

# *The* **NEW - CHURCH MESSENGER**

April 2, 1955



*I am the resurrection and the life: he that believeth in  
me, though he were dead, yet shall he live:*

*And whosoever liveth and believeth in me shall never die.*

**John 11:25-26**

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# THE EMPTY TOMB

by Richard H. Tafel

The tomb in which they laid the Lord Jesus was as humble as His origin, and as simple as had been the life which He manifested to the world. No towering shaft marks the place; no table with even a few words to tell the passer-by who lies therein. The spot itself is unknown, unvisited, and unwept. For that tomb is empty.

Early on the morning of that first Easter Day, the tomb which had become the grave of the hopes of men, where Death ruled and spread its dark shadows, was lighted up with great glory, revealing the grave and the fact of death as but the highway into the World of the Spirit, the Bright World Beyond! Yet, how long it has taken us to learn this lesson!

How long to understand its mean-  
ing! Mary Magdalene stood at the  
tomb weeping because her Lord  
was dead, yes, but weeping more  
broken-heartedly because His body  
had been taken away. If she only  
had something to hold to! Some-  
thing to clasp, something that she  
could take care of in her kind pa-  
thetic way! "They have taken away  
my Lord, and I know not where  
they have laid him." In the light of  
the great event that had taken  
place, what an all too human reac-  
tion! Yet when we lose one of our  
loved ones, don't we still act as  
though our world had come to a  
sudden end? Our faith falters, we  
give way to unworthy emotions,  
and we repeat the words of Mary,  
"I know not where they have laid  
Him."

If we could listen to the story of  
Easter, we could bid God-speed to  
our beloved ones at the grave, with  
confident trust that they have  
awakened to full life in that Bright  
World Beyond. For that Easter Day  
did not only demonstrate to us the  
fact of Immortality, that death was  
not the end, that the grave and the  
tomb could not hold human life in  
its cold grip. It taught us more  
than that, infinitely more. It taught  
us that human personality is pre-  
served, that you and I will be you  
and I, through life, through death,  
and through to life beyond. And it  
was our Lord and Saviour who has  
told us of this, as He has told us  
everything that is good and true  
and abiding value in life. Remem-  
ber how He came to the weeping  
Mary at the Tomb, speaking in the  
same kind, loving way, "Mary!",  
calling forth her recognition of  
Him, "Rabboni . . . my Lord!"?

## Showing the Future

To the sorrowing disciples, to  
men perplexed, disheartened, and  
beaten down by the cold fact of  
death, He came to show them that  
He had conquered even this death,  
and that the Cause was not lost,

but just beginning. To the opened  
sight of their spirit, there came, not  
an apparition, not a mirage of their  
imagination, but their beloved  
Master just as they knew Him of  
yore, with the same smile, the  
same loving voice, the same quiet  
power. Doubting Thomas must  
even touch Him to be sure! Those  
two walking the road to Emmaus  
were heavy of heart, and the gloom  
of death hung over their minds.  
Their eyes were so filled with tears  
that they did not recognize their  
beloved Lord as He joined them.  
He gradually led the conversation  
away from the thought of defeat  
and death. He showed them how  
the Sacred Scriptures told of the  
necessity of God's coming into the  
world to teach men how to live,  
and that it was just as necessary  
to show men how to die, and to  
give them some understanding of  
what lay beyond in the Bright  
World of the Spirit. Their hearts  
burned within them, and when  
they finally realized that this  
stranger was their Lord, their joy  
and enthusiasm could not be con-  
tained. They ran back to Jerusalem  
with a new insight into the events  
of the past week, yea, with a new  
understanding of the whole life  
and mission of their Lord and Mas-  
ter!

The Lord came also to the group  
of disciples who had been fisher-  
men, and who had now returned to  
their boats and nets to take up  
again the old life, since their Mas-  
ter was dead, and the great cause  
was lost. They knew Him, ate with  
Him, and were encouraged to go on  
with the work of the Kingdom.  
Now thoroughly convinced that  
their beloved Lord was indeed  
alive, all the disciples went to that  
mountain in Galilee as He had  
told them, "And Jesus came and  
spoke with them, saying, All pow-  
er is given unto me in heaven and  
(Continued on page 108)

# Easter Encounter And Its Meaning

## *The Strange Command To Mary*

by William F. Wunsch

Touch me not; for I am not yet ascended to my Father. John 20:17.

The Risen Lord is telling Mary Magdalene not to do what He allowed and even invited others to do—touch Him. And He speaks of His Ascension which is forty days away rather than of His Resurrection which has just taken place. The connection, too, between His bidding to Mary and the reason He gives for it, namely, that He has not yet ascended to the Father, is not obvious, is it? Yet, spoken at the first Easter, and checking Mary's joyous welcome, the words must hide an Easter lesson. What is the full Easter encounter?

### **The Persuasive Touch**

Recall how the Lord came under touch by men. He shared and supplied their needs. Never did He hold aloof even from those whom society regarded as sinners. He spread love and cheer and courage. What promptings He inspired in the hearts of those whom He met! He read the aspirations of Nathaniel and raised them even higher. With His sheer presence or His honest gaze He excited the repentance of Zaccheus, the extortioner. In so many He bred high resolves, or left a happy sense of being forgiven, or increased their faith. An American poet, speaking of the Christ's influence on one woman, describes Him as

Putting His will upon her,  
And hasping it with a look.

The persuasive touch of His spirit evoked an intense personal attachment to Him. The same poetess makes James, one of the Twelve, speak this way:

James said this is the man

Whose feet I follow along many ways;  
Whose voice exhorts me in my dreams; his  
breast

Is roomy as the sea's and warmer comforting;  
His arms are wide as earth.

And still another disciple asks:

Why did I give up all to walk in this man's  
footsteps in which mine were lost?

It was that I was sad, all parts of the infertile,  
my ways parched . . . and his soul,

Flowing on those about it as the Nile

Inundates the dry lands, made all

My waste to blossom as a meadow.

Feel for this close touch with humanity which the Christ achieved as a man among men. But was He not more than man? God was in Christ, and we must add, then, that God was achieving this contact with men through the humanity of Jesus. The Christ said as much. "He that receiveth me, receiveth him that sent me." "He that seeth me, seeth the Father." There

were men and women who received and saw. In the Man of Nazareth they found God near, powerful, rescuing them from their worst, saving them to their best. Once on a time one of them had asked in unbelief and honest surprise, "Can any good thing come out of Nazareth?" Now, under the impact of the Lord's spirit for two or three years, what a reversal of thought and attitude had come! Now their speech was not of one who had come out of Nazareth. They found they were talking of one who had come from God, and reaching them in Him was God who alone is good. Thomas, doubting until the last, and unsure even a week after Easter, finally cried, "My Lord, and my God!" The evangelist, looking back, could exclaim, "We beheld His glory, the glory as of the only begotten of the Father," and of a contact that was sight, and hearing, and touch:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that declare we unto you (1 John 1:1,3).

### **Not Holden of Death**

With life eternal brought around them, and a touch with God increasingly theirs, these men and women could not understand words about a death the Christ was to suffer. Death? In the presence of this vibrant life which gave others life? With this touch of the eternal God upon them? No wonder they felt so, and also no wonder that when the Master, in a rush and helter-skelter of happenings, was arrested, tried, condemned and crucified all in a night and a day, His followers were flung into a wholly changed world from that of their last three years. Utter confusion, complete unsettlement unmanned the stoutest of them. And no wonder, either, when the Lord reappeared on Easter morning, after joy had succeeded fear, and faith had returned after despair, they cried, "Why, of course, of course, He lives on! How could He be holden of death? How, indeed, should God in Christ have won by struggle, by expenditure of heart and mind and the utmost service, and against ignorance and opposition, to a close touch with men only to lose it? So when He greeted them as ever with "Peace be unto you," the Christ's world was intact around them again. Back came His intimate presence. There He stood, in touch with them still. They were themselves down before Him, and grasped Him by the feet.

The Lord welcomed their greeting, their affection,

—  
\*The three pieces of verse quoted are from "Fire-head," by Lola Ridge.

their touch. Indeed, He not only allowed them to touch Him, He invited the slowest of them, Thomas, to do so. "Look at my hands, put your finger here; and put your hand here into my side; cease your unbelief and believe" (John 21:27). That was a week after Easter. And when the Lord had appeared on the evening of Easter Day to the Eleven to their consternation, for doors to the room were shut fast, He had said, "Why are you upset? Why do doubts invade your mind? Look at my hands and my feet. It is I! Feel me and see" (Luke 24:39; Moffatt translation).

#### **The Command to Mary**

Yet to Mary Magdalene—and to her alone—the Lord said quickly, "Touch me not." He surely had not singled her out to rebuff her. Then why this exceptional bidding to her? He was not refusing, either, to let her test the reality of His presence. For, after supposing Him to be one of the gardeners, and then hearing Him address her by name, she had recognized Him; nor had the Lord refused a test of the reality of His presence to others. Nor can we think that her clinging to the Lord would hinder the ascension of which He spoke; others grasped him and held Him by the feet. Then why did the Lord forbid her to touch Him? The reasons we have suggested are not satisfying. The Lord seemed at least to be giving a reason: "for I am not yet ascended to my Father." What can be the point of the Lord's reference to His ascending? What connection can His ascension, yet to come, have with His bidding to Mary, "Touch me not?"

#### **Glorification Not Completed**

The forty days between Easter and the Ascension served one purpose which is plain to all. In the interval the Lord appeared to His disciples and to others a recorded eleven times. The forty days served to assure one and all that He lived on. But does it not follow from the words, "I am not yet ascended to my Father," that those days also served Him in some way? Eventually He was to ascend to the Father. This was, of course, no movement through space; it was something accomplished in His Person; He was moving still towards the full union of the Divine and the human in Him. His glorification with God's own self was still in progress. It had been in progress all the Lord's life and all the years of the ministry. It was continuing in these forty days and would see completion at the Ascension—indeed the Ascension would be the completed glorification of the Lord's humanity. Then the Lord would have made permanent the means by which He had established a redeeming contact with mankind. The humanity by which the unprecedented touch with mankind was achieved in the life on earth would have become the Divine Humanity, God's own, eternally the minister of this close touch with mankind. That close touch not only remained; it mounted into greater intimacy, it gained wider power, it was lifted out of the confines of Palestine and became worldwide, it was

no longer limited to a few followers but was and is available to all mankind.

With the Ascension in prospect, then, what did the bidding to Mary mean, "Touch me not"? Was the Lord not saying to her, "Wait, Mary, there is a pro-founder relationship to me which is to come and which will be yours—a direct contact for your heart and mind with Me?" Mary must have felt that the Lord was as ever offering more than was asked of Him. For there is nothing to indicate that she felt at all rebuffed. Nor did she protest, "But Lord, when you have ascended, you will be entirely out of reach. I shall not be able to touch you." Rather she must have told herself that her Master was offering some greater good, a touch of Him in richer blessing, a still more precious contact with Him. For why should the Lord have singled her out, we are bound to ask, for this supreme Easter promise except that Mary was perceptive enough to understand?

#### **Greater Things To Be**

Is it not a supreme Easter assurance that these words to Mary convey to us all? The Risen Lord is even closer to us than He was on earth to those around Him. In fact, we are obliged to say that the bidding to Mary, "Touch me not," is one bidding of the Lord's that we do not need to heed—for, as it was meant for her, it cannot be done by us. We acknowledge—and in a measure lament—this when we sing with the children of a church school:

I think when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children as lambs to His fold,  
I should like to have been with Him then.  
I wish that His hands had been placed on my head,  
That His arm had been thrown around me,  
And that I might have seen His kind look when He said,

Let the little ones come unto Me.

We know that this cannot be. But we are extolling the wonder and the blessing of His touch upon mankind. The adult can join in extolling it. Only we are not to consider it a thing of the past. We have more than a memory of it; and we are not put to the determination to recall it. We do not look back to an historical Figure, but have the Abiding Christ. The touch with mankind, established in the life on earth, has been kept by the Lord in His Divine Humanity. The Gospel days and the life on earth serve to tell us

(Continued on page 103)

#### **SWEDENBORG'S WRITINGS**

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# EASTER EVERY DAY

by David P. Johnson

The day we lay to rest one we love is seldom, if ever, a happy day. And yet if you asked to choose the happiest holy-day of the year, it would be—in spite of all the joys of Christmas, in spite of the knowledge that without the Lord's birth we would not have known of His resurrection—Easter Day.

The Lord Jesus Christ had traveled a long road. On it he had become intimately acquainted with many joys. He had known persecution, and sorrow. No person ever had deeper testing nor faced greater temptation. There was so much good he had done—more than you or I ever could or ever would do. Yet the forces of evil had seemed determined to do their worst. And they did it! Even among those who only by force of circumstances were brought close to Him in the hour of passion there were to be found some who were uneasy and disturbed. When one thief cried out against him, the other shouted him to silence. "We receive the due reward of our deeds; but this man hath done nothing amiss." The centurion, a man taught to wield death, who may have seen countless men slain in battle, was moved to say, "Certainly this was a righteous man."

## How Disciples Reacted

And can you imagine the awful feeling of loneliness that swept over the disciples? This man's death meant more than the loss of a dear friend. Their whole world was crashing in upon them — their hopes, their dreams, their vision of a better world. The very source of their power and strength was swept away by the angry mob as it trailed Him to the cross. How did the women react? With a patient acceptance of the loss of one dearly loved. They "wept and were sad." But characteristically, too, as women so often do in the moments of life where men seem most at a loss, they acted. They prepared spices to anoint the body; to do the last little act of kindness

Out of this tragic scene, out of this useless destruction of a most wonderful life, out of the deep sense of loneliness that swept over those close to Jesus, from this feeling of overwhelming loss, has come the day of greatest religious joy in the Christian year. It was, in fact, the third day after Jesus died on the cross—the traditional time to wait to bury our dead. The happenings of that day became the central theme of the Christian faith. In fact that day, the first of the week, was to become the day of worship and rest for Christianity from thence forward. We celebrate the resurrection every Sunday in setting aside that day for worship of the Lord Jesus Christ.

## A Fulfillment

It should mean three great things to us. First of all it became the focal point and the fulfillment of that in which man has always placed his hope. Im-

mortal life! Men cannot find reason for life unless there is life beyond the grave. Even in the most primitive cultures, there is evidence of the belief in, or the wish for, immortal life. In the Lord's resurrection those dreams of centuries became a reality. Some of the most down-to-earth bits of the Gospel record are found in the resurrection story: the matter-of-fact preparations to look after the body; the sorrowful walk to the tomb; then the amazement and fear of the women and finally, their unsuppressed joy. Again, the visit of Peter to the tomb—he hadn't believed the women, but he returned wondering. It was more than the mind could easily comprehend. The disciples, themselves, of all people who should believe, were confused in the upper room. Jesus had risen from the dead! Imagine it! He had said He would, but reason and common sense had replied, "It can't be." But they were faced with the fact.

