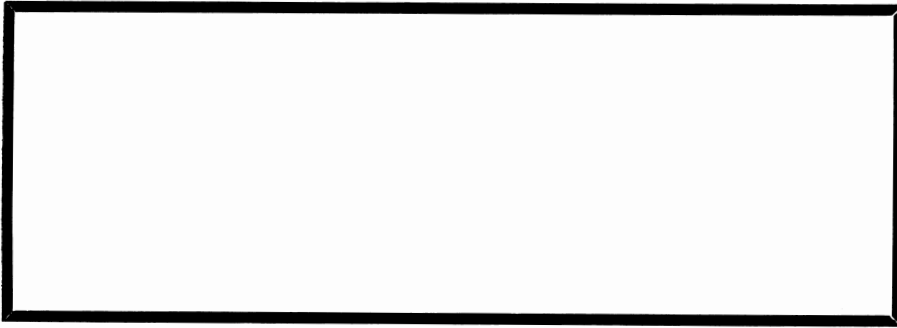
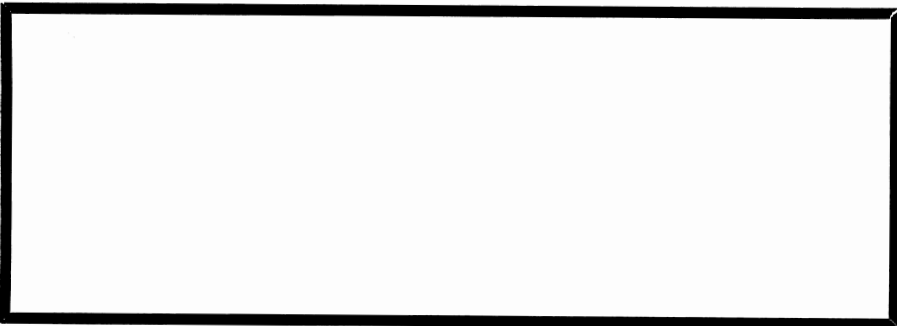


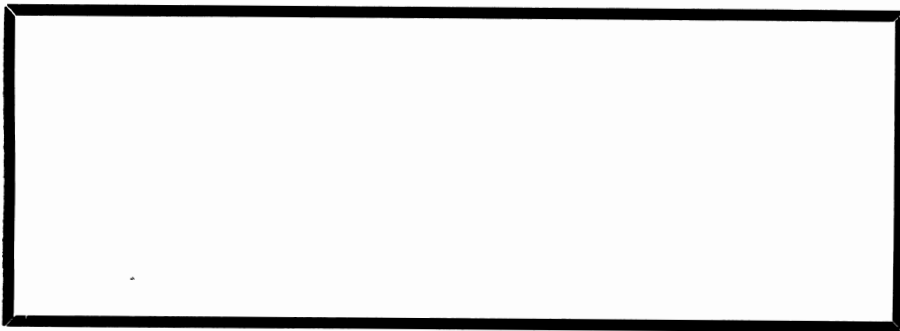
# NEW-CHURCH MESSENGER



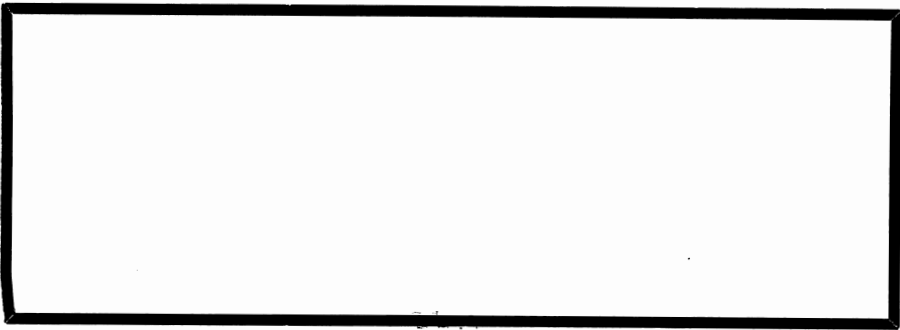
SOMEWHERE, beyond the sight  
of astronauts, beyond  
the ken of telescopes,  
beyond the rays of sun;  
there is a place for us  
to go. A place with God!



We know not where it is,  
but maybe it is in  
our hearts right here; who knows?  
A place of peace, perhaps  
a place of rest; but one  
thing we must know; we strive.



Our struggles do not cease;  
we must progress with time  
wherever we may be.  
We must subdue the hells,  
no matter what we do.  
The hells exist there too!



The hells exist for us  
to make a choice between  
what's good or bad for us,  
but goodness must prevail  
out there as much as here.  
Our choice must be for good.

—fitch gibbens



*February, 1966*

# NEW-CHURCH MESSENGER

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FEBRUARY, 1966

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Whole No. 4883

## 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 reveals 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.

# Religious freedom

THE NATAL DAY of two great liberators, George Washington and Abraham Lincoln, will be commemorated this month by the American people. Perhaps more than to any other two individuals, Americans owe to them their heritage of freedom. But it is not our intention to deal with the great debt we owe to these men but to consider one of the most precious aspects of that freedom, namely religious liberty. Early in the history of our country every individual was guaranteed the right to worship God in accord with his own conscience and understanding. To anyone that came to our shores was granted the right of bringing with him his own religion, and to exercise that right as he saw fit.

And the experience of our history has demonstrated that men can live together as friends and neighbors regardless of divergent views on religious matters. The free interaction of Christian groups, each seeking to express the truth as they apprehended it, has been a mighty factor in American cultural development. Nor has freedom been limited to Christians. Jews, Mohammedans, Hindus, Buddhists have also been welcomed and allowed to worship in peace.

The American example of tolerance has done not a little to promote the same spirit throughout the world. An instance of this is the new attitude on this subject of the Roman Catholic Church. At the Ecumenical Council held in Rome, on September 28 of last year a declaration favoring religious liberty was adopted which states pointedly that the right to religious liberty rests on the dignity of human nature; and this right must be recognized in the structure of civil society as one which all religious groups can legitimately claim.

It is hardly necessary to remind Swedenborgians how much stress is laid upon freedom by the Writings. These state clearly that only by rationally accepted truth can man be conjoined to God: that it is of Divine Providence that man is to act in freedom according to reason; that the truths of religion can never be instilled by a decree of the State nor by any other form of coercion. The most that any compulsion can produce is a hypocritical form of outer conformity. And it will be recalled that Swedenborg expressed his admiration for the religious freedom which in his day prevailed in England.

Personally, we go all the way with John Stuart Mill in his passionate plea for the largest possible measure of freedom both from the yoke of public opinion and the law. Mill believed that under freedom man's character could be improved indefinitely, and that through knowledge and culture human beings could learn the art of living. He was fond of pointing to the tremendous achievements of Athens during the short period in which it enjoyed relatively full freedom. It was at that time that the great works of art and of intellect were produced — works such as have dazzled man centuries after the Athenian democracy came to an end.

