormick Challenge Fund by *Delmar Anderson* of Livonia, Michigan. All reports indicate that the College is having a strong Winter term, and the prospects look encouraging for the Spring quarter.

The last issue of the Western Canada Conference magazine notes that in 1982 the W.C.C. is celebrating its 75th anniversary. The

first Conference in Western Canada was held in Herbert, Sask., and it is hoped that this summer's Conference will meet somewhere in Saskatchewan. The mid-winter meeting of the W.C.C. Executive will be held in Calgary, Alberta on Saturday, February 13th, 1982.

We look forward to a few innovations at this year's Convention on the Irvine campus of the U. of California, just south of Los Angeles.

1) Societies are again urged to bring a banner symbolizing the local group to Convention.

2) A sign-up sheet will be posted near the main desk for individuals and groups to sign, indicating that they would like to share a concern, or tell a story, or voice a complaint, or start a new project . . . and they will have the undivided attention of the entire Convention assembly for up to ten minutes. So, start thinking!

3) Business sessions have been reduced to a bare minimum this year. There will be more time for fellowship, interaction, discussion and study . . . more of a Retreat atmosphere. And music will play a larger role than in former years. So it should be a grand Convention in the lovely state of California.

LOOKING AHEAD TO CONVENTION '82

The Convention Planning Committee had an exciting two-day meeting at SSR, Dec. 4th and 5th, at which we planned the program for Convention '82 to be held on the University of California campus in Irvine, California.

The theme is "Swedenborgians Living the Life"—and the program will reflect that theme. We, of course, had to schedule several hours for business sessions, but the rest of the time has been geared toward participation by everyone, with the aim of integration of the many different groups of people who will be there.

In the evenings, we have scheduled Community Gatherings, which will include singing, New Games, individual recognition, and the showcasing of some of Convention's talented musicians, among other things. And since we want these events to be for the whole family, I am pleased to report that the committee decided it would be inappropriate to serve alcohol, thus setting a good example for the younger people as well.

Primary Groups will be another development of the theme. Individuals in similar life situations (business people, parents, singles,

laborers, those in the helping professions, retirees, people in career transition, etc.) will meet in small groups to discuss the problems and rewards of their particular lifestyle, and what effect being a Swedenborgian has on it.

We're also looking forward to SSR graduation as well as ordinations at the beautiful Wayfarers' Chapel. Plus, for the traditional Saturday outing, a trip to one of southern California's beaches is planned . . . so don't forget your swimsuit and beachball!

All in all, I'm excited about having served on this committee, and the results of our efforts add up to a pretty exciting program. A special thanks to the other committee members. And I hope to see lots of Swedenborgians "Living the Life" in California next summer!

Trevor George Woofenden
Huntingdon Valley, PA

Van Dusen Books Reprinted

Two colorfully designed reprints of *The Presence of Other Worlds* and *The Natural Depth In Man* by noted clinical psychologist Dr. Wilson Van Dusen, paperback, \$2.50 each, (Presence—240 pages; Natural—197 pages) are now available.

The Natural Depth In Man is a searcher's guide for exploring the secret places of our inner worlds. As a clinical psychologist, Dr. Van Dusen pieces together clues drawn from his own personal experience, his work with mental patients, and his study of Eastern and Western philosophy, to guide us through the secret spaces of the inner world. "If one were locked up in an ancient castle . . . full of artifacts," he states, "one would spend much time exploring . . . We are locked up in such a mind-castle, yet we have explored little . . . little more than a sitting room in the east wing and assume this is the whole."

In his book *The Presence of Other Worlds*, Dr. Van Dusen presents a biographical study of Emanuel Swedenborg, noted 18th Century inventor, scientist, philosopher, theologian, and mystic, within his own focus as a clinical psychologist. Noted psychologist Carl Rogers finds it "an account of a scientific genius . . . who having mastered all that science knew of the external world, went on to a daring, often frightening, exploration of the inner world. Van Dusen, having traveled some of the same distance himself, presents Swedenborg

sympathetically in the man's own terms. An excitingly thought-provoking book which will appeal especially . . . to those persons who are not afraid of the inner psychic world."