## He Lives Today

The second great thing the resurrection means to us is this: Each week as Sunday comes around we may worship the Lord in reality, for we know that he is alive today! That is a tremendous statement to make, but it makes our Sunday worship truly significant! When we gather in our churches, it is not to worship ideals set forth by a great man long ago. We worship Him because He lives. We know, as surely as we know the love of wife, husband, friend, parent, brother or sister, that His love flows from a real being. We cannot see the love of mortals—but we know it is there. We cannot see the love of Jesus Christ our Lord—but we know it is there because He lives. If we know each prayer we utter, each petition we make, each expression of thanksgiving and praise we offer is heard, what tremendous power vibrates through our place of worship or surrounds us in our private devotions. He is present with us and we may reach out with our souls and our spirits to commune with him.

## "With You Always"

The third great thing the resurrection means to us is this: He is with us every moment of our lives! You know, I used to think that old hymn: "He walks with me and he talks with me" was just a lovely old sentimental hymn. Today I believe that the author of that hymn knew what he was talking about. He knew that day by day, at any hour of the night or day, Jesus, the living God, was beside him to "take his right hand and lead him." He knew that no matter how deep the sorrow, how great the joy, or how perplexing the problem of the moment, he had a companion in his Lord.

(The Rev. David J. Johnson is the pastor of the Kitchener, Ont., Can., Church of the Good Shepherd.)

## Eternity Now

We have just received a paper in which the Easter story is related as a newspaperman of today would have written it. As might be expected the story so handled deals almost exclusively with the outer events: the stone rolled away from the sepulcher, the empty tomb, the experience of Mary and similar things. Most people on reading the Easter story primarily take note of these same outward events; and it is likely that the bewildered, frustrated disciples and followers of the Lord were deeply impressed by them. Yet they must have sensed that here was an event that meant more than the rising from the dead. Had they not seen the Lord bring Lazarus from the tomb? Yet never once do the gospels compare the resurrection of the Lord to that of Lazarus. To the disciples the Easter event meant that their Lord lived, that He was with them always. This assurance made them the courageous, determined men who proclaimed the event to the whole world and upon it founded the Christian church. For them, as it should for us, the resurrection united the Now with Eternity.

In its deeper meaning the resurrection is not a miracle by which one person was restored to life. It is a spiritual event yet one made visible to the physical senses in a moment of time. Man is such a slave to materialistic and space-time thinking that the reality of the resurrection could not have been grasped by him without these happenings which a newspaperman would have delighted in detailing. Without the external accompaniments of the resurrection, it could not have been made known to man that spirit can never be holden of death, that wicked man could not destroy Jesus, that all empires could not kill God even though He had assumed a human nature. However, we must not conceive of this great Easter event wholly in terms of time. It is a historical event but also an event in eternity.

Easter is an annual reminder not only of the triumph of life over death but also that the Life Eternal means a new kind of a life rather than an unending life. The Life Eternal is something that time has nothing to do with. It is lived now as well as in the future. It is not time-bound, nor can it be destroyed by death. Remember that when the Lord was on earth in His humanity He was also in the world of spirit. His vigils on the mountains and in the Garden of Gethsemane, His transfiguration, the voice from heaven that spoke to Him—all these and many other things remind us of this fact. And we, too, although finite beings live in two worlds; the world of spirit and that of flesh. Every noble aspiration, every kind thought, all love of goodness, truth and beauty, every

true prayer are excursion into the higher world of spirit. In a tiny degree they are a participation with the Lord in His resurrection. By the same token every hate, every emotion of self-love, self-pride, every act of deceitfulness bring us in contact with the lower world of spirit.

The higher aspirations that grow from a love to God and to the neighbor are the material out of which is formed the inner spiritual structure which is adapted to the spiritual environment in which we will continue to live after our sojourn on earth is ended. Or if that structure is formed from self-love it is the one in which we will live in spiritual environment that is death. "He that hath the son hath life," both in the Now and in Eternity.

## The Church Calendar

*Perhaps it is not known by all our churches that there are traditionally different colors for the decoration of the altar and chancel for each of the different seasons of the church year. For the benefit of any societies interested in such beautifying in their chancels, we have indicated below in the Church Calendar the color associated with each of our Sundays or seasons according to the traditions which have come down from early times and have long been followed by such churches as the Lutheran and Episcopal. These churches also use the same color of the season for the ministers' stoles. In the New Church, however, where white vestments and stoles are used, the colors have been taken from a church scene described in the "True Christian Religion" 188 (cited p. 633 in our present Book of Worship). From this has been adopted the custom of making the stole indicate the function of the minister, viz., white for those at large, blue for the minister installed as a pastor, and the Tyrian purple (tending toward crimson) for a General Pastor. In practice both blue and purple stoles have usually a white, inner side, which latter side it is customary to have on the outside for communion and also for funerals, and for a minister who changes his function to pastor or vice versa. This usage, however, is by no means generally accepted.*

\* \* \* \*

April 3	Sunday next before Easter	Violet or
April 7	Thursday before Easter	Purple
April 8	Good Friday	Black
April 9	Easter Eve	Black
April 10	Easter Day	White
April 17	First Sunday after Easter	Green
April 24	Second Sunday after Easter	Green
May 1	Third Sunday after Easter	Green
May 8	Fourth Sunday after Easter	Green
May 15	Sunday before Ascension	Green
May 22	The Glorification	Red
May 29	Pentecost	Red

(Reprinted from the Messenger, March 27, 1948)

# ENTER *The First Literary Contest*

Conducted by  
**The New Church Messenger**

## CASH PRIZES

FIRST PRIZE .....	\$100.00
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These will be awarded for the best contributions received. Anyone, male or female, is eligible.

## RULES

All entries must be neatly typed and double spaced.

Attach your name on a separate piece of paper to your manuscript. (No manuscript will be received with the author's name written on it.)

1,500-2,000 words.

Contributions must reflect the New Church point of view. The subjects may vary from FRESH expositions of doctrines; essays on the application of New Church teachings to current problems in everyday living; historical studies of interest to the New Church; to fiction written from the New Church viewpoint.

All manuscripts become the property of THE MESSENGER.

The Judges' decision will be final. Any author communicating with the judges about his entry will be automatically eliminated.

All manuscripts must be postmarked before midnight of May 1, 1955.

Address all manuscripts for this contest to

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## GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

The 132nd Annual Session of the General Convention of the New Jerusalem in the U. S. A. will be held in the Church of the Good Shepherd, Margaret Avenue and Queen St., N., Kitchener, Ontario from Friday morning, June 17 to Sunday, June 19, with preliminary meetings of auxiliary bodies from June 14. (The Council of Ministers will convene on June 14, at 9:30 a.m. in the church auditorium.)

Franklin H. Blackmer, Pres.  
Horace B. Blackmer, Recording Secretary.

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## EASTER ENCOUNTER AND ITS MEANING

(Continued from page 100)

what that sublime contact with us can be—how close it is, how loving, how attentive to each human spirit, how redeeming. We are very far from being disadvantaged in comparison with those who knew the Lord in the flesh and could have physical contact with Him. Rather, the expediency that He should "go to the Father," is evidenced again in this more significant and sensitive contact that He has forever with our hearts and minds. What Mary waited for forty days humankind has had as its holy privilege nearly twenty centuries.

God's touch with men was made visible in the Christ's ministry. That was of a piece with what happened in general through the Incarnation; a vision of God came, of God visible in whom is the invisible. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "He that hath seen me, hath seen the Father" (John 14:9). What then is the full Easter encounter?

Conjunction with God invisible is like conjunction of the bodily sight with the limitless expanse of the universe, or like vision in mid-ocean through the air and over the sea until it is lost. But conjunction with God visible is like seeing a man in the air or on the waters, holding out his hands and inviting to his arms. (True Christian Religion, no. 787.)

(The Rev. William F. Wunsch, one of the best scholars our church has produced, was for years professor of theology in the New Church Theological School and is now pastor of the National Church, Washington, D. C.)

# "Ten Nights In A Bar Room" And T. S. Arthur

By Clarence Hotson

Besides Independence Hall, Philadelphia has another historic shrine, the T. S. Arthur house, 721 South 10th Street, where the great temperance novel, *Ten Nights in a Bar Room*, was begun. In *Philadelphia, Holy Experiment* (1945) Struthers Burt laments that this book sold more copies than *Uncle Tom's Cabin*, with an equal influence; and adds that it is still selling, and that annually a number of disagreeable-looking people reverently visit the three-and-a-half-story brick house where it was started. The hundredth anniversary of first publication of *Ten Nights in a Bar Room*, and *What I Saw There*, was last year and it seems fitting to tell the story of this book and of its author, Timothy Shay Arthur.

Soon after its first publication, the book inspired the production of several stage versions, and led to the writing by Henry Clay Work, both words and music, of the song "Come Home Father," which became a feature of the play. It was published by Root and Cady, in New York, 1864. The stage versions for forty years vied in popularity with *Uncle Tom's Cabin* in the theaters. *Ten Nights in a Bar Room* was produced in a movie version, with fair success, at least as late as 1931.

The novel, written with little art, nevertheless packs a great wallop. The "ten nights" are bunched in four visits, separated at intervals of one, five, and two years. The story is told by a commercial traveler whom business brings to Cedarville, a small town, and to the tavern, the "Sickle and Sheaf," set up by Simon Slade, a prosperous miller who wants more money for less work. Slade starts off with the patronage of leading citizens. He is embarrassed by the fact that Joe Morgan, a former partner in the mill, is now the town drunkard. Morgan's little daughter Mary enters and takes him away after he has spent his last coin for booze. One year later, Slade, exasperated with the sharp-tongued Morgan, hurls a whisky glass at him, misses, and hits on the head little Mary, just entering to take her father home. After a fit of delirium tremens, Morgan promises his daughter on her deathbed a few days later to stay away from the tavern.

Meanwhile young Willy Hammond, popular son of the village

magnate, instead of preparing for his bar examinations, steadily patronizes Slade's bar. He falls into the clutches of Harvey Green, professional gambler, who makes Slade's hotel his headquarters. Five years later, Willy, having gambled away his patrimony and ruined his father, tries to strangle Green, who stabs him to death and escapes in the confusion. The countryside rises and hunts Green. The narrator finds Green under the bed in his room at the inn, and persuades him to surrender to the sheriff, but while in custody Green is shot dead by someone in the mob. The sheriff fails to close Slade's bar. The drunken mob stages a fierce free-for-all fight, in which Slade, and Judge Lyman, corrupt wet politician, are terribly beaten for contributing to Willy's ruin. One of Slade's eyes is gouged out. Two years later, Willy's father is taken to the poorhouse and dies, and tavernkeeper Slade, now impoverished and reduced to a moral and physical wreck by drink and gambling, is killed in a drunken quarrel by his son Frank, who grew up in degrading surroundings. Morgan, reformed since his child's death, heads a dry movement, and the aroused community outlaws the liquor traffic.

T. S. Arthur was in the Washingtonian Temperance movement almost from its start in 1840. The Baltimore chapter met once a week to receive new members and hear "experiences" or confessions. These alcoholic autobiographies gave Arthur ideas and plots for *Six Nights with the Washingtonians* (1842). By reading these and other T. S. Arthur stories (*Temperance Tales*, for example) a respectable person could satisfy vicariously a more or less suppressed desire for sin, while enjoying a feeling of superior virtue. No wonder they caught on both in America and in England.

Arthur's own life contrasts sharply with the misdeeds of the drunks whose stories he told. He was almost painfully respectable. Born June 6, 1809, on a farm near Newburgh, N. Y., he recalled as his earliest memory a visit to Fort Montgomery, six miles below West Point. His maternal grandfather, after whom he was named, was Timothy Shay, a Revolutionary War officer. His father was William (?) and his mother Anne (Shay)

Arthur. The family was large and the income small, but the parents did their best to bring up the children in the Methodist religion and morals.

In 1817 they moved to Baltimore, where Timothy at length got a little schooling, but under an incompetent and brutal teacher, who advised his father to put him out to a trade. As the boy was not robust, he was, at age thirteen, apprenticed to a tailor. After seven years in learning this trade, he had to quit because of impaired eyesight. But during this time he had attended night school and done some reading, and also, from his sixteenth year, had written for the magazines, with considerable success. He became a clerk in a commercial house and continued to write verse and fiction. He became a man of letters by force of circumstances, because he failed in every effort to make a living outside of writing and publishing.

He wrote, at first, sensational stories which aroused great interest in the magazine-reading public. In 1836 he was enough encouraged by literary success to marry a daughter of Captain James Alden of Portland, Maine, whose brother, James Alden, U.S.N., commanded Farragut's flagship at the battle of Mobile Bay, in the Civil War, and eventually became Rear Admiral. The Arthurs had seven children, five boys and two girls, of whom four sons and one daughter outlived their father.

In 1840 he became editor, for a few months, of *The Baltimore Merchant*, a political daily published in the interest of the Whig campaign for Harrison and Tyler—"Tippecanoe and Tyler, too." Thereafter he was a good Whig, and later, Republican, except when he had a temperance or prohibition ticket to support. His special interest in temperance arose in this same year, or soon after.

Sometime in his early period in Baltimore occurred what he considered the most important event of his life: his conversion to the "New Church" or Swedenborgian form of Christian faith. After much study and reflection he left the Methodist fold and was baptized May 31, 1840, into his new faith by Rev. Thomas Worcester. On removing in 1841 to Philadelphia, he joined the New-Church society there, and soon became its leading layman. He was chairman of the church committee from the time it was organized until his death in 1885, and wrote several Swedenborgian tracts and books for children. He was no doubt able to

harmonize his special religious faith with his strong temperance views, but it is only fair to state that an important section of the Swedenborgians are neither prohibitionists nor total abstainers.

Arthur managed after preliminary struggles to found and edit successfully his own magazine, a monthly, *Arthur's Home Magazine*, which ran from 1852 with marked success until his death, and even survived him for a few years. Of his numerous books, at least half were promptly pirated in England, where they were as popular as in America. A distinct improvement appears in his later works, especially in *Three Years in a Man Trap* (1872), considered his masterpiece. This tells the story of a saloon in a big city (Philadelphia) and the harm it did. But even his best could not duplicate the popular success of *Ten Nights in a Bar Room*. For forty years his books were prominent in every Sunday-school library in America. Their vivid sensationalism caught the popular fancy, and their excellent moral tendency won the support of all the clergy. Arthur was almost as widely read as Horatio Alger, Jr., rightly called the most influential American author of the second half of the 19th Century.

After 1877 Arthur continued to edit his magazine, but published no more books. The last few years of his life he was practically blind, and ran his magazine with the help of an amanuensis. He died at his residence (now the site of a great downtown department store) at 11 p.m., March 6, 1885, of anemia, in his seventy-sixth year, full of years and honors. He both preached and practiced the copybook virtues, and his life is right in the Horatio Alger, Jr., tradition. He exercised his native pugnacity not only for his own advantage, but even more on the side of the angels. His pastor, the Rev. Chauncey Giles, at the memorial service in the Swedenborgian church, 22nd and Chesnut Streets, admitted that among many virtues he had the faults of opinionatedness and pigheadedness common in strong characters.