Americans pride themselves upon their liberty, and justly so. It is not complete liberty, for such a condition is impossible. But it is the nearest approach to freedom (which is not anarchy) that the people of any great country have yet attained. And what is more, Americans have exercised their freedom responsibly. Religious freedom, no more than any other kinds of freedom, can not be effected except with a sense of responsibility. There must be self-discipline

and restraint. Man must never forget his dependency upon God. He must remember that he has the duty of striving to attain the truth. He has the right to discard beliefs that he may long have clung to when reason shows him a higher belief. But he must not overlook that his quest must always be for the truth. And to the extent that this is his purpose God will provide him with the guidance to attain it.

## *Garden of the Gods*

### *Memorial Church*

## CONVENTION PROGRAM PLANNING COMMITTEE MINUTES

December 2, 3, 1965

The Convention Program Planning Committee met on December 2 at 7:30 p.m. at Urbana College, Urbana, Ohio. Present were the Rev. Messrs. Richard H. Tafel, Sr., Edwin Capon, Robert Tafel, Randall Laakko, Franklin Blackmer, Leon LeVan, Rollo Billings, Jerome Poole, Paul Zacharias, Brian Kingslake, Erwin Reddekopp, Bjorn Johansson, Richard H. Tafel, Jr., and Dr. Ronald Jones, Mr. Roger Paulson, Mr. Stewart Poole, Mrs. Richard Tafel, Sr., and Mrs. Ernest Martin. The chairman, the Rev. Richard Tafel, Sr., opened the meeting with prayer. Mrs. Martin was asked to serve as secretary.

The dates were set for our 1966 Convention. The Ministers' Institute will begin on June 17. Convention will be held from June 22 to June 26.

Discussion was given to the Convention Theme. The chairman pointed out that it was unusual for Convention to meet at our church college instead of at a church. It was generally agreed that the theme for the convention should relate church and college. Some of the suggestions made were:

The Church for the Future  
Church-College Missionary Effort  
The Church on the Campus  
Youth Speaking to the Church  
Church Renewal through Education

No attempt was made to settle on a particular theme at this time.

Mr. Paulson sketched the facilities at Urbana for Convention. About 200 people can be accommodated on campus; local homes and motels are also available. Meals for all can be served on campus. He suggested the use of a large round tent for large meetings and worship in the round. There are camping facilities for families, and it was suggested that we try to make this a family Convention. Child care might be provided by students of education. Personnel services are to be provided by the college and the Ohio Association. \$2000 has been appropriated for Convention activities by the Ohio Association.

The meeting was adjourned until 9 a.m. on December 3. All members were present on December 3 except Dr. Jones. The suggestion was made that business sessions should be kept to a minimum. Much discussion was centered on the Convention Theme and programs related to it. There was criticism of buzz sessions when they are not sufficiently organized or competently led. Mr. Paulson felt that the college would like to hear what Convention expected of it; Mr. Poole said he would like to hear the college speak to Convention. The consensus seemed to be for a program which would be a dialogue

MOST MESSENGER READERS have heard of the Memorial Church which will shortly be built in Colorado Springs, Colorado. Already this church has obtained the services of the Rev. Rollo K. Billings, formerly the pastor of the St. Paul Swedenborgian Church, and has issued a pamphlet describing an ambitious program. For children it has a Saturday Bible class with play experience, as well as a Sunday school which proposes to teach by "assimilating lessons through the child's emotions"; a youth program including a junior church, and guidance for living in today's world, as well as recreational activity; while for adults the Church plans fellowship groups and discussion and lecture programs, recreational activities, and an adult library and reading room.

In its announcement we read:

"A Church to help us develop a positive, integrating awareness of ourselves as individuals in relation to God, through incorporating the Word of God in a sound theological approach which meets the needs of to-day and implemented by establishing a place and atmosphere where we may have a vital, positive, developmental experience."

The temporary place of worship is in the Vrooman Realty Building, 3515 N. Chestnut St.

The initiator of this church is Egmont Vrooman, son of the late, highly esteemed Rev. Hiram Vrooman who, for many years, was one of the leading ministers of our church.

# CONVENTION AT URBANA COLLEGE

## JUNE 22-26

between the college and Convention. The following resources were cited: Urbana's Trustees Committee on Education, the Theological School, Convention's Board of Education, the faculty, the students, the Young People's League. Methods of presentation suggested were: Orientation to and history of Urbana College, classroom experiences, role playing in the tent as part of orientation; faculty members teaching a class of about 10 Convention-goers with others observing, and class members being given a chance to ask questions and participate in discussion.

The Bible text "Without vision the people perish," was suggested. New theme suggestions were: The church, education, and you; Learning — Vision.

It was voted that: The non-business portion of the Convention program is to be planned by the Theme Committee, which is to be named by the Convention Board of Education chairman, the president of Urbana College, and the chairman of the Committee on Education of the trustees of Urbana College; and the subject of these meetings be education.

Suggestions to this committee were that Friday afternoon demonstration classes be held and Friday evening be devoted to a colloquium. Further suggestions about the theme may be sent to Mr. Capon.

A tentative schedule for the Convention program was planned. Committee members spoke to the need for Convention-goers to know what the Board of Managers of the Theological School and other boards and committees did at their meetings. Open board and committee meetings were scheduled for Saturday afternoon.

The Committee on Worship is to take charge of worship services. Weather permitting, there will be outdoor Communion by the Chapel in the woods at 7:30 a.m. on Thursday, Friday, and Saturday.

After lunch, the tentative schedule was completed and the rest of the meeting was devoted to suggestions to the chairman for the appointment of the Local Program Committee. Mr. Paulson was appointed chairman of this local committee. The following names were submitted for sub-chairmen:

Treasurer: Miss Thelma Haddix

Housing and reservations: Mrs. Alberta Casper

Transportation: Rev. Franklin H. Blackmer

Pre-convention promotion: Rev. and Mrs. Richard Tafel, Jr.

Information and Program: The Rev. Franklin H. Blackmer

Public Relations: Rev. Bjorn Johansson

Hostess Chairman (Tea and Alliance luncheon arrangements, child care, and chaperones): Mrs. Franklin H. Blackmer

Microphones, Recordings, and Lighting: Mr. Roger Paulson

Worship Services (to work with Committee on Worship): Miss Dora Pfister, Mrs. Brian Kingslake, and Miss Florence Murdoch.

Exhibits: Mr. Charles Townsend

Announcements: member of Credentials Committee

No further meeting of the Convention Program Planning Committee was felt to be necessary since the president and vice-president of Convention will be meeting with local chairmen, a representation of the Theme Committee, and ministers of the Ohio Association.

The meeting was adjourned at 3 p.m.

Respectfully submitted,  
—PERRY S. MARTIN

Dr. Trueblood, a member of the faculty of Earlham College, is widely known as an author and as an exponent of the Yokefellow movement.

## *the open door*

by D. Elton Trueblood

The longer I live the more truly I am convinced that events are a commentary upon the Bible, even more than the Bible is a commentary upon events. It seems to me that in my lifetime I have seen many developments which make the words of the Bible come alive. For example, in the dread days just prior to the Second World War, the Book of Revelation came to mean much more to me when I knew something of what went on in concentration camps, in the strategy of terror, and in the consequent development of a secret underground movement. Nero suddenly seemed modern, because modern men were Neronic.