Swedenborg Foundation
139 E. 23rd St.
New York, N.Y. 10010

NEW BOOKS

The Swedenborg Library in Boston proudly presents a list of new publications. Among them are: *Swedenborg and 20th Century Thought* by William Ross Woofenden, published by The Swedenborg Lending Library and Enquiry Centre. "This 80 page booklet contains the five major University lectures Dr. Woofenden gave during his 1979 and 1980 visits to Australia. Titles are: 'Some Thoughts on Swedenborg's Impact on Educational Theories and Practices'; 'Emanuel Swedenborg, Baconian Scientist and Seer'; 'Does Man Control Science, or Does Science Control Man?'; 'Swedenborg: The man and his words'; 'Some thought affinities between Immanuel Kant (1724 - 1804) and Emmanuel Swedenborg (1688 - 1772)'. Priced \$3 plus postage."

A new book by Gwynne Dresser Mack is being published jointly by the Connecticut Association and the Massachusetts New Church. It is now ready for distribution. Entitled *The Story Which Has No End*, it is a compilation of the author's articles and editorials written for "The Messenger" during the past forty years. The price is \$2.90 plus postage. *The Story Which Has No End* might be called a postscript to the author's previous book *Talking With God*.

There is a new book by Brian Kingslake, *Swedenborg Explores the Spiritual Dimension*, which is 176 pages long and costs \$6.00 in paperback.

A reprint of Paul Zacharias' 75 page *Celebrate Life* is now available for \$2.70.

The Swedenborg Epic by Cyriel Odhner Sigstedt (The Swedenborg Society, 520 pages, cloth, \$10.75 postage included) is finally back in print after a long absence.

Mrs. Sigstedt's work is one of the most objective and complete of all the books about Swedenborg. Long considered one of the best biographies . . . it is a thorough and informative work.

A Child's Ten Commandments To Parents

1. My hands are small; please don't expect perfection whenever I make a bed, draw a picture, or throw a ball. My legs are short; please slow down so that I can keep up with you.
2. My eyes have not seen the world as yours have; please let me explore safely; don't restrict me unnecessarily.
3. Housework will always be there. I'm only little for such a short time—please take time to explain things to me about this wonderful world, and do so willingly.
4. My feelings are tender; please be sensitive to my needs; don't nag me all day long. (You wouldn't want to be nagged for your inquisitiveness.) Treat me as you would like to be treated.
5. I am a special gift from God; please treasure me as God intended you to do, holding me accountable for my actions, giving me guidelines to live by, and disciplining me in a loving manner.
6. I need your encouragement to grow. Please go easy on the criticism; remember, you can criticize the things I do without criticizing me.
7. Please give me the freedom to make decisions concerning myself. Permit me to fail, so that I can learn from my mistakes. Then someday I'll be prepared to make the kind of decisions life requires of me.
8. Please don't do things over for me. Somehow that makes me feel that my efforts didn't quite measure up to your expectations. I know it's hard, but please don't try to compare me with my brother or my sister.
9. Please don't be afraid to leave for a week-end together. Kids need vacations from parents, just as parents need vacations from kids. Besides, it's a great way to show us kids that your marriage is very special.
10. Please take me to Sunday school and church regularly, setting a good example for me to follow. I enjoy learning more about God.

From "Parenthood Without Hassles"
by Dr. Kevin Leman

... and then along comes SUNDAY

It's your day; a gift to you, to use as you will. When you're tired and discouraged from the daily rush—busy traffic, crowded stores, a competitive world and tension inside yourself—along comes Sunday. You can slow down, relax, become refreshed.

New strength can creep in through private meditation, listening to music, reading . . . sharing in a worship service at church, or just resting.

Your fathers and mothers, putting aside work and other activities, can find time to communicate with your children. You young adults can take time to understand what parents are all about . . . and to share with them something that's important to you.

This can be a day when you get together with friends or family who are also "off work." Time to renew relationships; to become more receptive to others. You may visit someone who's sick; carry good cheer to a lonely person; go for a walk with a good friend.

It's for you to decide. Because Sunday is your gift. A gift from God, to you.