Though ignored by literary historians, Arthur yet deserves to be considered a most significant figure in American cultural and social history.

## MEETING OF GENERAL COUNCIL

By Daniel Neilsen

The mid-year meeting of the General Council of Convention, composed of fifteen men all of whom were present, was held January

25-26 in Philadelphia. The meeting was called to order after dinner one evening and resumed considerations the following morning, the two sessions lasting thirteen hours—the hardest work, incidentally, that this member has ever done! The session on the second day of ten hours' duration was completed with only a thirty-minute break for a quick lunch.

The work begun at this meeting will have far-reaching effect upon the progress of the Church, and is calculated to instill new life and vigor into the local societies, and associations throughout the country. We shall watch with intense interest the unfolding and gradual realization of this development. My admiration turned particularly to one member: Mr. Albert P. Carter, Treasurer of Convention. I had seen him work on the Pension Board for a few years, but at this meeting I was most impressed. Nearing four-score years, Mr. Carter took his place at the table and showed a keenness for the work at hand which would have been noteworthy in a man half his age. What was most inspiring to me was that during all those long hours he sat on a wooden folding chair, like most of the rest. At one time, a point was raised which stirred up quite a debate and it seemed to most of us that Mr. Carter was going to be on the losing side, so obvious was the point against him. He persisted, however, and finally won his point, with a warm apology extended to him. We are privileged indeed to have a man like Mr. Carter, serving a life-time in the Church and acting in the performance of his duties as an inspiration to all of us. Kindly by nature and of angelic appearance, so tall and handsome, he has shown steadily and unswervingly in all the years a high sense of duty combined with a gentleness and consideration for the human side of the work which it seems to me has meant so much to his beloved Church. I shall never forget him.

I was elected last June, attended the last meeting of the Convention sessions in that month and, like newly elected senators, felt that speech making should be delayed for a year. Here, at this meeting in January, there were fifty items on the agenda, including the important budget, and before all was over, at least ten other items were added. Each was discussed in turn. At first it did not seem humanly possible that we could finish it all, but with the fine guidance of the president and vice-president the "mission was accomplished."

It is one thing to see a local society in action, to watch the deliberations of an association, to observe what takes place on the floor of Convention, but it is quite another experience, and a deep one indeed, to feel almost a sense of destiny in the highest Council of our beloved Convention. Here, certainly, men must be dedicated; they must have a singleness of purpose as the details and issues are resolved which look toward the permanence of Convention. The struggles are great ones, seemingly unending and difficult as we stand before the world, realizing as we must, the obstacles we face. It is my personal feeling that, in the coming years we must by all means examine our hearts and minds, seeking for deeper and deeper insight, and in the finest examples of inquiry, make our influence felt in the souls of men and women all around us who are yearning for answers which apparently up to the present have not been forthcoming from any source whatsoever. I have a profound feeling that destiny is knocking at the door of our churchhold and that we as New-Churchmen will hear that knock and open the door to a new world for all men. It should be no less than that!

Rev. Johnson made a plea for more participation of Convention itself in the conduct of religious services at our annual sessions. This reminded me of the inauguration of "Meditation Hour" at the New York Convention, a welcome addition. Let's go into this a little more. Time would be lacking for a "retreat" but can we not have a devotional service apart from the exercises at the opening of meetings and on Sunday? Admittedly, the services on Sunday are a fitting culmination to the sessions, but it seems to this writer that good results would be attainable if a song-service, for instance, with one good ten-minute heart-warming talk, could be arranged mid-way in the sessions.

Finally, the Council should create a Committee on Arrangements for the comfort of its members in its various Council meetings, one that could arrange a coffee break in mid-morning, and one in the afternoon; and select restaurant and hotel accommodations. Yes, and some comfortable chairs, please! A circular table is almost a "must," at least a square one. The long oblong table in use in January put some of the members at a disadvantage, seated as they must be, far away from the president and center of activities.

# The First Witness

by Antony Regamey

*"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."—Mark 16:9.*

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In this compact little sentence is enfolded the true miracle of Easter. Here is all we need to know in order to perceive its real meaning.

How it all came about is told in greater detail in the Gospel of John. It begins with uncertainty, in the lingering dusk of early dawn. It begins with an empty tomb and with a sense of panic; with feet running to and fro and bewildered whisperings . . . "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. . . ."

Then, feet are running again. But still, the disturbing mystery remains. It seems only that another calamity has come, to make the more grievous a sorrow already unbearable. "Peter, therefore, went forth, and that other disciple, and came to the sepulchre." And there, in this account of the story, they must have concluded there was nothing further to be done. As if their agony in having witnessed the sufferings and death of Jesus on the Cross—and with it the end of their highest hopes—were not enough, now they must be deprived of the last tangible evidence of the past—a place where they could come, and weep, and recall happier days.

So they both "went away again unto their own home." At this point, there were not even whisperings any more; only dumb silence. "But Mary stood without, at the sepulchre. . . ." The greater her soul's anguish, the more desperate her clinging to some forlorn hope; undefined, unreasoned, and yet more tenacious than logic. "They went away, . . . but Mary stood, . . . weeping."

## The Revelation to Mary

And as the drama unfolds, through the prism of her tears, in rainbow hues more vivid than the sun of this world could produce, the glorious truth is revealed and at last floods her spirit with light ineffable. She stands, she weeps, she stoops, she looks, she turns—all steps which indicate an obvious

inner progression toward that light—and the climax is reached in a Presence which says, "Mary!" In a wondrous rapture which answers, "Rabboni!" And Easter has come!

It would be a mistake, however, to imagine that while the disciples went home, Mary lingered in the garden simply because she was a woman. It would be a mistake to imagine that our Lord appeared first to her because, being a woman, she was endowed with an intuition more characteristic of her sex than of us men. It is the glory of woman that she seldom forsakes those she loves, even when it means hoping against hope. And yet, there were other women. Some of them had been there, in the garden, earlier. There even was another Mary, our Lord's own mother, to whom one might reasonably have expected that experience to be granted, to be the first witness of the Resurrection.

Unless we look deeper, therefore, for an explanation of the event, than that of feminine intuition, we cannot grasp the central truth of our text. As a matter of fact, had not Mark put the matter just as he did, we might have missed it altogether. We might have gone on wondering how and why this came about, while in our minds—and in addition to His mother—our Lord's disciples, Peter and John, might also have appeared to be deprived of a reward which should have been theirs by right. In the Gospel story, the Magdalene is elusive. She is hardly mentioned at all and, excepting our present account, she never is singled out.

Still, the point is this, Mark tells us. While the mother of Jesus and the other women had attended humbly and with self-effacing devotion to the exacting requirements of His loving ministry; while He had found rest and solace in the home of Martha and Mary in Bethany; while His own disciples had faithfully followed Him as He taught and healed in the highways and by-ways of the land; while Peter, James and John even beheld His glory on the Mount of Transfiguration, yet out of all these, He had not "cast seven devils."

## Redemptive Love

We shake our heads in worldly-wise fashion when we read the Gospel accounts of demonic possessions. We muster together our pathological vocabularies, our little psychiatric and medical knowledge and we make our own diagnoses and classifications. This was epilepsy, we say; and that, schizophrenia, or split-personality. But, what do we really know about physio-mental disturbances, except that we do not know, and not much more? We have advanced as far as the giving of new names to old ailments. In the meanwhile, there is no standing room in our mental hospitals.

Just what the trouble was with Mary of Magdala, we do not know. Nevertheless, the fact is that Jesus had done more than classify her trouble. He had, in some way, given back to her, her own identity. He had given her back her sanity; perhaps, deliverance from obsessive evil impulses; forgiveness for her sins and the strength to overcome them. He had restored to her, her self-respect. He had given her a new self, absolute, freedom, hope, a faith to live by and a cause to live for.

Now one does not easily let go of an experience like that. In times of despair and distress, from the depths of the soul it is brought to the surface. It obeys the summons of sorrow. It keeps hope alive. Buried deep in the heart, it knows what even the mind does not know. It sees what the eye of the body cannot see.

And so, "the disciples went away, . . . but Mary stood." And so, "when Jesus was risen, early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

There is the real, live, luminous, incandescent core of Easter, its life-giving center. Redemptive love! Love so incredible, that it can only be credible to the loving heart! Truth so blinding, that it can only be seen by the pure in mind, who desire it above all things! Justice and freedom so absolute, that only the trembling and uncertain hands of those who, knowing their imperfection, yet believing in the triumph of the right and wanting to be free more than life, can reach toward them! Concern so all-encompassing that only he who craves and strives to be a friend and brother to others can be taken in its embrace and



know its fullness! The risen life can only be revealed to those who are being born anew. It is only in the measure in which the Resurrection has begun to be re-enacted within us, because we are alive in Christ, here and now, that we can know beyond argument that life is eternal, and that it is worth being eternal.

### **Eternity a State**

This whole matter is far more than extending beyond the grave and into infinity the mediocrity of a hand-to-mouth existence, self-centered, unrelated to a purpose and meaning transcending physical things. It is not a question of quantity but of quality; not a question of length of days but of depth and motivation of life. Eternity is not measured by time. It is not "time" going on forever, as we know it. It is a state, a condition of the soul. Like the atmosphere, it is all about us. One perceives it. One lives in it. It is not a concept of physics or mathematics. It is an experience. It is a recognition of the height and depth of life. For, the two worlds are one. They do not follow one another, for us, in time. We live in both already here and now. If it were not so, in the words of John Haynes Holmes in his book, "The Affirmation of Immortality," we would be "unaccountably over-endowed."

We have faculties and powers beyond what is required for the gratification of our animal needs. We have a moral sense. We have the capacity to grow, to love, to think, to find a purpose and a meaning to our existence and that of the world, to relate ourselves to values which are eternal. We can rise above our hereditary natures and already live on a range of realities that cannot be measured in terms of physical energy. In other words, we do not have souls, we are souls, essentially spiritual beings, clad in a bodily garment—but for only a time. Our true home is the eternal world, in which our life goes on, unbroken and uninterrupted, but in which it begins also, and unfolds, all the way. We have the capacity to grow. And who shall tell us when that growth can finally reach its fullness and come to an end?

There are people, today, who claim not to believe in life's continuance, ostensibly because, decades behind the times, they call it incredible. Deep down, in many cases, it is because they find the

thought of it strangely disturbing and uncomfortable. They live by the philosophy of "let us eat, and drink, and be merry, for tomorrow we shall die." Yet, secretly, they are afraid that Emily Dickinson might be right when she adds, "but alas, we never do." They count too much on their own funeral. They are blissfully unconscious that, as far as the real worth of their life is concerned, they may be dead already. To live is more than to exist. It is to be alive from, and to be alive to realities and issues that are eternal. Ultimately, it is to live in God.

The victory of Easter is not, then, the proclamation of the going-on-ness of life. To go on living, immortality, is our native endowment, whether or not we welcome the thought. Human life, for each one of us, is indestructible. Insight into this fact had been given to men long before our Lord's coming on earth. In the Gospels, our Lord said little or nothing concerning immortality. But He had much to say about the life eternal. Consequently, Easter is rather the revelation of the indestructibility and the worth of a certain kind of living, when it is freely related to God who is Life itself; to His will and purpose; to that something which makes for true humanity, which is at the heart of His own being, and which became incarnate in Jesus; to our mediation of His love, which is what brings humanness to its full nobility, and conjoins us to Him, and makes endless living worthwhile.

But, this means the transformation of one's nature. It means a radical change, a "conversion." It means a repudiation of one's self-love; a casting out from one's ruling motives all the hereditary evil tendencies with which we are born; a liberation from our bondage to sins and selfish infatuations and obsessions innumerable. It means closing the door forever to suggestions that come from hell and make for hell.

### **Facing the Future**

"Now, when Jesus was risen, early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." A strange way of putting the matter? No, not strange. For what are seven devils, indeed, in comparison with the whole of hell unfurled, and all of its gruesome, hateful and satanic hordes, as they swept our world in our

breathless struggles of recent years! And we still wonder whether truly they have gone, and how far and for how long they have been restrained, if at all. As a matter of fact, our civilization, may well be, at this very moment, like unto the man out of whose house a devil had been cast who, after a brief period in the wilderness, finding that house empty, resolved to return unto it with seven wicked spirits worse than himself.

How unstable the "peace" in which we are living—if one can give that name to the present condition of our times! How dark and uncertain the prospects of a better world, if we have to face them without a Cross, without Easter and without Christ! As there hangs on all men, everywhere, the threat of doom and of sudden obliteration! And as, in addition to the current moral disintegration of our culture, the nations seem to line up once more for another show-down! Perhaps there has never been in all human history, a time when the power and the glory of Easter was more needed than now.

But, that power can only be given to the loving, responsive heart; to the heart who refuses to give up; who keeps hoping beyond hope, because at the center of that hope there is something that just will not and cannot let go — the experience of a deliverance from "seven devils." It is only by thrusting such an experience in the face of unhelpful and seemingly insuperable circumstances, that one can become a channel of rebirth for the world. And nothing else will do, if there is to be any hope, than the girding of oneself with that experience. For, it is in the hearts and minds of men that the world is born anew.

Only in the soul of those out of whom "seven devils" have been driven can there come the conviction that their Lord "cannot be holden by death," in any form and in any era. While other disciples, therefore, may run hither and thither in panic, . . . they "stand." Alone, if need be, "weeping," and wanting Him more than life. They "stand and weep, and stoop," even where there is no evidence, only a void, an emptiness, and "look" into the sepulchral darkness of a world in which even the remembrance of a Savior seems to have gone. And in their weeping, their stooping, their looking, they begin

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## THE EMPTY TOMB

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in earth . . . and, lo, I am with you always, even unto the end of the world."

### Near and Ever-present

"Lo, I am with you always!" That is the triumph of Easter. Our Lord and Saviour Jesus Christ, our God came into the world to make Himself further known to us, to show us in a human life what that life is capable of, being close to us forever. Jesus of Nazareth, so kind to little children, so understanding of our weaknesses and failings, always so ready to teach, heal, and comfort the men and women of Bible times, just as concerned with you and me, and just as near and ready at hand! Jesus Christ, the Son of Man, so approachable by all people, still so approachable. For God did not come into the world to live here as man for a short time, and then go away into the unknown, like a star that shoots across the sky giving bright light for a moment, then dying out, is lost to view. No, "Lo, I am with you always!" Yet the angel at the empty tomb said, "He is not here, for he is risen."