Now we are in a time different from that of the Second World War, yet in some ways, equally disturbing. We are in a time which is especially hard for anyone who seeks to be a faithful Christian. Never in my life have I known a time when the attacks on the gospel were as vicious as they are now. I see about me a far more militant atheism than I have ever known, and I see it pressed with evangelistic fervor. I recognize that some of the most damaging attacks on the validity of the gospel are coming from those who claim some kind of marginal connection with Christianity. I see a widespread impersonalism which is frankly based on the idea that Christ was wrong in addressing the heavenly Father as "Thou."

At the same time that I note these vicious onslaughts and hear them almost every day, I also am aware of an exceptional vitality in the Christian cause at certain specific points. I see a marked growth in the concept and practice of the lay ministry. I see a development in the direction of reality of membership, according to which, in a few congregations, it is beginning to be expected that every member should participate seriously in the Christian cause, engaging in witness, in financial sacrifice, in daily

ministry, and in study. There are, indeed, a few churches in which a small number undertake to conduct a highly demanding experiment for a limited period of time, with the thought that it may become continuous after a trial period.

Another great thing which I see is the acceptance, on the part of some, that the Christian faith can not be genuine unless it includes both the inner life of devotion and the outer life of service. A good many now realize that inner devotion can be selfcentered or even self indulgent, while mere service can become sterile and superficial. It is good to know that some can see that social protest without a tender and moving spirit is essentially self-contradictory. In short, in the brightest spots in the Christian cause it is truly understood that the roots and fruits of the Christian faith must be held together in one context. Many of the far-out people reject prayer and engage only in what they call "action." Others so emphasize prayer that they have no energy left for action. The hopeful spots are those in which people see that prayer and action are two sides of the same Christian coin.

When I think of the attacks upon Christianity and the small

groups which represent great vitality I have a better insight than ever before into the great Biblical passage of I Corinthians 16:9, "The wide door for effective work has opened to me and there are many adversaries." What this text says has always been true of the Christian cause, but the events of our bad time make the truth unusually evident.

It is well known that we usually need to see more than one thing in order to tell the truth, because the truth is essentially complex. This is especially the case when we talk about the prospects for the Christian faith. The coming year and years will be dark times and they will be bright times, and they will be both at once.

One of the most important things to say about the Christian movement in the time immediately before us is that Christianity is bound to be a minority movement. It is important that we should know this because any failure to know our true situation will be bound to lead to weakness. As Lincoln taught us, we are more likely to know what to do if we know where we are and whither we are tending. Nothing makes for weakness more than does optimism or complacency when the conditions do not sustain it.

The superficial judgment of most of our people is to the effect that Christianity is strong in our country. This judgment is based upon the number of church buildings and the number of members on the church rolls. We do not need to have very much experience, however, to know that this strength is nothing like as great as it appears to be. Vast numbers who call themselves Christians are not participants in the on-going work at all. Most are not regular in prayer or Bible reading, or do not think of themselves as called upon to minister for Christ and their fellow men. It is also important to see that the majority

of men in any large city quite evidently think that what goes on in the churches is truly irrelevant to their lives. There is more open ridicule now than there has been for many years. The characteristic faculty members in characteristic universities are openly contemptuous of any one who takes the gospel seriously. The general idea is that those who do so are back numbers.

Some have supposed that the protest marches about the war in South Vietnam were chiefly an evidence of Christian opposition to war. This, however, is a really erroneous judgment. A great many of those who are protesters against the war are openly atheistic and some are frankly communists. For example, the leadership of the protest at Berkeley, California, is now known to be admittedly communist, with no reference to the Christian faith whatever.

If Christians can know that they are in a minority they will be better prepared to take their right places in the struggles of the coming days. They can be helped by remembering that the most glorious periods of the Christian faith have often been those in which the faith has had a minority status. This is conspicuously true of the Christianity of the New Testament period which has, in many ways, never been equalled. If we know that we are surrounded by many enemies, we are far more able to understand the words of II Timothy 2:3, "Take your share of suffering as a good soldier of Jesus Christ." Our great call is not a call to popularity or to ease, but to loyalty in the face of persecution. It is important to know that there can be real persecution, even without physical violence. There are many places, especially in the intellectual life of America, in which it takes real courage to stand up as a loyal follower of Jesus Christ.

I do not mean that Christians should get out and wave banners

and draw attention to themselves by letting their beards grow. One does not make his Christian witness by drawing attention to himself or by censorious and self-righteous judgment of others, but by the humble and unostentatious firmness of one who tries to do a decent job in the ordinary world and to put as much as he can of the spirit of Christ in his daily conduct.

As we face honestly our minority status we shall soon learn that we have to carry on Christian work in new ways or at least in ways new to us. I believe we shall carry on for a long time the Sunday morning gathering of the Christian forces, and for this I am glad since it is better than nothing, but my prediction is that other expressions of Christian life and thought will tend to be relatively more important. It may be helpful to try to state what these are.

One is the increased use of the printed word. Churches have long had libraries, but only a minority have had regular book tables presided over by knowledgeable persons who make the spread of good books a genuine ministry. I think we shall see in 1966 and in subsequent years a significant growth of this particular form of Christian ministry. The sad truth is that most people do not know how to buy books and very few ever order them. The only practical alternative, therefore, is to put books where people are almost forced to encounter them. They must be made to understand that ownership is important because it permits both marking and loaning to others. The really vital congregations will be those in which the characteristic members build up excellent libraries. Only by such an operation will they be able to have answers to those who challenge them about the hope that is in them.

Important as book tables in church buildings may be, they will never be sufficient because great

numbers of those who need the ideas represented in the books will never darken the doors of the church buildings. Therefore, the Christian book service must be taken to the places where the people are. Perhaps these will be airports, perhaps shopping centers. A Christian book center in a busy airport in which people are often forced to spend unexpected hours may become a far more effective way of penetrating the world than is the conventional building on the corner with the pointed windows and the doors locked on week-days. In any case, the Christianity that is effective in the coming time will be the Christianity which can learn imaginative ways of making its message understood.

An ideal setup, which we are already beginning to see in a few places is that of combination lounge and bookstore. It is a combination of a Christian Science Reading Room and commercial bookstore minus any denominational label or intent. Many will respond in a situation in which books **can** be purchased, but need not be. Those who do not wish to buy anything may sit and read, wholly without embarrassment, while, for those who want to buy there will be the possibility of frankly commercial transactions.

There will, of course, be a good many Christians who will try to proceed with business as usual, as though there were no culture storm, but their effectiveness will be less and less. The effectiveness will be shown by those who, on the one hand, are firmly rooted in a living connection with the Living Christ, but, on the other hand, are not willing to keep this experience to themselves. The novelty, which is important, will not lie in the field of theology, but in the field of effective witness. There is enough of this already to make ours a time of greatness.