Lord's Day Alliance Magazine

CONVENTION CALENDAR

Feb. 18 - 20	College Trustees, Urbana, Ohio
March 18 - 19	Comm. Adm. to Min., Newton, Mass.
March 18 - 20	S.S.R. Bd. of Managers, Newton, Mass.
April 15 - 17	Dept. of Publication, Kitchener, Ont.
April 22 - 24	Chapel Board, Palos Verdes, Cal.
April 28 - 30	East Peer Sup., Newton, Mass.
May 14 - 16	Illinois Ass'n., Chicago, Ill.
May 20 - 22	College Trustees, Urbana, Ohio
June 30 - July 4	Convention '82 Los Angeles, Calif.

Opportunities for Continuing Education MENTAL HEALTH TRAINING FOR MINISTERS

Saint Elizabeths Hospital, National Institute of Mental Health, offers ACPE accredited full-time chaplain internship and residency training programs with stipend beginning June 2, 1982. Resources for training include interdisciplinary programs available through the Hospital's Overholser Division of Training, as well as community mental health activities in the city of Washington, D.C.

Internship and residency programs prepare pastors for more effective pastoral work and pastoral counseling in a parish, for ministry as institutional chaplains, or for pastoral work in community mental health centers. Stipends are projected to begin at \$12,054 per year. In addition, there is an 11-week summer program for pastors and seminarians preparing for ordination and involves learning experiences in both the hospital and community settings. This full-time summer program also begins on June 2, 1982. If the budget permits a stipend projected at about \$770 per month may be offered.

For further information and application forms, write to the Protestant Chaplains Office, Saint Elizabeths Hospital, Washington, D.C. 20032. Applications must be made by February 15, 1982.

WE GET LETTERS

PEACE ACADEMY PROPOSED

Dear Paul:

In the event others of our church family are as unaware as I was of the study and proposal that is before the U.S. President and Congress, I am prompted to write of it.

Too often I deplore the volume of solicitations I receive in the mail. However, had it not been for this particular mail appeal enlisting support to spread the word to the public and to build constituency to generate legislative action for the establishment of a NATIONAL PEACE ACADEMY, I would not have known of the proposal. To the best of my knowledge there has been little, if any, media publicity regarding the study and proposal. It appears that it is not sensational enough for the media. Sabre rattling is.

In 1978 Congress created a Commission for the study for a National Academy of Peace. The

(Cont'd on pg. 39)

FROM CHURCH RECORDS

BAPTISMS

ZACHARIAS, COLBERT—Jana Leigh, daughter of Ames and Penny Zacharias, and Morgan Ann, daughter of Clark and Becky Colbert, were baptized into the Christian faith in Pretty Prairie, Kansas on Dec. 20, 1981, the Rev. Eric Zacharias officiating. These lovely girls are granddaughters of Eric and Betty Zacharias.

TWEEDIE—Keith Philip, son of Catherine and Alan Tweedie, was baptized into the Christian faith in the Fryeburg New Church on November 29, 1981, the Rev. David Rienstra officiating.

WEDDING

CUTHBERTSON—MALCOLM—Ronald Cuthbertson and Adele Malcolm were married in the Church of the Good Shepherd, Kitchener, on Dec. 28, 1981, the Rev. Paul Zacharias officiating.

DEATHS

DOUGLAS—Geneva (Unruh) Douglas, a member of the Pawnee Rock, KS Society, and a sister to the Rev. Galen Unruh, died in San Luis Obispo, CA on Nov. 26, 1981.

LIBBY—Melody E. Libby, 15, daughter of Bruce and Thelma Libby of Fryeburg, Maine, died on November 24, 1981. The resurrection service was conducted by the Rev. David Rienstra.

MUCKA—John Mucka, 65, an active member of the Pittsburgh New Church, died on January 1, 1982. The resurrection service was held on January 4, the Rev. Ron Brugler officiating.

VROOMAN—Egmont Vrooman, 64, died on Dec. 5, 1981 in Johnstown, Colorado. Funeral services were conducted by Bishop Louis King of Bryn Athyn, Pa., on Dec. 9 in Denver. Survived by his wife, Juanda, four daughters, brother Scott and two sisters, Alice Memmott, Wilmette, Ill., and Julia Anger, Dayton, Ohio.