We can not see Him with our natural, worldly eyes; we can not perceive Him with our bodily senses. But to the senses of our spirit, to our minds and hearts, He is near and ever present. And when we pass through the gateway of death, and come into the bright world of the spirit, we shall see Him with the eyes of our spirit, hear Him with our spiritual ears, and we will know, love Him, and will worship Him as our Lord and God. In this sense, "He is not here, for he is risen." He has risen into His 'Glorified Humanity,' and as our Risen and Glorified Lord God, is with us always. Risen into His 'Glorified Humanity?' What do you mean by that?

### The Glorified Humanity

Turn back to the tomb of our Lord. The friends had lovingly laid the earthly remains of the Lord Jesus therein, and had gently rolled the great stone across the doorway. On Easter morning, the stone was rolled back, and the tomb, empty. That broke the hearts of those who loved Him, but did not yet understand. The very emptiness of the tomb, the very fact that He was "not here, but is risen" gave back to men for all times their living Lord and Saviour, the only God of heaven and earth. Think what that empty tomb meant. It meant that that human nature, yes, that phys-

ical body with which God had clothed Himself when He came here into our world was lifted up above this material plane of existence, was made eternally living, was made Divine. It is the means by which our Lord God and Saviour Jesus Christ will always thereafter express Himself to men. The tomb was empty. The beloved body of our Lord, with all its wonderful experiences, with all those lovely associations, was made eternally living, forever the dwelling-place of the Most High, to be always the living garment of our Lord God.

That is what we mean when we speak of the 'Glorified Humanity'—human nature with all its limitations, with all its weakness and failings, with all its tendency to sink low, with all the pulls and drives that thousands of generations of men and women have given it,—human nature honestly taken on that basis and lived out. The life of our Lord was thus a great adventure in living. What can God do in a human life, when subject to its limitations? We can read it for ourselves in the Bible. We see the high places of human life raised up, ideals, aspirations, noble ambition raised up and realized in actual practice. We see the promptings of our lower nature blocked off and silenced. We see the tendencies to sin cut off, and temptations routed by a resounding "No!" We see love given more and more and freer play in His life, and an unselfishness that is marvelous to behold. We see human life being infilled with the Divine, being raised up to higher levels of perfection and beauty. And after the laying down of the last bit of self-assertiveness at the Cross, the body of our Lord was laid to rest in the tomb. But the tomb could not retain even this, because even as to His body, our Lord was no longer human, but Divinely-Human. So the tomb must be emptied, that "in Jesus Christ" might "dwell the fullness of the godhead bodily."

### John's Vision

And how wonderfully He imparted the grand news of His Resurrection to His friends and disciples! Told first by the angel at the tomb, yes, "He is not here, for he is risen!" but it was His own, kind, understanding way of coming and telling of it personally, "Mary!", and "Lo, I am with you always, even unto the end of the world." All that is part of the Easter message. But that message is not finished. Come with me to the Isle of Patmos, and hear the words of

John the Revelator. He tells us, "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am the Alpha and Omega, the first and the last . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks and in the midst of the seven candle-sticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and earth." "The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." A vision of the Glorified Lord Jesus, appearing in the fulness of His Divinity, and yet laying His hand on John and saying, "Fear not." You see how significant this Divine Humanity of our Lord is! He stands in the circle of the seven candlesticks, like a high priest tending the little lamps, which He said "are the seven Churches." It is beautifully suggestive of the way He stands in the center of our lives, caring for us, guiding us, watching over us. And the stars in His right hand, "the angels of the seven churches," are a lovely picture of what our lives may become, if we rise to a realization of our true selves, our higher selves, and live worthily of Him, our Lord and our God. Arise, all souls, Arise!

Hear again the glad message of Easter: "He is not here, for he is risen." "Lo, I am with you always, even unto the end of the world." "Fear not; I am the first and the last: I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

(The author of the foregoing beautiful Easter message is the editor of "Daily Bread," and Pastor of The Philadelphia Society.)

# WHAT THE RELIGIOUS WORLD IS THINKING

(With this issue we are beginning what we hope will be a permanent and valued feature, namely, a digest of significant articles illustrative of present day religious ideas. The summaries in this issue are by Dr. Howard Spoerl, professor of philosophy in the American International College, Springfield, Mass., editor of the *New Christianity* and teacher in the *New Church Theological School*.)

## THE SPIRIT OF LENT

Even a superficial look at the Lenten usages observed in our parishes and at the Roman missal discloses a discrepancy. The popular observation of Lent is narrowly concentrated on the Passion of our Lord. Neither the priest's daily prayer book, his breviary, nor the missal follows this pattern.

To the average Catholic the season is a series of negative rules to be observed: don't smoke, don't drink, don't eat enough, don't dance, don't go to the shows, don't get as much sleep in the morning because you go to Mass. Add to this the mite box full of dimes and pennies, the sermons on moral reform, the stations of the cross, and the crowning of it all by the Easter reception of the Sacrament of Penance, and you have a sketch of the hard and fixed tradition in our parishes up and down the land.

One might assume that the large number of people who use a missal at Mass might feel a bit uneasy. What the documents of the Church offer is so dazzling, so spiritual, and presumes such a deep, mature and assimilated faith that we neither hope to see a change in one generation nor expect the present customs to be entirely absorbed into the liturgical vision of Lent. Priests are not ready for a start in this direction, and the laity has now hardly a way to influence their clergy. The tendency is toward the massive, not the subtle; towards the visible, not the invisible; towards the secondary, not the primary, facts of redemption; towards gloom rather than triumph.

How our present Lent, as it is in the official books, came about is easier to understand when we remember that the whole development came to a halt before Charlemagne; in other words that it greatly changed and grew between about AD 250 and 750, but that for the last 1200 years it has been unaltered, kept, so to speak, in a deep-freeze. The result is that we now have two Lents, a beautiful "antique" and a rather shoddy-looking thing, our popular version.

We must read just our conception of Lent to get its true benefits.

First we must see it as part of a whole. We must realize that we should take the hand of the Church to be led above the level of current superstitions. We must see that its meaning is positive, that its penitential aspects are means to an end and should make for a greater inflowing of grace and a deeper conception of our redeemed estate. We must consciously see in Lent a rebirth.

All Lent's auxiliary observances of penance and purification should ever be performed with a deep conviction that purification is God's work and all our works are His gifts. Lent should be an annual "crisis," a rebirth in the spirit, and all the hardships we impose on ourselves are vain unless we also expose our minds and hearts to the Word and to the Sacrament. This is the meaning of the gentle sequence of the missal, its subtle timing, its steady urging and pleading.

Even though few of us will be given the gift of supernaturally founded elation at Easter, all of us will gain a nearness to Christ's Mystical Body, a comprehension of salvation. Lent is not routine; it is a time of decision, of ploughing the hard surface of habit, of seeding the Word into the furrows made by penance, of forming heart and mind according to the foreshadowing in the Old and the reality in the New Testament, woven into the superb pattern of the missal. The labor and penance, the renunciation of the alluring evil, striven after with more or less energy and success, will become a deep religious experience in its full sense only if we follow the Church in her liturgy—because Word and Sacrament are the only immediately given means of salvation for those who aspire to Faith and Love.

(Condensed from an article by Father H. H. Reinhold in *The Commonweal*, March 4, 1955, pp. 577-580.)

## Communism and the Worker-Priests

One year has passed since the climax of the controversy about the French worker-priests. The silence of the past year does not mean that their tragedy has had a

happy ending. Both Rome and the worker-priests have in this last year published "white papers" explaining their respective positions. Rome's white paper came first. It did not convince world opinion, nor did the similar statements made by the hierarchy in France. The impression was prevalent that the measures taken against the worker-priests had been in part inspired by political motives and that the Church had thus sacrificed the French working class.

One thing appears with terrific clarity in the worker-priests' white paper: the influence of Communism. And the authors seem unconscious of this. The capitalism of the West is dismissed as "a remnant condemned to death," the class struggle is pictured as making all collaboration between employers and workers impossible; the kind of collaboration which has already been achieved in the United States and many parts of Western Europe is ignored. This, then, is the point which has been reached by cultural Christians who have a deep and burning faith. This is the price they have paid for their work as apostles.

Catholics in Italy are more divided than ever about the methods which should be used against Communism. Somehow Arnold Toynbee has been brought into the debate and his recent remarks about Communism have been cited: Communism, according to his view, proclaims in a challengingly loud unChristian voice a commandment of Christ, which on the Christian Church's lips had sunk to a discreetly inaudible whisper. The commandment is that of social justice. The French worker-priests undoubtedly felt from the beginning the demands of social justice, and they have acted with grim consistency. But if Communism proclaims social justice, does it practice it when Communism is in power? The answer is no. Communism is in a position to promise anything, since it demonstrably does not fulfill its promises.

It is natural that these promises attract the workers, both the active and intelligent, and the gray bottom layer of the workers, the ones with the lowest standard of living, what is called in Communist terminology "the base." But this class is mostly composed of the kind of proletarian who is fated to live miserably under almost any political system. Among the unemployed in Italy such unfortunates

(Continued on page 110)



**Children in Malabon, Philippines receiving Gifts from New Church Friends in America.**

Senena K. Dandridge, Shepherdstown, W. Va., to whom we are indebted for the above picture informs us that \$50 was raised by Messenger readers for Christmas presents for our little New Church friends in the Philippines. Miss Dandridge comments:

"The gratitude of friends was deep and warm; and Mrs. Aquino says, Through you, my dear sister, we are extending our sincere thanks to all and everyone who made these children happy.

"She sends photographs of the Christmas tree, loaded down with

presents, in their meeting place, which is the first story of the Aquino's home in Malabon. It shows the organ that Mr. Wm. F. Boericke gave them before the war. They love it so much that they use it as an altar, and I suppose that is the Word lying upon it. The other photo is of the children receiving their gifts of love from friends across the seas. I vote that this tie of affection be strengthened, and that we make it a loving custom to send Christmas presents each year in time for the Christmas Eve party.

#### **BECAUSE MAN FELL**

I heard a mockingbird singing in the rain  
Just thanking his Maker with his sweet refrain.  
He put me to shame with his cheerful strain

For I sat a-glooming waiting in the rain.

Waiting, just waiting, for the sun to shine

With its warmth and gladness already mine.

Singing in the rain, singing in the rain,

I heard a mockingbird singing in the rain.

This little bird's heart was already whole,

He needed no sunshine to lighten his soul.

The mockingbird's life was in natural good,

While in a state of darkness I myself stood.

I began to ponder 'singing in the rain;'

Why was he happy while I was full of pain?

I had wandered far—from my spiritual good,

I had forgotten my God's Fatherhood.

Singing in the rain, singing in the rain,

I heard a mockingbird in a glad refrain.

Even the animals are better than I,

When the day is dark they turn to the sky.

Then a happy reverie came to my mind:

That my Creator is wonderfully kind.

All nature looks to the sky happily,

To arrive there my rightful destiny.

Singing in the rain, singing in the rain,

I heard a mockingbird singing in the rain;

I heard a mockingbird overcoming pain

Just thanking his Master with his sweet refrain.

A Reader.

It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him.

(David Caird)

#### **THE FIRST WITNESS**

(Continued from page 107)

to see something else taking shape.

Angels, you say? Yes. They are not alone. There is a world within this, even more real than the one we live in. There are comrades, allies. Else, what would life be like? Else, "what is heaven for?" There is a companionship, a strength, a trust, a courage, a confidence, a peace which those whose triumph is won yearn to share with us! They still are near! They still care! And what is the stirring summons to carry on the battle which, from their side, comes like a blast of trumpets in the soul? It is the incentive of their victory! In them, in us, "He lives!" "He is risen!" The gates of hell and of death could not, did not prevail, neither will they, anymore!

(Mr. Regamey is the pastor of the Boston Society and a teacher in the New Church Theological School.)

#### **WHAT THE RELIGIOUS WORLD IS THINKING**

(Continued from page 109)

are the mortality. These workers live miserably. But their opposite numbers in a Communist regime are the victims of the iron rule that you eat according to your output. The Stakanovists are there to set the killing pace.

It is these "eternal proletarians" the French worker-priests went out to evangelize. They are "the least of my brethren." To gain these workers' confidence and compete with the Communists, there was no way left to the priests but to preach the Christian commandment of social justice. But the Communists always promised more, and finally fatally compromised the priests by supporting them. Therefore the worker-priests were caught in an ideological trap.

(Condensed from an article by Gunnar D. Kumlien in The Commonwealth. Vol. 41, No. 23, March 11, 1955 pp. 602-604.)

#### **JOHNNY APPLESEED: MAN AND MYTH**

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## NATURAL NOTES

**DING DONG!** It was the new church bell in the little garden of the San Francisco Church on Lyon St. demonstrating the clang it used to give when it was a Western-Pacific locomotive bell; and it was calling one and all to come to a Commemoration service March 17. Afterwards tea was served in the garden and the tea drinkers toasted the 60th year of public worship on Lyon St. The church's pastor, the Rev. Othmar Tobisch, is "the gardener of the church by choice," and among his botanical flock grow an Irish yew and a true cedar of Lebanon, a New Zealand myrtle and a California redwood . . . Bells of other churches will also be ringing soon for Annie (Perry) Nichols of the Boston Society and Ernest Haskell of Bath, Me., at their April wedding; and for Florence Reddekopp of the Edmonton, Can., Society and her fiance, Trevor Walker, of Torquay, England; and for Kathryn Clark and Gordon L. Coulter of Brockton, Mass. . . . Bells of the El Cerrito Hillside Church, Calif., are ringing today (April 2) for Betty Rae Bateman and Horand Gutfelt. After their wedding the young couple will fly to Cambridge, Mass. where Mr. Gutfelt will finish his last semester and graduate in June from the Theological School. The newlyweds will then extend their aura of bliss out to West Virginia, where at the invitation of Miss Serena Dandridge, they'll work in a Pioneer Camp at uniting young people from three branches of the N. C. to overcome prejudices of the past. The Gutfelts will probably go to Europe this summer where Horand feels needed.

\* \* \*

Now that Miss Laura Zacharias of Vancouver, B.C., has successfully passed the final examinations and is a registered nurse, how nice it would be if we could spirit her down to Ohio to care for two well-known convalescents, the Rev. Henry C. Giunta and Mrs. Louis G. Hoeck. Mr. Giunta, Pastor of the Cleveland Church, is making progress after suffering another attack of re-current pneumonia. Mrs. Hoeck, widow of the late Pastor Emeritus of the Cincinnati Society, is at present confined to her bed.

\* \* \*

**NEW PRECEDENT.** Brown McGill, Treasurer of the Ohio Assoc., was visiting the Wayfarer's Chapel at Palos Verdes, Calif., and was disappointed in being unable to meet Rev. Kenneth Knox,—it was

his day off. Did you know that ministers ever had a day off? Seriously though, Mr. Knox certainly needs one now and then after entertaining more than fifty-eight thousand visitors in January alone. Another large figure: in that month 27,850 picture postcards of the Chapel were sold! . . . The Senior Y. P. L. of the Detroit Society reports that they have been invited to attend a houseparty sponsored by the Cincinnati League to be held at Urbana Junior College, May 27-30 . . . Cicile Werben, efficient and indispensable Girl Friday of the New-Church Press, sailed off on a Caribbean Cruise for 18 days on the S. S. Homeric, for her usual winter holiday . . . . . Guess everybody's heard by now that the Stewart Pooles are lullabying septets, — seven little puppies.