# Preserving The Individual In An Age Of Automation

by Alberta Babcock

"BEHOLD! I MAKE ALL THINGS NEW, a new Heaven and a new Earth", is a prophesy from the Bible that contains within it the giant step (like the drunk that fell into the elevator shaft) from the miseries of feudalism to the carefree, planned leisure of the future. It also embodies some of the hazards of such a high jump.

In more ways than one the tug of war between the have-nots and the have-gots is the issue at hand. If everyone was his brother's keeper, the problems would be solved automatically.

The child, playing with dominoes, standing them on end and pushing over the first one which in turn knocks the whole row is, in symbology, learning a major lesson! When the balance of nature is upset by either adding a foreign animal, insect, bird, etc. to an environment or by destroying (taking away) a vital link in the organic chain, trouble is bound to follow. The machine is a new element in the experience of man and accumulated from the discovery (now lost in antiquity) of the wheel. The complexity of the discoveries and additions (though slow in starting) have multiplied by geometric progression to the myriad variety-of-machines that make up modern technology.

The white European coming to America and landing on the Atlantic Coast, selfishly mining soil rather than cultivating it, and moving on in crude mobs across the country to the Pacific leaving devastated former farms, dust storms and deserts behind him, is like the front domino that has touched off a series of problems in this country that will grow tragically worse as the national re-

sources are further depleted by waste and war, and as the population increases. Without the phenomenal amount and variety of national resources the rich land of the New World yielded: the forests, mines, animals, etc. the complex technology we now have could not have been developed.

The farmer is the most important member of a society, because we all have to be fed, and the land is the main source of wealth. Near the beginning of our history we were 98% agricultural and 2% industrial and now we are roughly 15% agricultural and 85% industrial with a much greater population. So, it is obvious that we would all starve if the technological growing of food was interfered with. War could destroy the machines and cause a famine such as this country has never seen.

Since automation tends to shorten working hours and throw men out of work, naturally hours should be cut down in an organized way, but a high wage-scale maintained to enable the worker to buy back the goods he produced or another 1929 depression probably will encompass the country, and worse this time, for things are more complex.

In the meantime no stigma should be attached to various kinds of work, because all useful work is necessary for the health of the community. If there is more prestige in being a movie star than in being a farmer's son, there goes another good food-producer to the unproductive life of hunting stardom. The status symbol, psychologically, is a philosophic hang-over from feudalism and also a front domino that knocks over a chain of things that include a

thousand useful kinds of work that would keep the so-called juvenile delinquents from performing destructive misuses! There are forests to replant, soil to rehabilitate, perhaps by continuing the almost religious, pioneer-peace-corps attitude related in Louis Bromfield's books, on grass farming, for said replenishment.

Before we go any farther and name only a few more of the surface improvements and the vital need for a thousand things that would use the wasted energy and time of the wonderful manpower our country has, we must lay a verbal axe to the heads of the hydra. In President Dwight D. Eisenhower's "Farewell Address to the Nation" he said:

"We have been compelled to create a permanent armaments industry of vast proportions. Added to this, three and a half million men and women are directly engaged in the defense establishment. We annually spend on military establishment security alone more than the net amount of all United States corporations . . .

"Now this conjecture of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, even spiritual—is felt in every city, every statehouse, every office of the Federal Government. . . Our toil, resources and livelihood are all involved; so is every structure of our society . . .

"In the councils of Government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and

will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that security and liberty may prosper together."

Then General Douglas McArthur said, "Many will tell you with mockery and ridicule that the abolition of war can only be a dream. But we must go on or we will all go under. And the great criticism that can be made is that the world lacks a plan that will enable us to go on... We must have sufficient imagination and courage to translate the universal wish for peace—which is rapidly becoming a universal necessity—into actuality".

So, we must stop this insane spending for war, the destructive, the ugly and with that money put people to work doing peaceful, constructive and beautiful things.

The plan that could be used has an organic blueprint in Man himself. The Bible says we are made in the likeness and image of God, and that great Swede, Emanuel Swedenborg, has given the world the amazing doctrine of the Grand Man as the prototype of the heavens.

The billions of toil-tax dollars pouring into munitions, aircraft, missile, etc. industries could be channeled into a renovation plan without causing the economic structure to fall apart and collapse by roughly:

Use a large percentage of funds, over all across country, and taking Man as a pattern.

#### 1. The Head

##### A. The Brain

Build more schools, universities, train more teachers,

increase number of scholarships, grants, awards, etc., in every known field and send these key-people—the geniuses, the talented and the dedicated, where they are needed—and especially to work on an overall plan.

#### B. The Five Senses of the Head

(1) The Eyes: foster, train, and finance all areas of the visual arts. (First, because the eyes are the noblest organ of the body) i.e., painting, motion pictures, sculpture, architecture, gardening.

(2) The Ears: all areas of the auditory - music, poetry, etc.

(3) The Taste: all cooking, interior decorating (all areas involving taste, physical and spiritual).

(4) The Nose (or Olefactor): then on through the other parts of our devised pattern, the Human —

#### 2. The Heart

A. Build power sites from one end of the country to the other, embodying irrigation, flood control, hydro-electric plants (a big electric power system from one

end of the country to the other). There should be slum clearance with decent housing replacing slums. (If we stop right here, it should be clear that the number of men needed and the number of industries that this would start humming is incalculable.) We will put The Human Body as

a pattern aside now, because it is too complex by its uncountable billions of parts to even begin to deal with and at the beginning we could consider it only as the artist does, as in a hurried pencil sketch.

But to continue with the jobs and chores always waiting, neglected, undone, and pushed aside to make way for war and destruction: Why is there not enough money for increasing water reserves, reforestation, the building of fertilizer plants, reclaiming used-up land and the making of far more parks (full of beautiful buildings, sculpture, youth centers with stadiums and gymnasiums so the dispossessed youth of our time would have a place and personnel for more baseball, golf and all athletics, with the following physical development, plus nutritional instruction that would give us a glorious race of people, that would

### *blending*

THE SEASONS COME, and hold their place then go.

Though the moments while they're changing scarcely show—

The riches of their stay—like flowing rhyme

Move onward with the blending turn of time.

As it is in autumn—the summer blossoms disappear with unconcern,

So gay, bright leaves may stay awhile and burn,

Before they fall, to nourish earth beneath.

All in all . . . the blending of the root and leaf.

Through the passing of the years while men

may climb for bright and hopeful things,

Their thoughts; their plans; their deeds in

the flowing life-line bring

The things together, they create.

All in all, each onward step, is but the blending shift of weight.

—JANE CARSTEN



create and build a strong and beautiful world that, for the first time in history would carry out what the Greeks only gave us a sample of!

This can not be done with all the wealth of our world being poured into nuclear weapons, even to a triple-kill, fiddling (with silly rockets) while, symbolically, the modern Rome burns!

Failure to supply funds for artists and the murals they could produce "ad infinita", scholarships, festivals, great buildings, etc. with no comment on our ugly cities and the beauty we could produce with artificial lakes, new cities, and so forth.

We are worse than the children of Israel that worshipped the Golden Calf—we worship an idol called Money and it is devouring our youth and life.