Egmont, the son of the late Rev. and Mrs. Hiram Vrooman, had a great love for the New Church and built a Community Swedenborgian Church in Colorado Springs in the sixties, which has since been sold.

Rev. Brian Kingslake dedicated his popular book *For Heaven's Sake* to Egmont Vrooman, who suggested it in the first place and by a generous grant made its publication possible.

THE UPPER ROOM

TWO GREAT PRINCIPLES

*by Leon C. Le Van
St. Petersburg, Fla.*

There are Two Great Principles that strive for mastery in the human mind. One of those principles the Bible calls "Assyria." The other it calls "Jerusalem." As soon as we discover that those two Scriptural nations stand for spiritual states in our own lives, the conflict between "Assyria" and "Jerusalem" begins to assume present and immediate meaning. There is a "Jerusalem" (Scripturally speaking) in you and me, as there is an "Assyrian army" in everyone's mind.

The "army of Assyria" comes to the "gates of Jerusalem" and tries to subject us to its urgings and threats. In the doctrines of the New Jerusalem those two Scriptural antagonists are given more scientific names than we find in the Bible; but they are the same ancient enemies of the Biblical narrative. "Assyria" is called the Great Negative Principle. "Jerusalem" the Great Affirmative.

The whole state of your spiritual life is determined by the control of the Great Negative or Great Affirmative Principle in you. "Assyrian armies" sweep across the "holy land" of your spirit; or your "Jerusalem defenders" withstand the invaders and send them back to their confines. The strife between "Assyria" and "Jerusalem" is the universal spiritual conflict which none of us can avoid during life in the world.

ASSYRIAN POWER

Let us visualize Jerusalem as the Assyrian army approaches. Every gate is barred. High on the battlements the "men of Jerusalem" are on guard. All the walls are manned. King Hezekiah, the prophet Isaiah, the princes, the priests, and all the people are crowded within the city. The well-disciplined army of Assyria has overthrown and burned forty six Judean cities, just as effectively as if they had been destroyed by modern atomic bombs. The Assyrian commander's name was Rabshekah. He and his company of officers reined their steeds to a halt before the silent city wall; and there Rabshekah made his surrender demands.

"Who is there to help you," he demanded, "if you oppose the King of Assyria? Egypt is a

broken reed. If you lean on the broken reed of Egypt it will pierce your hand. God will do nothing for you; for God commanded me to come here and destroy your city. You will get no help from Egypt. You will get no help from God. Do not let your king deceive you. Come down from the wall. Make an agreement with me. Bring me your tokens of surrender. Do not let Hezekiah deceive you saying, 'The Lord will deliver.' " But the men on the wall answered him "never a word."

All persons in the Great Negative Principle are easily recognized in the Spiritual World, because on every subject relating to religion they invariably reason in opposition to things Divine and thus they never see spiritual truths. They are spiritually blind. Even if shown thousands and thousands of times that a given spiritual reality is true, they always raise cavils and reasonings against it—and this they do to eternity.

MEN OF JERUSALEM PREVAIL

No "Assyrian" (that is, no one in the Great Negative Principle) in the Other Life can ever accept even one single genuine truth, although they consider themselves wiser than others. But all who are in the Great Affirmative Principle (who are meant by the "men of Jerusalem") increasingly perceive and forever advance in the everlasting truths of the Word of God. They do not submit to "Assyria."

Let us see what happened to Rabshekah's army at the last. When neither Isaiah, nor King Hezekiah, nor the men on the wall showed any sign of yielding to the arguments of the Assyrians, Rabshekah turned his army back towards the Mediterranean Sea and re-joined the main body of Sennacherib's host. The two Assyrian forces re-assembled into one army and made their camp in the vicinity (or within the borders) of what is now the Gaza Strip. It was there that the "Angel of Death" smote them.

That miraculous destruction of the army of 185,000 is the Scriptural way of showing that the Great Negative Principle in human minds condemns and destroys itself. It was not the

"angel of death" that slew the Assyrians, for that was only an appearance. The actual destruction was wrought by the hells; for when the hells are permitted to be opened they destroy. Our only safety, our only goodness and truth, is to live in the Great Affirmative Principle meant by "Jerusalem," and live the life of the church, which is the "new Jerusalem" and Heaven. The truths of the Great Affirmative Principle become our spirit's sure and permanent home.