\* \* \*

**HAPPY LANDING.** Mrs. Othmar Tobisch had a smooth trip from San Francisco to Honolulu where she flew to greet the Tobischs' new granddaughter, born Feb. 11. Everything is going well, she writes, except that constantly recurring showers have frustrated Grandma, aiming to dry the wash. . . . N.C. worship services in the Westchester, Conn., region were resumed in March. The first service was held at the big white house of the C. Hartley Grattans . . . The Samaritans of the Kitchener, Ont., Society make Goody-Goody sandwiches and Fancy Cookies for busy hostesses. That's what we say, ladies, goody, goody. We'll be up there soon, ready for some natural, as well as spiritual, food. (Convention, June 13-19) . . . A friend of ours in Boston, from whom we hear occasionally, informs us that in his forty-five years as a "confirmed" member of the N.C. (1910, by John Goddard), he has never enjoyed a "so cozily home-spun evening as was recently spent by the faculty, students, and their small-fry at a supper party given

by the faculty at the Theological School in Cambridge, Mass." At supper Mr. Antony Regamy was the life of the party in the immediate vicinity of our friend, "aided and abetted with occasional short-clipped repartees of human wisdom from John King. Howard Spoerl was missed by all; but Ed. Capon said that he had paid-in for his share of the expense so Howard was forgiven." Later, he goes on to say "all hands repaired to the assembly room armed with their chairs where Ed. and Norma (Capon) gave a colored slide illustrated talk about their vacation." (At a work-camp project in Missouri.) Our friend ends his account of the evening with the remark that "any man who is privileged to take a course at our Theological School can be counted as a very lucky fellow, indeed."

\* \* \*

**HOT TIP.** Don't let the recent slump in the stock market discourage you: you should purchase at least one share of FNCA preferred. Upon receipt of your check or money order, a lovely pale green stock certificate will be sent to you by Wm. R. Woofenden, Vice-Pres., Fryeburg New Church Assembly . . . The Lighthouse Keeper's Daughter was the bill of fare given by the Choir and the men of the Philadelphia Church, March 25. Admission was a contribution to the Annual Appeal Fund . . . Another Quota, — \$200.00 or bust!" was the motto of the Stitch and Study club of the Los Angeles Society, March 26.

\* \* \*

**WHERE THERE'S SMOKE . . .** Where's the fire? Better call Carl Edson of the Elmwood, Mass. Fire Dept.! Oh, no it's only dust, raised by New Churchmen (and New Church Ladies), rushing out to mail their Appeal checks to Mr. Carter. It's not too late . . . Nor is it too late to win \$100.00 in The Messenger's Literary Contest, the deadline is still a month away.

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## Births, Marriages, Memorials

### BIRTHS

**CALDWELL** — Elizabeth Joleen, daughter of Lt. (J.G.) and Mrs. Gerald K. Caldwell, born Feb. 11, in Honolulu, Hawaii. Rev. and Mrs. Othmar Tobisch are the grandparents.

**CURRAN**—Frederick Preble, son of Mr. and Mrs. George Curran (Natalie Jones) of the Boston Society, born Feb. 14.

**ANDERSON**—Berta Stark, daughter of Mr. and Mrs. Gilbert Anderson of the Detroit Church, born January 22.

### MARRIED

**BINSON-JACKSON** — Elizabeth Jackson and Carl Binson, Mar. 4, in the Harlem New Church Mission, New York City, Rev. William E. Fairfax officiating.

### MEMORIALS

**EDSON**—Mr. Daniel Edson, associate member of the San Francisco Society, passed away, Feb. 18, in San Francisco. He was 71. His wife has been a member of that society since 1923. Mr. Edson, a native of Vermont, was a graduate of the New Church high school of the Urbana University, Ohio. Formerly in the tire business, he provided many a fine retreat for the ministerial car. We shall remember him as a genial and loving person. Services were conducted by Rev. Othmar Tobisch Feb. 23, in San Francisco; interment was at Cypress Lawn.

**NICOL**—James Speirs Nicol, associated with the Paterson, N. J., Society for many years, and member of a well-known Paisley, Scotland, New Church family, passed into the higher life February 16 at Paterson, N. J. He had been in declining health for some time. He was 85, and had resided nearly all the years since coming from Scotland, in Hawthorne, N. J., where, in 1906, he founded, with his brother, John M. Nicol, the first factory in the United States devoted to making adhesives from starch, now known as dextrine. The firm has some fame as having had the exclusive contract with the U. S. Post Office department for supplying it with gum for its stamps. The company was later combined with the Joseph Morningstar Company of New York. The deceased's grand-

father originated the loom to manufacture the famous Paisley shawls. In the passing of James Speirs Nicol there leaves this world a gentleman of the old school whose thoughtful, kindly spirit meant much to all who knew him, and whose modest, yet helpful abilities could inspire and encourage all those with whom he was so long associated. He well knew the golden rules for the New Church, and his life attested that he lived them. Unmarried, there are no immediate members of his family surviving. In this country there are three nephews, Malcolm, David and Robert, sons of his brother who predeceased him, and a niece, Mrs. Jean Bestor of Lakewood, Ohio. In Scotland he is survived by two nephews and five nieces. The resurrection service was conducted in Hawthorne, with the Rev. William R. Woofenden, New York minister, officiating. Interment was in Laurel Grove Cemetery, Paterson.

### Mrs. L. Marshall Injures Arm

The many church associates and other friends of Mrs. Leslie Marshall, St. Petersburg, Fla., will regret to hear that in slipping in her home March 12, she suffered a dislocated elbow and displaced bone in left forearm. She returned home following a few days at the local hospital and is recovering nicely.

### Departs for Brazil

Don Spiers, son of Rev. John Spiers, has left for Brazil with a group that intend to put on an evangelistic campaign there. The letter announcing Don's departure declares that the people of Brazil are hungry to hear the Gospel preached and that crowds of five and six thousand are not hard to get. Don is an earnest Christian and we are sure he will be successful in his new undertaking.

### "Pearls and Roses" Reprinted

The lovely little booklet with the above title is ideal for presentation to a newly married couple. It was compiled by D. E. Krehbiel, Pretty Prairie, Kans., and has now, at the request of the Rev. Leslie Marshall and many others, been reprinted by the author. It is available in any New Church bookroom and from most of the ministers in our church.

## Broadcasts in Wilmington

"The Pastor's Study" is the title of a radio program on Station WDEL, Wilmington, Del., Sunday evenings. From Feb. 20 to Mar. 27 the broadcasts for this program were made by the Rev. Ernest O. Martin, pastor of the New Church. Several favorable comments came in from listeners other than those of the New Church.

FATE magazine carried a half-page ad in the January issue which sold 330 copies of Heaven and Hell. The enterprising Messrs. James Brush and Irving B. Malawsky placed the ad.

### Attuned We'll See

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free;  
Attuned to thee thy Word will be  
A lamp to immortality.

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# *The* **NEW - CHURCH MESSENGER**

**April 16, 1955**

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Edwin Fieldhouse

## **WHERE IS HE?**

Daniel E. Krehbiel

## **HELP FROM ABOVE**

Othmar Tobisch

## **CHRIST OF THE ROAD**

Immanuel Tafel

## **SWEDENBORGIAN OF THE FRONTIER**

Florence Murdoch

## **UNSEEN INFLUENCES IN LIFE**

Henry K. Peters

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Carol Lawson

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April 16, 1955

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## Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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



# The Unseen Influences in Human Life

## *The Attractive Power of Love*

By Henry K. Peters

During all the days of our life there is an unseen influence that directs our choices and shapes our ends. At any given time we have the tendency to take for granted the world as it is. We are children or adults. We are attached to a family as it is now, and we live in a place as we see it. With a present that seems to us continuous we make our plans for the future. We prepare to engage in business, or a profession, learn a trade, and in the normal course of events look toward marriage to live happily ever after in the state we experience in the presence of the one and only.

Ten years later the world has shifted. The exciting adventures of childhood or youth have turned into drab obligations; the family of which we were a part has disintegrated; the place which was our home has given way to a civic center or a factory. What we relied on as permanent has altered like a floating cloud. The boy who would be a business man is a teacher, the lawyer, a mechanic; the carpenter and plumber are sergeants in the army. What happened to the man who would live happily ever after? He is still happy, but in a different way. He has three children now who exhaust his patience with a million questions and his pocket book with things to eat and wear. The mother spends sleepless nights when the children are not well. At any time she is worn out by endless obligations, longing for a rest.

### **Discovering the Invisible**

The world has shifted and will shift again making mockery of our wisdom and our pluck. If we are to be really wise we must keep in readiness for a changing world, a world that is not run by man, but by an unseen influence which causes all things to unfold into ever increasing variety. If this influence is unseen then how can we know about it? In the Museum of Science and Industry in Chicago there is a rock about a foot in diameter lying on the floor near one of the walls. On the rock is a sign warning against approach to anyone who has a watch. The rock is a lodestone with such powerful attraction that it will ruin any watch that is brought too close. The rock looks just like any common rock. It emits no sound or odor and reveals nothing to the touch of the hand. According to all human senses the rock is just a common stone. Then why the warning? How did men discover that the rock is magnetic? Only by reason and inference on the basis of its effect on other objects. The whole earth is a magnet. This magnetism is an unseen influence which we can know only by its effect on minerals, vegetation and animal life. The earth draws everything toward its center. All water runs to the sea and the mountains themselves would long ago have reached a level

plane if it were not for the convulsions which throw them up again. On flying over fir and pine forests you may notice that the trees grow straight up. On slopes you would expect them to grow slanting, that is, perpendicular to the plane on which they stand. But they grow exactly opposite to the gravitational pull of the earth. This has been proved by rotating vats with growing plants in them. Gravitation, moreover, affects everything we do. In every step we take and with everything we handle we must consider the pull of the earth. As soon as we neglect that force we stumble, break a dish, or see our house collapse. Did it ever occur to you that we are being swung around the earth faster than sound and that if the law of gravity were suspended for one moment we should fly off into outer space? We cannot see the force which controls us but we know by its effect that it is there.

### **Unseen Influence of Spirit**

So far we have considered the unseen influence which determines our natural environment. There is another influence, a spiritual influence which directs our thinking and our feeling. What lifts us into high spirits one day so that all the world looks rosy, and plunges us into the depths of depression the next, when there is no evident change in our environment? We can make an easy escape by attributing our change in mental states to glandular action. We could also blame the birds. There is something deeper at work. What causes a new song to come up and sweep the country in a few weeks? I have looked at some of the songs of thirty years ago and feel silly now to even mention some of the names. More seriously, what caused the Enlightenment in the 18th Century to spread rapidly throughout Europe? Why didn't someone start the Enlightenment two hundred years sooner? Or why didn't the second coming of the Lord take place in the year one thousand when every Christian expected it? We here run into forces greater than man can comprehend; spiritual states of which we are all a part yet cannot explain. Those spiritual states are always active, and although unseen, can be detected by the effect they have on large areas of population. At present there are many individuals and organized groups who are sincerely trying to solve international conflicts by peaceful means. This may be only a forerunner, a temporary stage, but it may also be evidence of a spiritual condition which will in the course of time make our present outlook seem not only unnecessary but positively depraved.

The attractive force of Divine Love is constantly in operation, drawing the dispositions and behavior of men into intended order. Individuals may tem-

porarily obstruct the normal flow toward perfection just as mountain tops in their coldness hinder the flow of water to the ocean. But eventually the snow settles into ice and then begins to move downward by inches to higher temperatures which melt it and send it merrily on to the sea. The attractive force of Divine Love is more persistent than anything else in the universe and will ultimately achieve its purpose.

### Creative Power of Love

To illustrate how Divine Love works and achieves its end I'll refer to the formation of our own nation, the U. S. A. Who planned the United States? What individual or group of individuals has at any time in the past projected a map of our country as it is today? The answer is nobody. A ready objector might answer that our Founding Fathers planned the United States when they created the constitution. They couldn't for they had not an adequate conception of the vast territory west of the Mississippi and, moreover, that expanse was claimed by Great Britain, France and Spain. All that our Founding Fathers were concerned with were the original thirteen colonies. The United States was shaped by something else. It took form according to the unseen influence of love: Love of adventure, love of family, love of home, love of liberty, love of union. If the human heart had not experienced these loves, nobody would have come to America in the first place. Furthermore it was a love of independence, home and family that pushed the frontier ever farther. Government and the organization of States did not precede; they followed immigration and took form according to the desires, i. e., loves of the people who had made their homes in new territory. There was a strong impulse toward union. One state after another came into the family of States. The impulse is still there—Alaska and Hawaii are eager to attain statehood.

This desire on the part of people to unite can be explained only on the basis of an unseen gravitational pull which, moreover, does not stop with the achievement of nationhood. It extends to all people of all time, and we can see it manifested in various movements toward peace and union. In our country we have a live organization advocating world government. Another is called Moral Re-Armament. The most important agency at present seeking to unite all countries on a friendly basis is the United Nations Organization. Why these efforts at bringing understanding and harmony among men? They may all fail. But the purpose of Divine Love will not fail any more than the law of gravity. It will manifest itself in the minds and hearts of men until there is order in the world. A perfect world cannot exist as long as unregenerate children are born into it, but a world in which every child may grow up and become regenerated is an ultimate necessity and will be brought about.

### Love Draws

Love never compels. It always draws. A mother does not have to be compelled to love her child, for she wants to do that above everything else. People do not have to be forced into marriage. They seek each other. Members of a family or other groups become attached to each other without knowing any cause or reason. Love of country does not have to be instilled in normal youngsters. It comes by an unseen way and is inevitable. If anyone wants to test this proposition let him visit a foreign land where he cannot speak the language, and where food and customs are all strange. Then on returning after an extended absence he will experience the thrill of his life when he sees again the Stars and Stripes floating in the breeze. I have seen people crossing the border back into the United States get on their knees and kiss the soil.

Love is always drawing. As we get a wider understanding of other people in other lands and find them struggling as we are and feeling as we do, our sympathies are awakened in some unseen way, and we are drawn closer together. With the expansion of trade, travel, student exchange and an ever accelerated system of communication we shall in time learn to identify our life interests with those in other countries, and by Divine Love be drawn into an affectionate relationship. Those who have travelled abroad and made friends have that already. The pull of Divine Love is toward His kingdom of peace and good will, and no matter what the obstructions are, His purpose will be achieved.

"The Lord hath appeared of old unto me, saying, Yes I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (Jer. 31:3).

"And I, if I be lifted up, will draw all men unto myself." (Jn. 12:32).

And Swedenborg informs us that by means of His Divine Providence the Lord combines the affections of the whole human race into one form, which is the human form.