We will not take up the reader's time defining "virtue", the Christian and Judaic religions define it in ten simple rules, the ten commandments, and so does every other religion in the world. There is no religion in the world (worthy of the name) that sanctions stealing, murder, or adultery, because no society can "be run" or flourish and survive on such a selfish, destructive basis.

Which brings up to the point of this whole matter!

A prominent minister of the "New Church" was asked, "How can we preserve the Individual in an Age of Automation?" He answered, "Only with Love."

This is true because 'Love' is the opposite of selfishness, and no one doubts the terrible fact that we function on the philosophy that "business is business"; which is, of course, the philosophy of hate. Also love is the one thing machines do not have.

As we reported at the beginning of this 'piece', Behold! I make all

## *how long will the river run?*

by Jane Carsten

That question came to my mind as I watched the restless flow of the old Mississippi. I was eleven then. A child pondering and impressed . . .

Today (more than half of a century has elapsed) while watching the behavior of mankind, I find my thoughts drifting back to that childhood question, and the vivid, impressive picture, as I see it now—the manner of procedure; the acceptance of the numerous and widely scattered inflow of smaller streams and rivers, and together, moving onward like a rule of obligation. An orderly process, stimulated by a somewhat

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things new . . ." It is too soon to judge the exact time the new world will accrue or the exact effect it will have on Man, or what he must go through to attain the new heaven and new earth! We are traveling so fast we can scarcely tell where we have been, where we are or where we are going! In one generation we have raced through the machine age and the air age to the atomic age and the space age. Most of us get dizzy even reviewing it!

We had it verbally solved for us in an anonymous Persian poem written centuries ago:

"The Night has a thousand eyes

The Day, but one  
Yet the light of the world goes out  
With the setting sun!

The Mind has a thousand eyes  
The heart, but one  
Yet the light of a life goes out  
When love is done!"

*The author lives in Glendora, Calif. She is an artist by profession, and has been for years a student of the Writings.*

necessary spirit of authority, I can best portray in verse:

Old river, you never wake

up with the dawn,

Nor rest while the

little towns sleep.

You stretch and leap in

the glow of the sun

And sing while gray

clouds weep.

Free and unchallenged;

moving your way

Till the rising tide

strikes back at you.

Momently, you hold your

stubborn pace . . .

Then the ebb tide

ushers you through.

Old river, you've kept

on singing;

You're forever a part

of the sea.

And now, from the lash of

the foaming surf

Your voice has returned

to me . . .

Such a process might well be compared with the life-course designed for man. Restrictive or forced methods it seems, in the life-flow of the human race can cause a block in the intensive purpose and plan, causing an overflow of discontent and chaos; thus, disrupting the natural process of constancy.

So may it be said: For a more peaceful continuance of the relationship of all mankind, we cannot force. Nor can we hold back portions of a purpose and identify the outcome as whole or complete. But if unified, constructive efforts are used, every intelligent individual, reaching for direction and knowledge (by the order of the universe) can say: "I am a part of it". A part of the great river of human achievements—flowing onward, without end . . .

## AND A SHRINKING WORLD

by Antony Regamey

WHEN OUR CHURCH was founded, our forefathers were treated more or less as heretics. They thought of themselves, however, as being in the vanguard of religion's advance. They looked forward to a rebirth of Christianity and a New Age, in which freedom of inquiry both in spiritual matters and in all the branches of human knowledge and concern would revitalize the Church and the world.

In the teachings of Emanuel Swedenborg they felt they had an important contribution to make to Christian thought and life. At the center of it all was a clearer, more compelling understanding of God, and of our relation to him and our fellowmen. They had new light to share on what the Lord has to say to us in the Scriptures, and on life both now and hereafter.

But one of their "queer" convictions—queer at the time, that is—was that human life existed in myriad other worlds in the universe, besides our own. In spite of this we can well imagine the amazement and excitement with which they would have read the following recent headline, had it appeared in a newspaper of their time: "Robot Force to Invade Mars: Target Date 1966:" Then underneath, "The United States plans to land a task force of robot detectives on the planet Mars in 1966, to search for life there..." They would have been just as much amazed at the news that, through a "Tel-star" satellite and TV, what happens anywhere in the world can be both heard and

seen thousands of miles away.

Now there can be no question but that the age into which we are moving, especially in the second half of this century, is bound to affect profoundly and perhaps disturbingly man's outlook on life. Both the conquest of outer-space still in its infancy and a shrinking world in which communication and transportation are incredibly speeded up, increasingly forcing us to face the oneness and inter-relatedness of all mankind, are bound to challenge him to revise many of his pre-conceptions. Inevitably many basic alterations will have to take place in his thinking about his own relevance in an expanding universe, and about his human relations. We are in the throes of this even now, in our social order.

But above all, the now recognized possibility of human existence on innumerable other earths and a shrinking world are a challenge to us, Christians, to reconsider our idea of God. Is it, as it now stands, adequate for this new age? For, surely, the God of humanity is equally the God of gravitation and of the spiral galaxies. He cannot be any longer a one planet God, as many assumed, and remain God. Neither is it tenable any more to believe that heaven is a place somewhere in the sky and that the sun, moon and stars, many of which are suns larger than our own, exist exclusively for our own benefit.

Similarly, the God of the Judeo-Christian tradition is also the God

of all the religions of the earth, which our shrinking world is bringing in closer confrontation. What a power for good it would be if they should now better understand one another and cooperate in a common task! Until recently, however, Christianity has been more than slow, and sometimes blind and arrogant, in conceding that God could have revealed Himself in different ways to men of other faiths. But it will not do any more to say that because the Christian religion is true, all the other religions are false, or that all non-Christians are going to hell. The Gospel says that "God so loved the world", not that he so loved the Church, or one particular fraction of it. Really, why should any one imagine that God is so small as to limit His love and truth and His gift of Himself to those who hold on to one particular brand of theology? Or why should any group of His children claim that they are the only true Church?

Indeed, even within the Church, what a mighty broom is still needed to rid us of the cob-webs of antiquated Christian thinking and living, and of the spite and rivalry that still separates us from the love of Christ! Are organizations, rituals, various forms of external piety, as well as creeds, doctrines and theologies an end in themselves, rather than means to a greater end, i.e., the experience of God in our lives? And is not God above them all? Are there not twelve gates to the Holy City of His dwelling with men? We are not saved by the correctness of our

beliefs, though they help a great deal, in the measure in which we remain seekers after truth; but we are saved by what we are and become through responding to the life He gives us, according to the best light we have.

So, every human life is precious to God, whether a man be a Jew, a Muslim, a Buddhist, a Christian, anything else or nothing at all, even an atheist. Man is no less a spiritual being, whatever be his nationality, race or language. We are all God's children and He cares for us all equally. Within the Church, we have known long since that before being Methodists, Baptists, Presbyterians, Swedenborgians or what have you, we should be Christians first. It is the same with the divergent branches of the other great religions of the world. And yet, as we include ourselves among them all as a whole, above all, we should be "men after God's own heart."