WILLIAM BLAKE (cont'd from p. 28)

simple-hearted girl who made an ideal companion. Since they had no family, she devoted her entire time to him. He taught her to read and write so well that she often copied his manuscripts and shared in his visions. After a busy day they would walk together in their secluded garden like Adam and Eve, without the incumbrance of clothing, and there communed with God and nature.

Naturally, William Blake was considered slightly "touched" by his contemporaries. And it has only been recently, since Picasso and his followers introduced Surrealism and Abstract Art to the world, that Blake has been seriously re-appraised. Now he is regarded as a true abstractionist—the perfect mystic and interpreter of esoteric symbolism.

There is one great difference, however, between Blake and the present-day Surrealists. Since William Blake saw only beauty and light when in his search for soul-substance he cast his eye inward, so he painted his figures bathed in light and beauty. While the modern surrealist, who resorts to a dream world, often tries to escape his mundane existence and finds only grotesque figures and sordid visions.

Certain psychologists have informed us that we are beasts and criminals with only a thin veneer of culture covering our suppressed desires. So how can we expect the abstract artist to find either in his own soul or the souls of others such "sweetness and light" as Blake did—Blake who had no suppressed emotions and could feel the presence of angels hovering near him as one feels the presence of a friend?

Somewhere in the Bible it says that "man looketh upon the outward appearance but God looketh into the heart." And up until recently this has been true. But now man is learning to look into the heart also. The modern artist is no idealist. If his inner eye reveals underfed souls, distorted and deformed, that is the way he portrays them. Sometimes his picture is a hodge-podge of good and bad—of light and darkness—of tragedy and joy—all mixed up together like a tossed salad. How can it be otherwise in a confused world?

Perhaps we can learn from the abstract artists how to harmonize the chaotic unconscious flowing into our conscious minds. We might even learn someday to reach the heights that William Blake reached. We might learn by illumination or revelation how to bring about "A unity of heaven and earth in the spirit of man."

Blake said, "Nations are destroyed or made to flourish in proportion to the way their poetry, painting and music flourish." Is our nation on the way out, or is it poised at the dawn of a great awakening?

WE GET LETTERS (cont'd from pg. 37)

Commission's 382 page report and proposal is now in the hands of the President and both Houses of Congress. It is for the establishment of a graduate level academy to teach, refine, develop and co-ordinate research in the art, skill, and science of peace-making—conflict resolution. Those trained would move into troubled spots before they reached the explosive point.

Conflict resolution techniques draw on many disciplines and have been successfully used. Here are some instances.

Experts in conflict resolution got involved early in the Hanafi Muslim takeover in Washington and probably saved the lives of fifty hostages.

Three dozen prison-riot situations in the past two years were defused by using conflict resolution techniques. Sadly, no such experts were involved at Attica.

These arts and skills achieved at Camp David what traditional diplomacy could not—a peace treaty between Israel and Egypt.

In the U.S.A. there are now four military academies that train experts to fight a war but does nothing about training experts to avoid it. The NATIONAL PEACE ACADEMY would offer a two year Master's program, selecting top-notch people from all walks of life. It could have as many as 15 branch programs on existing college and university campuses in every region of the country as well. Establishing the academy would commit the world's most powerful nation to a long-term search for the means and methods of peace, without any degree of weakening our military capabilities.

This conflict ridden age is not likely to change so rapidly. If crime continues to increase; if terrorism remains an active force and a dire threat; as nuclear weapons become more and more available (for which experts agree there is no defense); the Peace Academy graduates work may be crucial to the survival of us all.

Establishing the academy can indicate to the world that we Americans want to use every means and method toward peaceful solutions in conflicts. There is bound to be legislators that will balk at its cost. Yet, for *only one-fifth of one day's Pentagon budget*, the Peace Academy can turn out experts to deal with problems so crucial for society's survival.

For those who may wish more information or may wish to support this campaign write to:

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110 Maryland Avenue, N.E.
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