(Mr. Peters, formerly pastor of the Sheridan Road parish, Chicago, is now engaged in missionary work in the State of Washington.)

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# Editorial

## Seeing the Invisible

What power is it that sustains a mother or a wife through years of common drudgery in the making and the preservation of a home? Or a husband and father? What power imparts the heroism to those who have endured the martyrdom of life in a dungeon or a concentration camp? What power nerves the soldier going to his death in a battlefield, or him who for a cause he believes in dies at the stake or before a firing squad? Many answers could be given to those questions, all, in a measure, right. The answer that we wish to give in connection with the theme that bulks large in this issue of the MESSENGER namely, **Our Unseen Environment**, is that this power derives from an insight into the ideals and the unseen realities that lie beyond the ugly facts of the moment.

By means of ever better microscopes, telescope and other scientific instruments man has vastly enhanced his ability to know physical things that were once shrouded in darkness. But it is not of such invisibles that we speak. No scientific instrument will ever make possible a camera shot of spiritual realities that man's deepest insight reveal to him. There are many such realities, among them the home, a patriot's country, the ideals of brotherhood and the church itself.

The home for which, early and late, mother and father toil is not the house they inhabit, its furniture, the pictures on the wall or the broken toys that litter the floor. The house represents it only because here loved ones live, and perhaps in it a loved one departed from this life. The pictures are often the voices of dear spirits that speak from the beyond; the broken toys are the footprints of beautiful childhood. The old rocking chair is the place where mother sat and mended the clothes of her family. What we call "our country" is another invisible for it does not consist of big cities, of fertile prairies, of "rocks and rills." The real country escapes the eye. It is said that in the agonizing defense of Verdun in the first world war, word went out and passed from lip to lip among the French soldiers, "We are but a moment in Eternal France." Beyond the carnage the brave defenders saw the invisible France. In the winter at Valley Forge Washington's ragged and hungry army was given fortitude by seeing with the inner eye a land dedicated to freedom and equality.

In the present day an armament race between the great powers, a cold war, the suicidal hates being generated over the earth are not facts that lend encouragement to the dream of human brotherhood. Nevertheless, untold numbers see with the eye of faith this invisible reality and are convinced that it

cannot be destroyed by the assaults of contemporaneous practicalities. However, it should not be thought that brotherhood is only a dream, something that can never be actualized in any tangible form. From it have been born humanitarian work on an international scale. Help for victims of famine, epidemics and other disasters crossed class lines and national boundaries.

The true church is another invisible. Throughout the world there are many cathedrals such as that of St. John the Divine in New York or St. Peter's of Rome. They are huge structures that house chapels, museums and works of art of transcental beauty. Those who have visited them have been enthralled by their magnificance. Yet the real church is not and cannot be embodied in edifices of stone or even in the holy sacraments which are performed within them. For the church is in the heart of the worshipper as a majestic truth and a tender spiritual fact that proclaims that it is neither in Jerusalem nor on a certain mountain that God is to be communioned with for God is spirit. (Jn. 4:20-24). Religion will not lead to a higher life because of a boom in the building of churches, a statistical increase in church membership or because of a world-conference of ecclesiastical bodies, valuable as all these are. It will become a power in human affairs only to the extent that men come to discern the invisible God in the web and woof of their confused lives.

### GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

The 132nd Annual Session of the General Convention of the New Jerusalem in the U. S. A. will be held in the Church of the Good Shepherd, Margaret Avenue and Queen St., N. Kitchener, Ontario from Friday morning, June 17 to Sunday, June 19, with preliminary meetings of auxiliary bodies from June 14. (The Council of Ministers will convene on June 14, at 9:30 a.m. in the church auditorium.)

Franklin H. Blackmer, Pres.  
Horace B. Blackmer, Recording Secretary.

### SWEDENBORG'S WRITINGS

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# HELP FROM ABOVE

By Othmar Tobisch

What possible help can we get from our unseen environment? We heard that the reading of the Word, frequently, and prolonged meditation on its superb truths, will open in us channels whereby we get help from within. The flow of ideas, ideas tending towards the creation of spiritual good among men on earth—is never ending with him who lends his ears to the words of God. Today, we would elaborate on this ever present help within. The idea is not new. The whole Bible is full with the assurances that men do get help from God if they call upon Him.

Moses' appearance before the mighty Pharaoh of Egypt illustrates and demonstrates this fact. In many another critical situation he turned to the Lord that he might get a word of encouragement and direction. Out of these accumulated experiences this wisdom was formulated in the Book of Deut. 4:29.

"Nevertheless, you shall seek the Lord thy God there, and you shall find him, if you search for him with all your mind and heart." How important! Divine help cannot just be turned on at a moment's notice . . . a long period of searching for the living God goes before it. To get help from above, one must be acquainted with the powers above. One must be familiar with the practices of prayer, the inner tribulations, of which a German poet once said: "He who never ate his bread with salt from his tears, He who never sat through night long vigils on his bedstead, He does not know you, heavenly powers."

Help from above cannot be had just at a moment's notice after having ignored the spiritual and heavenly things all one's life. So many are disappointed in this respect. They think if they go to church once a year at Easter, they have a special "in" with the Almighty. That is simply not so. Help from above is a consequence of a life-long disciplining of the human mind by prayer and fasting, that is by practicing talking to God every day and by denying the sensual mind the ever recurring demands for self-indulgence.

That does not mean that we have to withdraw from the life of this world. This does not mean we have to join a monastic order or enter a convent and there, by beating ourselves with ropes and eating mold-covered bread, to attain the spiritual life. I read nothing like this in the Gospels. This sort of fasting and prayer is an invention of man. "I do not ask you . . . my Father" said Jesus in his great prayer "to take them out of this world, but to keep them from the evil." It is a life in the midst of the wickedness of the world that makes a man seek help from above,

to conquer the very devil with which he lives. This is a great challenge to us. Many would rather take the broad and easy way to perdition . . . than exercise the powers within, with help from above, to conquer the demon that lives in every breast.

## Help from Angels

But this fight we are asked to wage is accompanied with the promise of super human help. Angels are forever on our side to influence our decisions toward the good end. It is their greatest happiness if we decide on the unselfish act and the neighborly deed. According to our teachings in the New Church, heavenly happiness is not liturgical worship, but conquest of evil. Unceasing, therefore, is our need for help from above! One of the most vocative characters in the Bible in this respect is good king David. In his struggles with Saul, he wrote this immortal poetry which we call the Psalms of David. He showed us the path of prayer to get help from above:

"Give ear to my words, oh Lord,  
Attend unto my sighing.  
Give heed to the sound of my cry,  
My king and my God."

## Forsaken?

As Jesus faced the most critical hour in his life, as he hung on the cross and was faced with the decision to show his DIVINE ORIGIN and by coming down from the cross to force his accusers to believe against their will and inclination that He was their Messiah, the Son of God, that is the Divine made human on earth. As he struggled with this decision — to deny the devil his victory as he realized that the actual issue was the opportunity for enslavement of all souls — a great depression came over him. The challenge sank down into his human nature, where the desire for physical survival was just as active as it is in us. The bat-

tle was joined . . . and what did our Lord do? He turned to the psalms in his memory. He cited for all to hear, David's immortal words:

"My God, my God, why hast Thou forsaken me; why art Thou so far from helping me, and from the words of my roaring?"

O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.

But I am a worm, and no man: a reproach of men and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head,

He trusted on the Lord that He would deliver him: let Him deliver him, seeing. He delighted in him.

But Thou art He that took me out of the womb: Thou didst make me hope when I was up on my mother's breasts.

I was cast upon Thee from the womb: Thou art my God from my mother's belly.

Be not far from me, for trouble is near: for there is none to help."

There was no human help. But help came from above. It had come in Gethsemane. "And he parted from them about a stone's throw, and he kneeled down and prayed, saying, "Father, if thou be willing remove this cup from me, nevertheless not my will but thine be done. And there appeared unto him an angel from heaven strengthening him!" (Luke 22:42-44)

## When Courage Enters

Help came. Help from above to continue the struggle. Is this not the highest prayer that we should utter? Not that we be withdrawn from the battle, but that we, as good soldiers of Jesus Christ, should be given strength to continue the combat until all is accomplished. Help from above comes in many ways to be sure. As Peter waited in prison (Acts 12:6-12) an angel led him to freedom. This was a kind of help which was needed at that time. The Rickenbacher party, cast upon the high seas when their plane went down, fasted and prayed till help from above came in the form of sustaining faith, courage and eventual rescue. When courage enters our heart, please do recognize it as help from above. Angels do infuse courage now, as they did in all ages, . . . to David in his trial, to the Lord in his, to the Christian martyrs in theirs. I do not mean physical courage. I mean spiritual courage to say the truth and nothing but the truth.

To stand for the right, regardless of consequences. That is spiritual courage. It is given from above with a lot of strength to endure the trials that go with it.

### In Common Situations

Christian heroes in all ages have testified to it. Communism did not invent heroism for an ideal. Christianity had these heroes in all periods of its history and must have them now or it will perish. With help from above Christian faith produces the heroes of its faith.

And that not only in world shaking events. No, we hardly could expect that. It is required in our daily living. You get slapped in the face figuratively. The worldly man slaps back. The Christian is at once faced with a battle. Shall I slap back or shall I look with understanding and mercy upon the offender? Well you know the commandment the Lord gave about that.

You get into a tight situation with your wife or husband. Shall I deceive her or him? There is the battle! God help me to do the right. Speak the truth. give true testimony. As a new strength and determination to do the right, the unselfish thing to do the opposite thing which perhaps worldly prudence would indicate. . . flows into you—this is help from above.

We need not await any miraculous event. Even this saving of men from the seas is not the real miracle. It was due to the faith generated in them.

This confidence in the spiritual forces of good we need badly in this age of atomic suicide threats. We Christians are called upon, by the very nature of our religion, to give faith to the world. Faith that God is Love, that Love cannot be conquered by evil, not even by the fears of hell, which are now being insinuated into millions of people, persuading them to use the methods of the **ATHEISTIC ARCH DEVIL**, utter destruction instead of the methods of Love Divine. The anti-Christ is right here in the USA, trying to take from us the faith that only Divine Love can redeem mankind . . . The threat of war, the call to conquer by means of killing millions of men, women — children of God cannot deceive us as to its origins. This is our battle of today. We need help from above. God, thou knowest we do. Lord, strengthen thou our faith, forgive our unbelief.

(Mr. Tobisch is now and has been for many years the pastor of the San Francisco society.)

## CHRIST OF THE ROAD

By Immanuel Tafel

"We trusted that it had been He which should have redeemed Israel." (Luke 24:21).

Two men on a lonely road; two men confused and perplexed by events that had pushed them along faster than they could comprehend them. Two men walking along the road to Emmaus on Easter Day, only one of whom is identified by name, Cleophas. The second name is perhaps deliberately omitted as it is our Lord's wish that each Christian should insert his own name as that of the other disciple for it is true that we also sometimes walk along the road of doubt. The appearance of the so-called Stranger, who walked with them, marked the fourth appearance of the Risen Christ, and it is interesting to note that He made this appearance to two honest doubters, probably on their way to their homes in Emmaus. Our pity is stirred by those age-old words that they expressed, "We trusted that it had been He which should have redeemed Israel . . ." The loss of faith is a painful experience and far too little sympathy is extended to those who find it difficult to believe, or who, from differing causes, are the victims of honest doubt. Chilled by lack of sympathy, such doubts are seldom expressed in words. It is comforting, then, to note that the fourth appearance of the Risen Christ was to two men in the very depths of discouragement and doubt.

### When Religion is Dynamic

Two men on a lonely road — traveling. Christianity is a religion of action. The Lord Jesus comes to us when we are actively trying to apply our religious convictions to the experiences of life. And, our religion is tested, our faith is tempted, in the work-a-day world every day living. In fact, our religion becomes dynamic only as we include another within its circle; only as our beliefs are extended into the field of human relationships. For we cannot love God unless we love our neighbor, and we cannot love our neighbor unless we walk along with him in a sympathetic or charitable way. Thus we weave religion into the very texture of life. It is then that our Lord Jesus can come near to us, can open our eyes to new opportunities for service, can bring to our attention new truths from His Word to help us comprehend better the complicated problems of life.

We are called upon to follow our Lord Jesus from plain to mountain-top; from mountain top to plain; from Galilee to Jerusalem, to Calvary and beyond, out again to Emmaus and Galilee. In this constant following of our Master we are called upon to follow Him into all departments of life, to bring His truth into everything we do. Some-

times we are in doubt, and we need the enlightenment of truth, a new insight into truth, which forms the structure of faith. And when we have need of Him, He is there, ready to help us. For example—the one thing these travelers on the Emmaus Road needed was a vision of their beloved Master. That alone would rebuild their shattered hopes, dispel their sadness. And He whom they most needed joined them and journeyed with them, though they knew Him not, "for their eyes were holden." They still had a mental journey to make in His company before they could realize and appreciate the meaning of the events they had witnessed. They "still trusted that it had been He which should have redeemed Israel . . ." Their ideas had to be raised and enlarged. Their understanding had to be extended to comprehend the Divine purposes within these events. Things had not turned out as they had hoped, as they thought they should. Their hopes had not materialized, and they had to learn that these hopes had been false ones. He had redeemed Israel, but not as they understood redemption. Israel was the spiritual Israel of the Church, not the national Israel which yearned for earthly dominion. His redemption was universal, not national. His kingdom was eternal, not temporal. They had to understand something of this, and it required a mental adjustment. The basis for this new vision was supplied by Jesus as He opened for them the Scripture, "and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself . . ." (Luke 24:27). He pointed out to them how the words of Scripture (there was just the Old Testament at that time) foretold the events that had come to

(Continued on page 127)

# Swedenborgian of the Frontier

Review of a New Book on John Chapman

by Florence Murdoch

*Johnny Applesseed, Man and Myth*, by Robert Price. University of Indiana Press, 1954, \$5.00.

This long-awaited volume is now at hand, and we feel that Dr. Price, Professor of English at Otterbein University, is to be congratulated upon producing such a readable as well as scholarly book, the first full-length biography of the famous frontier nurseryman, John Chapman, around whom so much picturesque legend and fiction has gathered.

New Church people scarcely need an introduction to "Johnny Applesseed," our earliest missionary, but will be happy to know him better through this excellent account, the result of 25 years research and travel, with a grant-in-aid from the Library of Congress for the final year. The book is fully indexed and documented, with several pages of notes, a list of memorials, and many illustrations, the latter including artists' conceptions of Johnny, specimens of his handwriting, scenes of his home town in Massachusetts and his adopted Ohio country, with interesting maps of areas where he erected cabins and planted his apple orchards. An astonishing number of lands owned or leased for nurseries are also listed, as established by Dr. Price's painstaking search of many County records in Ohio and Indiana. John Chapman's ancestry on both sides of the house is traced through five generations to the first to come to America.