Is Christianity, then, the only true religion? I am willing to be damned to the glory of God by saying emphatically, No! All religions are channels through which He can reach the hearts and the minds of men, and through which they can reach Him. Are all religions, then, alike in the degree of truth and illumination they possess? No, again! But they each one have some insight to share with one another, and to contribute to the enrichment of all; and they are all adequate to bring about, even in its initiations, the fulfilment of God's purpose for all mankind. That purpose is what it was from the beginning of creation, to make us men in the true sense, in His image and likeness; and this from now, and on to eternity.

We have seen that image in Jesus Christ. We worship Him as the God-Man and believe that He was God's supreme revelation of Himself to us men. So let me now try to explain briefly, as I under-

stand it, from our Swedenborgian point of view, how we can think of Him as present in all the religions of the world and wherever there are human beings in those myriads of other earths in the universe.

When we think of Christ as "the Word made flesh," we understand that He was the embodiment of those true, living energies, or principles, that make for a perfect human life and character, as they were in the heart and mind of God for us, when all things began. In other words, Christ was and is the human side of God's own, infinite, eternal and unscrutable Being; His link with us and our link with Him. In Christ, God made Himself not only understandable, approachable to us, but showed us that He was, and is, and always will be one with us. And now risen and glorified, "returned to his divine Fatherhood," we know that He lives in us and is all of God our minds are able to comprehend, and our hearts able to love. He is with the Father and therefore we worship Him, in His Divine-Humanity, as the one God of heaven and earth.

In His Incarnation He came to make our manhood Sacred, to challenge us to match our lives with His; and that humanity is what we have in common with Him and all our fellow-men. His kingdom is the continuation and extension of His Incarnation. It is His life in us. It is His regency over our thoughts, aspirations and motives. And the life He gives and made His own among us, which is the only life we have, when we respond to it in its depths, is all that makes for the dignity, the nobility and the beauty of a truly humane and spiritual personality.

To be "saved" then from our native selfishness is not in itself accepting intellectually a creed or a dogma of Christian Theology. It is not even necessarily believing in the virgin birth, or in the divinity of the Jesus of history, though

most of us do. For all these are intellectual concepts one can hold, yet do nothing about. But it is to subdue our native selfishness and to respond to that mighty onrush, manward, of the life and love and truth and power He is, in His Divine Humanity, no matter through what channels it reaches us, and whether or not we even know His name, or call Him by another. And this applies to all the religions of the world. No man anywhere and at anytime is outside the embrace of His love.

Then this extends also to human life on other earths than our own, if you are worried about it, as certain of our fundamentalist brethren who make salvation to consist of a certain theological system and are beginning to wonder—believe it or not—whether Christ will have to be crucified in every one of those earths, and whether they will have to send missionaries to other planets!

Beloved: If you want to face the years ahead with an idea of the God you worship adequate for this new age, make the effort to study and to know better your own teachings. Then share them with others whose faith may be shaken. But, above all, be sure to live up to that faith and all its implications in all your human relationships. For one day civilization shall be religion, and the God-Man alone has the power to make the world anew. And He does it by making men anew. That is the only way.

It is not easy to be a Christian in the days in which we live, and it is not going to be for a long time to come. Yet, is there a more challenging and compelling cause to which we could devote our all?

*This beautiful eloquent sermon was preached at a union service held in the Boston New Church, by the former pastor of that church, now a member of the faculty of the New Church Theological School.*

The following article from our minister in Korea, consisting of extracts from letters received by him, written by people of the Orient who have come in contact with the New Church, is hereby printed exactly as written without any editorial emendations. They tell a moving story of the impact of Swedenborg's writings in Korea.

## *This Is My Lord: This Is My Church*

by En Bo Chung

1. I read "The Heaven and The Hell" as I went there and saw the very places.

—WOON-MONG LA, ELDER

2. How wonderful it is!

To see the Heaven while I live in the earth,

And to live in the earth while I see the Heaven.

—MADAM PHYLLYAE KIM

3. I do not know how many times I went back to my former church with which I had communicated and been loved so much. But I couldn't have any peace of mind since I knew the real church and finally came back to remain in the New Church.

—HYN-KYUNG JANG

4. I heard many preachings. I saw many church buildings. But to me this small room of the New Church assembly became the most magnificent one in the world.

—KYUNG-JA LEE

5. I have two books by which I was mostly impressed through my life. The one is the "Art of Battle" in the college of Army and the other "Swedenborg's Life and Thought". I humbly confess that now I could understand the Lord little by little. And I keep in mind and on my desk "The New Church" always.

—RETIRED GENERAL, ANN-YILL KIM

6. I humbly kneel down and confess before the Lord Jesus Christ who is the only one God, Jehovah. I believe this time I searched Him rightly.

—SOON-JAI YIM

7. I am afraid if you would pardon me for that I had departed from you more than 25 years because of I thought you were one of the heretic fellows in faith. But you never departed from me and sent me your favorite books. Thanks a lot for sending, "The Doctrine of Life" and "The New Church". I have just noticed that I have one real friend in the world. I made up my mind to give your books to my own generations.

—YOON-KYUNG KIM, ELDER

8. Each time I receive your book, "The New Church", I feel much enlightenment.

—REV. KYUNG-NAM PARK

9. Would you please send me every book which you issue hereafter? (This was the word from my friend after twenty year's separation in faith.)

—REV. KYWEE-O JUNG

10. Which is more important than the revelation and the Word? (This was the question of five years ago.)

Emanuel! I believe you are living in victory. So do I. I have something to tell you. What should we do if we wish to have eternal Heaven in this world before the gate of grace is closed? And I recalled your book, "The New Church" in my prayer. If we can distribute it to all ministers in this country we could have more effective results now. Therefore let us pray on this problem, and the Lord will give us the money and the chances. (This was a recent letter.)

REV. JONG-EN YIM

11. When I received your book, "Swedenborg's Life and Thought", I had no words except many thanks. To me it was the best book next to the Bible. I have longed for this kind of book for several years, and finally found it. I will establish my faith upon Swedenborg's teaching. But I was very sorry when I couldn't find it in the bookstores in Seoul. I wish to buy whole Swedenborg's writings. They shall be friends through my life.

—CHULL CHAI

12. I do not know how much I was impressed after reading "Swedenborg's Life and Thought." There was no word without meaning in it. There was only one sorrowful thing. It was that such noble disciple like Swedenborg was neglected much from our Christians. It may be the main cause that his teaching is so high and the man who has no fundamental life could hardly understand and follow it.

—JONG-NAM KIM

13. Is there any way to serve the New Church?

—SEVERAL MINISTERS

14. I read "Swedenborg's Life and Thought" eagerly and completely and got many enlightenments. Surely I felt deep impression from it. When a man like me who was brought out in low upon this world could touch not only the real meaning of creatures in the universe, but also the Lord's wisdom through correspondence, with what word could I express my joy and happiness? I thought Emanuel Swedenborg with his solemn spiritual insight conveyed the Lord's Divine truths abundantly.

(1) He did it in reading the Bible. I mean the Word bears not only natural meaning but also internal spiritual and the Bible must not be understood by only natural meaning but also by its internal.

I know two world famous liter-  
alists like Carlyle and A. Symans.

NEW-CHURCH MESSENGER

Carlyle once said that human existence and his works, whether they are things done consciously or unconsciously, are nothing but symbols, and A. Symons also said that all literatures and languages are nothing but symbols. When I was studying their doctrine I was much impressed. But reading Swedenborg's Life and Thought I was much more surprised for that Swedenborg declared it earlier than theirs and it relates not only in reading the Word but also in understanding other things of the universe, too.

I often talked about the Bible with my relatives and there arose always a problem that the Bible must be understood word by word according to the natural senses, and the result was always leading me into darkness. But now it was solved according to Swedenborg's doctrine. Before the conscious movement of symbolism in literature arose, and before modern philology which brought us the variety of language arose, that there was such prophetic teaching of discrete degree about the Word and things in the universe by Swedenborg made me amazing in new joy and happiness.

(2) The Lord's Second Coming explained by Swedenborg that He will not come again with His physical body, but come with His new revelation, was a new diet in faith and at the same time it was the second coming that when man understands His omnipresence in time and here on earth. Besides these his teachings of the Heaven and the Hell and the last Judgment were also eternal enlightenments to me.

(3) During the period of reading his teaching, suddenly I recalled the Freudian school. It seems to me that their philosophy of all literatures and their expressions are nothing but symbols of physical senses and appetite in-

stead of Swedenborg's internal mind was established by Swedenborg already in 17 century, though his teachings are changed into their own words. Surely I believe Freud's explanation of human personality shows quite similar one with Swedenborg's.

(4) I was impressed much through the following teachings in "The Doctrine of Life". Religion is to do good, but before it is done, evils should be shun as sins; eternal life is established and decided here on earth by daily life; eternity is the same with moment in essence; we can pass through this world purely and beautifully as much as we can overcome temptations, and the heaven is nowhere but a continuing life on earth. I firmly believe true Christian life must be such before entering into the life of prayer, the life of faith, and the life of good works. Now I humbly confess and acknowledge to Mr. Swedenborg for that I can understand what is religion, what is man, and how to live and especially how to read the meaning of all things in the universe.

(5) I humbly submit this report before the meeting of the Mustard Seed.

(6) May I present one of my past dreams?

O God!

Give me a power to read and hear

Thy hidden meaning of things  
In a piece of cloud, in a grain  
of sand,

In a feather of a bird, in a leaf  
of a tree,

And in human events.

When I walk with the wind  
through a prairie

Give me Thy wisdom to read and  
hear Thy whisper.

To me many things are irrelevant  
and silent.

The agony of last night,

The wind fetching sleeves of a  
coat,

A match on a desk, bell  
ringing in the morning,

Baby's beautiful blue eyes, and  
sever rain falls,

Are nothing but mixtures of  
nature.

But in Thy bosom, I believe,

They must be something calling  
and waking

Our dull brain and nerves.

O God!

Let me have a secret to know  
them precisely,

Then I shall be a poet.

—CHOON-HONG HAN

#### A Student of The Criticism of the Literature

15. Besides these I could hear unspoken awe, tacit obedience, rushing hope to serve, vigorous desire to do something, and many other similar letters. But I omit them because in due time they shall be accomplished one by one by the Lord's Divine providence completely.

16. This is my Lord.

This is my church given  
by Him.

And thanks to you and to  
the Lord immensely.

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## Memorial

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### Mrs. John Zacharias

Mrs. John Zacharias, beloved wife of the late Rev. John E. Zacharias, entered into the higher uses of the spiritual world Dec. 20, 1965. She had been hospitalized in New Westminster, B.C., for some six weeks prior to her death.

"In all things she was a very patient, gentle, loving mother, who thoroughly enjoyed all of life. When we were young she showed us, not so much by words, but by the way she lived, what it meant to be honest and true, and thoughtful of others. Even though she often suffered considerable pain over the years, she never complained, but always lived each day at a time, looking forward to a better tomorrow. She had such a glorious, childlike faith in the sheer goodness of God. During the war, when one of her sons died overseas, she wept awhile, and then said: 'Henry is in God's hands. He is out of danger now.' And she went on with her baking of bread. "In so many ways she showed us a faith, a courage, a strength, far beyond her own. And so it is that a child's character is shaped and moulded by the atmosphere in the home. What a glorious heritage we have been given . . . we should deem it a privilege to have known a person like Mary Zacharias. Of such is the Kingdom of God."

Survivors include two daughters: Mrs. Brian Simpson, North Surrey, B.C.; Mrs. Kaare Hoeck, Copenhagen, Denmark; three sons: Eric Zacharias, Pretty Prairie, Kansas; Paul Zacharias, Kitchener, Ontario; and Clifford Zacharias, Winnipeg, Manitoba. Also 16 grandchildren, two brothers and two sisters.

The resurrection service was held in Vancouver, B.C. on December 23, the Rev. Paul Zacharias officiating. — P.Z.

Convention goers will remember the vibrant young lady from Fryeburg, Maine, Miss Daggett. She is one of the spark plugs in many League activities.

## RELIGIOUS ATTITUDES OF YOUTH

by Maria Daggett

THE FRYEBURG YOUNG PEOPLE'S LEAGUE has held many thought provoking discussions on religion and its effect on our lives. The question: What is religion, has bulked large. So have the related questions of what is a church, and what does it mean to be a member of the New Church.

In answering the first question we accepted as the meaning of the word "religion", that religion was a belief or faith in an object or an idea. Usually this is a faith in some force beyond human control. However, to a Swedenborgian religion is more than just a faith; it is a way of life.

Religion is centered in a church. Most of us think of a church as just a building to which we go to worship. Said one of our members, "A church is a place to which

you can go to tell your sins to God, and ask His forgiveness." It is this, but more. It is the House of God, and when we go to church we visit Him, just as we visit our aunt when we go to her house. God is a friend, a loving friend: One to whom we should go for guidance and understanding.

The church, the House of God, is the solid rock upon which we build our lives. Another Leaguer once said, "If there were no church, I would feel kind of lost in my own kind of way." To establish this rock we need Swedenborg's teachings.

This leads at once to the third topic: "What does it mean to me to be a member of the New Church?" Our doctrines present a wonderful conception of God and life. The Bible is more than a book full of pretty stories. It is

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## Consolation

To Us who in the course of nature lose  
Our loved ones, and who of us has not?  
We should not weep and mourn and wish them back.  
If they were ill, they now are well and strong.  
If they were good and true, they still improve  
With all angelic help, if they desire.  
But those of ill repute, the evil ones  
Must wish to be improved, and ask for help.  
God gives it, never fear, or doubt His will  
To see that all His children do repent—  
So let us wish them well, and when our time  
Arrives to join them in that Blessed Land  
What joyful meetings there will be with them.  
[Bless the Lord for showing us the way!]

—HELEN W. RICHARDSON

NEW-CHURCH MESSENGER

the shining light of truth to guide us through life.

The Leaguer who said, "Church is a privilege that many people do not even know exists" was aptly describing the religious attitudes of the young people of today. These attitudes can be put in three classes. There are those who are hardly aware of the privilege; those who acknowledge its presence but are only superficially impressed; and those who not only realize the pricelessness of this privilege but are doing something about it.