The selected Bibliography, we feel, might have included our own book, *Johnny Applesseed, A Voice in the Wilderness*, published as a centennial tribute in 1945, by the Swedenborg Press, and now in its fourth edition. Dr. Price's own chapter on Folklore and Literature is the notable opening chapter, and the biographical one by Ophia D. Smith is carefully documented and represents probably the first comprehensive study and setting down, though briefly, of the fascinating career of one of our most selfless and useful American pioneers, and we could wish that the note on Odhner's valuable *Annals*, had been expanded to include some of the sources from which the *Annals* had been compiled,—the fuller accounts, in early New Church magazines and reports.

In his definitive new book, *Johnny Applesseed, Man and Myth*, Dr. Price traces the well known facts about John Chapman's

early days, his birth at Leominster, Mass., on Sept 26, 1774, to Nathanael and Elizabeth Simons Chapman, his father becoming one of the original Minute Men, and later a Captain in the Revolutionary Army, serving until 1780. (To the authorities quoted for the military record of Captain Nathanael Chapman, might have been added the Lineage Books of the Daughters of the American Revolution, Vols. 40, 60, 66 and 67, published 1890-1921). After a conjectural boyhood, Johnny first appears before the public in a tale recorded by Judge Wetmore of Warren County, Pa., in 1853, which is a real "find" for Dr. Price, and is a prelude to many others retold by him. Our hero is dramatically introduced, footing it westward across northern Pennsylvania in 1797, and demonstrating his hardihood and resourcefulness when caught unawares in a great snow storm in the mountains, by fashioning himself snow shoes from sprays of spreading beech twigs, and so continuing on to the land agent's cabin on the site of the present Warren, Pa. Already Johnny was carrying his bag of appleseeds, according to this story, and planted his first known orchard the following spring a few miles south along a tributary of the Alleghany River. The first documentary record of his adult life appears about this time, on the trading post books at Franklin, fifty miles downstream. Perhaps it was during the seven years he passed in this locality that he learned the mode of life of the Indian and the frontiersman which clung to him for his lifetime. About 1880, with his appleseeds from cider presses, he crossed the Ohio into the great Northwest Territory recently formed beyond the mountains. Already there were tall stories of his adventures, such as floating down the Alleghany River for miles, asleep in his canoe which he had hauled up on a large cake of ice. But these Pennsylvania stories do

not seem to have carried over into the stream of Ohio and Indiana folklore which furnished the romancers of later years so much picturesque material.

An exponent of "old fashioned American individualism" Dr. Price's *Johnny Applesseed* is a far cry from the humble pilgrim wandering aimlessly around, scattering his appleseeds and Swedenborgian tracts, as he appears in popular fancy, but shows from the first, the traits of perseverance, ingenuity, foresight, honesty, compassion, helpfulness and deep and intelligent religious feeling, which appear in many later stories and legends. Although Dr. Price does not overlook Johnny's uncouth appearance, his literally taking no thought for the morrow, as to what he should eat, or what raiment he should put on, but seeking first the Kingdom of God and His righteousness, our attention is called to the practical side of Chapman's life, and much documentary proof is set down.

## A Land Owner

By 1803, he had penetrated the wild forest as far as the new settlement of Mt. Vernon on Owl Creek in central Ohio, where he is recorded as having voted in the first election in the district, to have planted an orchard, and to have purchased in 1806 two town lots, the first real estate he had ever owned, having lost out to "claim jumpers" in his Eastern Pennsylvania years. Many of his plantings were on rich creek bottoms, by arrangement with settlers, in small plots, which are the ones most mentioned in the stories, and it is a surprise to learn through Dr. Price, that John Chapman is recorded, in the course of his long traveling back and forth across Ohio, to have owned either by deed outright, or on long-time leases, no less than 22 properties, totalling nearly 1,200 acres. These included 99 year leases from the Government on four or five quarter sections of 160 acres in the well-named Richland County, and one of the records mentions a land mark oak tree with his initials J. C. carved deeply into the bark. How real that makes him seem! On each of these leased school lands, the settler was required to clear at least three acres of ground, erect a cabin and pay a small yearly rental. From the nurseries planted on these parcels are said to have come all the first orchards in neighboring counties, many of the trees living to a great age and size. A few are even point-



ed out at this day, more than a century later. Johnny Appleseed was said to have been a good spinner of yarns, and to have spoken intelligently and eloquently on the subject of apples and of Swedenborg, whenever he found listeners; but surprisingly, in 1814, he is recorded as holding forth in a formal public address as the Independence Day Orator at a celebration near Mansfield. One wonders if his attire suited the occasion!

Johnny was never idle, for besides his own efforts, he helped out other settlers in clearing, splitting rails, erecting cabins and other work, being accounted one of the best "hands."

Dr. Price has concerned himself mainly with finding the solid ground of facts from which the many folk-tales and myths have grown and flowered, and has painted them against a rich background of vivid pictures of the wilderness which was the Ohio Country of a century and a half ago, its glacial hills and vales and vast forests threaded only by trails of buffalo and Indian, and the waterways, upon both of which Johnny was equally at home. A vigorous man, even to old age, yet gentle and unassuming, going about doing good, planting his apple seeds and the seeds of a new faith, he fitted naturally into the primitive life of the frontier, yet was not one with the raw, rough element.

#### Orchards and Friendliness

John Chapman was not the first to grow orchards of the almost indispensable fruit, but was unique in establishing "little chains of wilderness plantings" ahead of the moving frontier as new areas were opened to settlement, the great forests going down before the axe, and the right virgin soil rewarding all who tilled it. Johnny Appleseed's transplanted orchards may be traced over hundreds of square miles in Ohio and Indiana. Occasionally he hired help, and for some time, during his later years, employed the husband of his half-sister Persis Broom, with whom he made his home at intervals. But his natural habitat was the wilderness, living in rude camps, or perchance in some giant hollow sycamore, while tending his orchards.

And the tales of his friendliness with wild beasts, rattlesnakes, Indians, little children, and old abandoned horses which he pensioned, his masterpieces of scouting and warning of settlers, during the War of 1812, his blameless life, his reading of the Bible and Sweden-

borg to cabin groups, are scanned by Dr. Price. To him they are most important when the myth becomes a cherished ideal of the people, and a living and creating force in the present. Johnny Appleseed becomes the exponent of altruism, the patron saint of the apple orchards and floriculture, the arch conservationist, the symbol of wholesomeness and democracy.

There are many casual and appreciative references to Swedenborg and to Johnny Appleseed's missionary activities throughout the book, and New Churchmen will be particularly interested in Chapter seven entitled "A Very Extraordinary Missionary." This phrase is taken from the first known printed account of Johnny's unusual career, which Dr. Price quotes in full from the 1817 report of the Manchester (England) Society for Printing, Publishing and Circulating the Writings of Emanuel Swedenborg. The report is unsigned, and attributed to a Philadelphian, but we have a theory of our own that it may have been written by Adam Hurdus, organizer of the New Church in Cincinnati in 1811, and its minister for forty years, who was a native of Manchester. He could have known John Chapman personally, as he is known to have been in the Cincinnati area in those early years.

#### Proposes N. C. School

The report to the General Convention of 1822 is also quoted in full, as well as excerpts, now in print for the first time, we believe, from the letter books of William Schlatter of Philadelphia, who supplied John with many books at his own expense, and kept closely in touch with him. It will come as a surprise to many who know only in general of John's zeal for Swedenborg's writings, to find him a real organizer of New Church societies, as well as sowing the seed for many small groups. He also acted as secretary of Silas Ensign's society near Mansfield, and wrote the application for the licensing of Ensign as a lay leader.

The most astonishing communication however, is his proposition in 1820 to exchange for New Church books a quarter section of land. The use of this for a church and school was contemplated, but unfortunately no books were available to carry out this farsighted plan.

Dr. Price lucidly sums up certain New Church teachings, and has appreciative words to say about Swedenborg and his followers:

"Sensitively intellectual," "keenly literate," with a "rich regard for such personal services as Chapman's," "warmly appreciative of humane values," "a scholarly respect for carefully kept records." Price feels that Swedenborg's teachings appealed to neither the emotionalist nor the literalist, as other border religions did, "they moved deeply and therefore slowly, in the convictions of earnestly thoughtful people." For instance, his "doctrine of correspondences was derivative-ly Neo-Platonic, and Platonism in any form has always been a method of thought for nurtured and discriminating minds . . . has ever demanded time for leisurely perusal of the printed page and for penetrating discussion. The newly settled country had little of that leisure." So that much of John Chapman's talk, such as that "about corresponding and coexisting natural and spiritual worlds . . . a philosophical dualism in which natural fact and spiritual equivalent exist as one, was an incomprehensible subtlety" to most of his hearers. "His religiously inspired mercies to wild creatures . . . brought . . . laughs and . . . yarns. But had not Swedenborg said that 'all things in the world exist from a divine origin?' " If, as Dr. Price feels, much of this seed of truth fell upon barren ground, is there perhaps a little lesson for us here? That we take care to reach as many as possible of the thoughtful people to whom our teachings would be most likely to appeal.

It is our guess that the last word about Johnny Appleseed has not yet been said, and that in addition to the astonishing variety of continuing radio programs, newspaper articles, poems and other tributes, such scholarly findings as those of Dr. Price and others, will further stimulate amateur investigations in attics, ancient trunks, and church archives, bringing to light forgotten

(Continued on page 124)

#### JOHNNY APPLESEED: MAN AND MYTH by Prof. Robert Price

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## LETTERS to the EDITOR

Ensign and Johnny Appleseed  
To the Editor:

In a chapter entitled: "A Very Extraordinary Missionary" in his *Johnny Appleseed Man and Myth* Dr. Robert Price has something to say about the Rev. Silas Ensign and Johnny Appleseed. Dr. Price informs us that Ensign, a young Methodist minister, built a cabin in 1818 near Mansfield, Ohio, in the vicinity of one of Johnny Appleseed's land leases, and that Johnny was the only receiver of the heavenly doctrines that Ensign found there. Price goes on to say that it is not clear whether Ensign knew anything of the New Church before he met Johnny or not. The answer to that may be of interest to the many New Churchmen who will be reading Price's book. Under the signature of "S. H." (Sabin Hough?) some good Swedenborgian wrote to the *New Jerusalem Messenger* (May 12 1875) that Silas Ensign received the doctrines from the Rev. David Powell in Steubenville, Ohio, at a very early date. Price quotes a letter from William Schlatter to Silas Ensign, dated November 1822, in which he promises that a request for "a license of ordination" for Ensign will be acted upon in the course of that week. According to "S.H." the Rev. David Powell licensed Ensign as a New-Church minister and regretted it ever after.

Ensign was zealous enough, but he used Methodist tactics. With frontier Old-Church ebullience Ensign stirred up so much excitement that he baptized two hundred and fifty or more persons into the New Church within eighteen months. While under Ensign's spell, the new converts built "a neat and comfortable frame building" for a house of worship.

Johnny Appleseed and "a few others" thought Ensign could never build up "a living and permanent New Church society" by emotional appeal rather than reason. The few real Swedenborgians among the many new converts heartily disapproved of Ensign's impassioned preaching. For a while the church flourished, and it looked as if Johnny Appleseed and his factions were "grievously mistaken."

At the end of eighteen months, however, Ensign evaluated his situation and was not encouraged. There was no New-Church society near. The few genuine receivers were widely scattered, and they

had little sympathy with him and his followers. He came to the conclusion that it would be better for him and his society to go into the Methodist Church. All but a few dissenters agreed to his proposal. But the Methodist Conference refused to accept either Ensign or his people. The Conference doubtless remembered that the name of Swedenborg had been anathema to John Wesley. About this time the little church built by Ensign's society burned down. The society then disbanded never to form again. Many years afterward, in 1850, "S. H." found two people in the vicinity who said their interest in the New Church had been awakened by Ensign.

After the Methodist Conference refused to reinstate Ensign, he became a Universalist preacher, but after a few years he gave up the ministry entirely. He settled down in "an obscure country place, and devoted himself to the humble but useful business of making and mending shoes and so continued to his death."

I regret very much that I did not find this reference until after my study of the New Church in Ohio was in print, and I regret also that Dr. Price's excellent chapter on Johnny Appleseed and the New Church was not then available.

Ophia D. Smith,  
Oxford, Ohio.

Collection on Johnny Appleseed  
To the Editor:

Noting a reference in the *Messenger* of August 21 to Cincinnati's interest in Johnny Appleseed, we feel that some details might be added, and a few corrections made. In the first place we must disclaim such complimentary titles as "library" or "bibliotheca" for our collection of hundreds of items about our pioneer Swedenborgian missionary, for it is merely an adjunct of our New Church Library of nearly five thousand church publications, and is an unorganized accumulation of "dues" paid in by members of our informal "Johnny Appleseed Club," and other friends.

The collection consists of a few books, many magazine and newspaper articles, radio scripts, playlets, programs, music, poetry, fabrics, dolls and a number of illustrations for articles and advertisements, in which Johnny has many and varied characteristics. Published records from his birthplace (Leominster, Mass., 1774) and his estate papers (Fort Wayne, Ind., 1845) are supplemented by histori-

cal articles, and by the considerable number of references over many years in the *Messenger* and other Church papers. Most notable of these of course, are the only known contemporary accounts of his work as missionary and nurseryman, namely in the report of the *Society of Printing, Publishing and Circulating the Writings of Emanuel Swedenborg*. Manchester, England, Jan. 14, 1817, and the *Journal of the Fifth General Convention*, Philadelphia, June 3-5, 1822.

These basic records are included as appendices to the book *Johnny Appleseed, a Voice in the Wilderness*, now in its fourth edition, whose engaging title, development, editing, publishing and distribution are due to the energy and "know-how" of the Rev. Leslie Marshall. This book grew from a suggestion for a pamphlet on the subject, made by the chairman of our little club in 1943, for the purpose of honoring John Chapman, and establishing by scholarly research his connection with our Church, and his expression of its tenets in life.