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## Book Review

*THE SHINING EAST* by Cornelia Hinckley Hotson. VANTAGE PRESS, 120 West 31st Street, New York 1, N.Y. Price \$2.00

"John Murphy moved slightly, just enough to take himself out of a delightful dream. He tried to catch and hold the scenes that had been in his mind, but they were gone. Only a wonderful feeling of deep happiness remained."

Thus begins Cornelia Hotson's novel of the World of Spirits. In an entertaining preface to the volume, which is only Part One of the whole novel, Mrs. Hotson states her purpose is to acquaint the world with Swedenborg's teachings on life after death, to make heaven agreeable and to minimize hell (which we all like too much anyway). When I read the first draft, I protested that hell would have a heavier hold on that crew of young people. Reading the published version, I realized they are vintage 1930. Then did young Gertrude Smith with her sense of duty to her selfish, disagreeable, long dead mother become believable.

Young John Murphy awoke in Extonia Hospital, the center of a little community created especially for Americans who do not believe in life after death. The only odd thing about it was the lack of money. To the east were some en-

chanting hills, not seen by every one, and on the other side of the ball park was the slummy district, High Hollow. Murphy didn't want to believe he was dead, he didn't like the sloppy way that hospital was run, and he was too shy to openly pursue his nurse, Gertrude Smith. His friend and fellow traveler, Sam Stoltz, was met by his long dead father, who helped him considerably. The gun moll, Minnie, resisted longer than any of them. With considerable skill, Mrs. Hotson avoids moralizing, and has her characters act out the doctrines of the New Church.

All who have read Part 1 are looking forward to the publication of Part 2 and 3. It is a novel worthy of the support of all New Churchmen

—HELEN BOWMAN  
(MRS. LEE LACKEY)

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## Memorial

BOERICKE—Dr. Charles Boericke of the San Francisco Society passed to the higher life on Nov. 4. He was a son of the founder of Homeopathy on the Pacific Coast: Dr. William Boericke and Kate Worcester Fay. He went to Lowell High School and the University of California, to prepare himself for medical studies at Michigan University, at Ann Arbor and the Hahnemann College of Philadelphia. He served in the US Navy during 1917-18 and as an ensign went around the world in the battleship USS Oregon.

In 1924 he married Margaret Boericke of Philadelphia, the surviving wife and mother of their three children: Patricia (now Mrs. Jack Hoyer, wife of Lt. Col. Hoyer

stationed in Germany), Charles, Jr. and Keith; also survived by two sisters, Ruth Bowie of Mill Valley, Dorothy Symmes of Scarsborough, N.Y., two brothers, Dr. Garth Boericke of Philadelphia and Arthur Boericke of Santa Barbara.

His first medical practice was in Oakland, later he joined Dr. Denman in Berkeley, and later a partnership with Dr. Robert Redfield was joined which lasted till his death. Though a licensed surgeon, he avoided the shedding of blood as much as possible. Homeopathic medicines were his forte and he saved many during the flue epidemics, from an untimely death. As my family doctor he became also our stout friend, and our children regarded him as their most trusted confidant.

In our church he was very active from the beginning of the Berkeley Society. When the Berkeley church was built he secured finances, helped pick the lot, and took to his heart the garden surrounding it.

Dr. Boericke took active part in the administration of our Bay-Area-wide San Francisco Society of the New Jerusalem. He served as secretary of the Berkeley Society, as President of the Society, as Vice President and as Treasurer. He was responsible with Mr. Nutter, for the preservation of our endowments, by putting them into land during the depression in the 30's. After the war he sold this Madera land and with the funds available laid the foundation of our present investment. How grateful we, the beneficiaries of this financial foundation, must be to him for this foresight.

—OTHMAR TOBISCH

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## *The wonderful years of Yeats*

1865-1939

DESCRIBED "not as the poet of an age but for all time," and nevertheless rightly regarded as Ireland's national poet, Yeats won world-wide recognition during his own lifetime as the outstanding poet of his day. In 1923 he was awarded the Nobel Prize for Literature.

The Swedish Academy had offered to send the medal, money and diploma to Dublin, but Yeats and his wife decided to travel to Sweden for the great event. He received the medal and diploma from the King of Sweden in the Hall of the Swedish Academy. At the banquet in the evening, the poet spoke on Swedenborg, Strindberg and Ibsen. He referred to his own advancing years but declared that his muse was still young. "I am even persuaded," he said, "that she is like those angels in Swedenborg's vision, and moves perpetually towards the day-spring of her youth."

His ambition to create a literature expressive of national character and feeling led to the founding of an Irish Dramatic Theatre and to the organization of the Irish Literary Society and the National Literary Society. In furtherance of his projects, Yeats found new friends for the cause of Irish literature in America where he went on several successful lecture tours, and where he was happy to secure the sym-

thetic interest and support of President Theodore Roosevelt.

Yeats' early poetry is filled with the mythology, phantasy and peasant beliefs of the Irish countryside. Wandering among the hills, he loved to visualize the glades peopled by romantic figures of the past and by creatures of his own imagination. At the same time he was intensely practical, a student of natural history; always testing, probing, investigating. For Yeats, as for his favorite philosopher and theologian Emanuel Swedenborg, tangibility was not the test of reality, nor was acknowledgment of the transcendental a negation of actuality. Always ready to experiment and put projects to the test, he attended spiritual seances, which he was asked to leave because of his scepticism, for as he said, "it was quite plain that I was not in agreement with their methods of their philosophy."

Yeats was a deeply religious man, with an Irish-Protestant family background. During a period of doubt and unbelief on the part of his father, he wrote "my father's unbelief had set me thinking about the evidence for religion and I weighed the matter perpetually with great anxiety for I did not think I could live without religion." The group of intellectuals whom he counted as his friends included a number of

scholarly students of the theology of Emanuel Swedenborg. So it is not surprising to learn that he read and re-read the works of the great Swedish seer in which he found many confirmations of his own beliefs.

Although he did not formally join any church he once made it plain at a dinner offered by his biographer, Joseph Hone, that "if he ever felt it desirable to affiliate with any religious association he would choose the Swedenborgian Church."

Yeats was able to grasp and clarify the most complicated philosophical ideas with extreme ease and had a deep-rooted instinct for distinguishing between fraud and truth. In his "Ideas of Good and Evil" he dealt with his philosophical concepts steering a clear path among innumerable intellectual reefs. These concepts are as pertinent to our lives today as they were when he wrote them. Like all truly great men, Yeats derived his tremendous strength from that source which ever stimulates such a tireless search for the true meaning of life. That he made an enduring contribution to this search is beyond doubt.

—CENTRAL FEATURE NEWS

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## *Births*

SCHUMAN—Born Dec. 2 to Mr. and Mrs. Ron Schuman, Deer Trail, Colo., a son, Chad Andrew.

BILLINGS—Born Dec. 27 to Mr. and Mrs. John Billings, Brighton, Mass., a daughter, Rene Elizabeth.

NEW-CHURCH MESSENGER