This Club, in turn was the result of a meeting in response to the proclamation by the Governor of Ohio of a Johnny Appleseed Day, honoring his birthday, September 26, 1941, and we have occasionally staged programs on that date since then. One chapter of the book, which marked the centennial of his death in 1845, is an anthology of previously published verses by various poets; the chapters by Dr. Robert Price, Mrs. Ophia D. Smith and the late Rev. John Stockwell were written especially for this book, embodying many years of original research. Mr. Stockwell, by the way, had promised to add his considerable collection of Johnny Appleseed material to that in Cincinnati. If anyone knows of its whereabouts, we will appreciate that information. Our New Church Library has co-operated by handling local sales of this book, totaling several hundred copies, as well as the *John Chapman Bibliography* by Dr. Price. The latter gave his first public talk on Johnny Appleseed as part of our Cincinnati church celebration of the Swedenborg 250th anniversary in 1938, and Mrs. Smith spoke at the second meeting of our Club. Both speak frequently to clubs about our hero, and other indications of his prominence in folklore and the hearts of Americans can be seen in such memorials as the 250 acre park in

(Continued on page 125)

# The Manifold Uses of Sleep

by Edwin Fieldhouse

We all appreciate the natural blessing of sleep. Sleep plays a most important part in the restoration and building up of the powers of the body, exhausted in labor. After a day well spent, what is more soothing than the sleep that brings rest to aching muscles, weary brain and tired heart? Sleep is truly helpful when we can lose ourselves completely, in dreamless slumber, so characteristic of youth. During the day the activities of the body lead to much waste. We take in food that the waste may be replenished; but it is during sleep, when the conscious mind is at rest and the muscles quiescent, that the restoring can best take place. In sleep that part of the brain which controls all our involuntary actions, such as respiration, pulsation and digestion, takes over and the blood is partly withdrawn from the seat of our consciousness. The involuntary activities of our body are wonderfully constituted so that in their operations there are brief pauses or rests which enable the heart and other organs to continue throughout life without any sustained break in continuity. During sleep the worn out nerves and exhausted muscles are repaired. The renovation of many and diverse parts of the body with their wonderful functions takes place during unconsciousness.

We go to sleep jaded and exhausted. We have been seeking some solution; we have been worrying over some problem. With a sense of frustration we fall asleep to awake next morning with a brighter spirit and a clearer mind that speedily offers us the answer we wanted.

The first two verses of Psalm 127 spiritually understood tells us of the divine solicitude during natural sleep. The second verse ends with the words, "So He giveth His beloved sleep." Scholars have long known that this was not an adequate translation of the Hebrew. The translators of the new American Standard Revised Version give, "For He gives to His beloved in sleep." This is a much more acceptable translation. In this the emphasis is no longer placed on sleep, but is changed to stress something that is given in sleep. One Bible commentator some years ago, in confirming this as the correct, if unusual rendering, suggested that

the Lord gives to the righteous in sleep, as fully as others get by their toil. But this can hardly be the case. The natural benefits resulting from sleep are enjoyed by the evil as well as by the righteous; just as the rains fall on the just and on the unjust. Such an interpretation implied that by "His beloved" a special section of mankind is intended. Against this we have the declaration that "God, in His love and His pity redeemed" mankind. Thus all men are His people, His beloved.

## In Sleep He Giveth

The keynote is struck in the first verse of this same Psalm, (again the American Standard Revised Version) "unless the Lord builds the house those who build it, labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain. It is in vain that you rise up early, to go late to rest, eating the bread of anxious toil; for He gives to His beloved in sleep." Swedenborg in his "Summary Exposition of the Psalms," says that the spiritual meaning of these verses is— "That all things of the Church are from the Lord and nothing from man." The full significance of the passage becomes clear when we appreciate the spiritual meaning of City. In *Arcana Coelestia* 2268 we are told—"The human mind as to truths is compared in the Word of 'a city'; and is called a city; and as to goods, which are in truths, it is compared to the inhabitants thereof, and goods are also called inhabitants. The parallel is exact, for if truths, which are in man's memories, and in the thoughts of his mind be without goods, they are as a city without inhabitants, thus empty and void." As to the significance of 'house,' we read in A. C. 7353. "The ancients compared man's mind to a house, and those things which are inwardly in man to the chambers," and in *True Christian Religion*, 296, "The human mind is like a house of three stories."

While sleep plays an important part in the restoration and building up of the powers of our body exhausted in labor; at the same time a vital spiritual work goes on. There is a building up of the spiritual house, a dwelling not made with hands; there is the keeping of the spiritual city, which likewise can only be done during sleep. During our waking hours, by our de-

cisions and actions, we provide the dressed stones, the spiritual states of life, with which the angels, under the control of the Lord, build the dwelling, the structure, of our soul. It is during this period of unconsciousness that the Lord makes secure the city of our mind that is built compact together with the truths we understood, loved and tested.

The Hon. J. Bigelow, in his book, "The Mystery of Sleep," writes "The suspension of our consciousness for certain hours of the day is mainly, if not exclusively, a part of His (the Lord's) plan to secure access to our souls without interfering with the freedom of our wills. Is it not in those hours of suspended consciousness that, in His unfailing love and mercy, He adjusts the balance between the forces of good and evil which are always struggling with each other in our souls, during our waking hours at least, like the 'two manner of people' in Rebekah's womb; and that in that way, He defends and protects our power to choose between good and evil, between right and wrong, between righteousness and sin, without which protection no spiritual growth would be possible. For it is only by His providential maintenance of the equilibrium between the forces of good and evil operating upon us in this life, that we are enabled, through every stage of spiritual and moral regeneration, to retain the power to pursue the right and eschew the wrong."

We know that without sleep we could not continue to enjoy physical health. This is equally true of our mental and spiritual health. The continuance of that amazing

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fact of human life—human consciousness, with its equally amazing gift of self-consciousness, with all that it means, is dependent upon sleep. We are finite creatures; born to develop and grow into all knowledge and grace and righteousness. This is only possible with the provision of recurring sleep that gives the Lord the chance to take over for a time, without interfering with our human freedom; and during our unconsciousness to prepare us for another and, if we will, a fuller day of consciousness, when we consciously and deliberately choose the things that are true and of good repute. It is thus, with night succeeding day, refreshing invigorating sleep succeeding the efforts of will and mind and hands which fill the day, that real progress can be made. During the waking hours of our conscious being new states are molded to be made secure; new states of goodness and faith to be built up by the Lord, while our consciousness is dormant, into the character which will be our tower of strength hereafter.

#### Daytime of the Soul

Our natural life is a necessary basis of our spiritual life. It is here in the full exercise of our God-given freedom of mind and spirit, where regeneration can commence. Born with a will prone to evil, it is here, where in the light of truth accepted and loved we can effect that change of heart which is the basis of the new birth. There is a continuing analogy between the activities and functions of the body and those of the spirit. Our food, digested and transformed, is assimilated and taken up by the various organs of our body. Something very similar takes place in regard to our mental and spiritual states. Truth, loved and lived, and the goodness resulting, is assimilated by the soul and used to build up that spiritual organism that will experience in the realm of the future life the joys and uses associated with eternal bliss. Someone has said, "The night-time of the body is the day-time of the soul." While natural consciousness is stilled, a work goes on in the soul: a sorting and a shifting, a storing and a building up, a strengthening and a renewing. It is the Lord's doing.

If sleep were but the suspension for a time of our conscious activities, and apart from restoring the energy of the physical frame, effected no change in our being: then we would awake in the morning at the very point and state at which

we lay down to sleep. If, as we are told, we are in the guardianship of the angels while we sleep, and that in sleep the Lord maketh us to dwell in safety, we cannot but feel that in that guardianship and under the power that keeps us in safety, something for the well-being of our soul must result; that the God-given and angel-guarded sleep must issue in some blessing, some heavenly progress.

There are many activities going on in the brain and in the varying degrees of mind that are beyond our ken. With only a little knowledge of the human mind we pause and stand amazed at the wonders revealed. Groups of cells in the brain form centres for thought, action and sensation. In a centre covering but a few square inches or so of the convoluted grey matter of the brain is stored up in one's memories of tens of thousands of thought knowledges. The thousands of words that comprise one's vocabulary, their meanings and the thousands upon thousands of thoughts concerning a multitude of different subjects. Add to this the images or memories of peoples and places, scenes and experiences in one's life stored up within. This is but our external memory. Within, at a higher or spiritual level, is the interior memory, the memory of the soul, wherein are stored the memory of ideas, truth, states of life, all the spiritual things we have gleaned from life, together with a lasting impression of all the thoughts, motives, decisions and actions, and particularly the impact, good or bad, they have had upon our soul. This is a living record of our life which we will take with us into the spiritual world. This is our book of life, the unfolding of which will constitute our judgment. Conscious of the fact that all our motives and actions leave their impress upon us, and are being built up into our spiritual being, how important it is that we should

spend each day, that in our sleeping hours, in the work of building up our souls, only the things that will ensure our well-being and happiness are available. In the knowledge of the providential care that is taken of our life during our sleep, we have no cause to fret, be concerned, or to "eat the bread of anxious toil," relying upon the knowledge and assurance that the Lord "giveth unto His beloved in sleep."

(The Rev. Mr. Fieldhouse is a minister of the British Conference, and is now living in Transvaal, S. Africa. He has frequently contributed to the Messenger.)

#### JOHN CHAPMAN

(Continued from page 121)

ten facts in the intriguing career of one of our most interesting American pioneers, and perhaps substantiating some of the delightful legends which conscientious researcher Dr. Price must dismiss as unproved. Possibly we may even answer our greatest question: where, when, and from whom did John Chapman first learn of the New Church teachings which became his life's passion? Possibly we may even find an actual letter written by him!

We feel that Dr. Price has done the church a great service in presenting so sympathetically one of our most humble men, who has become one of the best known, and in bringing to a wide and intelligent circle of readers some significant points of our teachings. We wish that the whole of Chapter seven, "A Very Extraordinary Missionary," could be reprinted in the Messenger.

(Miss Murdoch, an active worker in the Cincinnati New Church Society and in the National Alliance, has for years been a student of early Ohio history and in particular of the famed Johnny Appleseed.)

#### NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

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## WHERE IS HE?

By Daniel E. Krehbiel

"Where is He? . . . we have seen His star in the east, and are come to worship Him." Matt. 2:2.

During His life on earth the Lord could be found in a given place at a given time. The wise men from the East succeeded in locating Him in Bethlehem. But where is He to be found now? We know that He ascended into heaven, but where is heaven? We think of heaven as being "up high." "Up" is away from the center of the earth, thus takes on every direction. All modern astronomical instruments have been found as being utterly useless in pin-pointing Heaven. David says in the 113th Psalm, "Who is like unto the Lord who dwelleth on high?" but Isaiah exhorts: "Seek ye the Lord while He is near." Jesus said that the kingdom of heaven is within you.

On the other hand He is said to be omnipresent which means that He is everywhere. This idea that God is everywhere, leads to pantheism, that is, that everything is God and finally that nature is God.

All this is very confusing. However it is important that we gain a clear insight about the Divine operation and God's abiding place. We cannot do this as long as we dwell in the idea of space, for the Infinite is not limited by space. In spite of this we can learn much about heaven and heavenly things by using nat-

ural truths and phenomena as vessels. The subject of light and its transmission is a case in point. Our sun is present in all parts of the globe with its heat and light. It penetrates every planet and shines for unknown distances beyond. Our telescopes catch beams of light that have been traveling in their journey from a distant star for five hundred million years. Such a star might be said to be present anywhere in the universe with its light.

The miraculous workings of radio and television fill us with awe and admiration and furnish another clue. When Secretary of State John Foster Dulles speaks, he is present wherever a radio or television set is tuned in. Whether he delivers his address from Washington, New York or London is of no concern to listeners.

If, then, a man's voice can be heard all over the world; if the sun strikes every part of the world and all over the other planets; if the rays of a star five hundred million light years away can be present in all parts of the universe, shall we still marvel when told that He, the First Cause, is present anywhere and everywhere?

The Lord is necessarily present in all and every minutiae of His creation; but with a difference. His Life flows into and maintains every part and particle of His handiwork. Neutron, proton and electron dance about in the atom imparting to it its tremendous power. This is true, not only of uranium, but of the atom in every substance. In the Lord's sight there are no dead things, nor did He create anything that is useless. He is the force of gravity of which we know but little but which He uses as reins to keep suns, stars, earths and satellites in their orbits and to direct their every movement.

Thus we read His wonders in the book of nature. He guides the bee to its hive. He induces the cooing of the dove to its mate. He implants the provident care of the mother for her babe. He inspires, alike, the song of the bird, the poetry of the bard, the revelation of a Swedenborg and the anthem of cherubim and seraphim.

### IN WORKS OF MAN

He touches the mind of a Whitney and the toil of thousands of cotton workers is lightened. He enters the thoughts of an Edison and millions are thankful for better illumination. He stirs the brain of a Marconi and our voices are heard at the South Pole. He enlightens

the mind of a Wright and of a Lindberg and man surpasses the flight of the bird. He awakens the musical talents of a Handel and heaven and earth resound in a Hallelujah chorus.

But He wrote another book. In this Book of Books He stands forth in all His sublime majesty and matchless grace, in His unbounded love, majestic glory, lofty supremacy, rapturous power and in His over-all sovereignty as the King of Kings. Here He reveals Himself as the good shepherd, as the lover of little children, as the forgiving parent of the prodigal, as the provider of the new manna, as the living water, the way, the truth, the life, the victor over death, the great physician, the light of the world, as the Creator, Redeemer and Saviour. He is the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Although the Lord appears high above the heavens as a sun, still He has fashioned a shrine within the inmost recesses of every soul wherein He abides. This can best be understood by comparison to the presence of the sun of our earth with its warmth and fructifying power in every plant. The sun forms a receptive substance (chlorophyll) within the plant by means of which it produces the building blocks of plant growth.

Likewise: By means of lessons from His Word, by the benevolent influences of attendant angels and through instruction and training by parents and teachers, the Lord builds into the inmost of every human being a plane for the reception of His Divine Love and Wisdom. This is His "Holy of Holies" with man. This is conscience whence issues "the still, small voice." Please—do no violence to this holy citadel.

This is "the holy place of the tabernacle of the Most High" Ps. 46:4.

### IN THE INNER MAN

Evangelist Shuler said "if we took a ballot of men concerning the greatest pastor of all time, probably Charles Haddon Spurgeon would be chosen. There would be different opinions on who was the greatest theologian, and a consensus would probably establish Dwight L. Moody as the greatest evangelist. But the preacher I present tonight has pastoral, theological, and evangelistic powers far transcending all of these. George Whitefield preached to great crowds. Charles G. Finney preached with great conviction, Billy Sunday

### LETTERS

(Continued from page 122)

Fort Wayne, the annual medal award of the Men's Horticultural Society of America, the Liberty ship Johnny Appleseed which sails the seven seas, the Walt Disney Movie, many pageants, several monuments, a High School, a Boy Scout Area, the three hundred mile Johnny Appleseed Highway across Ohio, etc.!

We feel that an important point is that this wide-spread and continuing interest in our humble missionary has been quite spontaneous in the different localities. And we have happily "climbed on the band-wagon," finding many pleasant acquaintances there, and possibly have accelerated it a bit, and supplied some directions. We are astonished ourselves at the many and varied items which week after week come to our notice, and welcome any additions.

Florence Murdoch,  
Chrm. Johnny Appleseed Club,  
Cincinnati, Ohio.

in the 'playboy era' of the United States had everyone talking of revival and a million hit the sawdust trail under his ministry. But I know a greater evangelist.

"The greatest preacher of all time belongs to no particular age, class or nation. He is as ageless as time, as impartial as grace, as universal as sin and salvation. His ministry began in the garden of Eden. He cried out at the spilling of the blood of righteous Abel. He preached to the household of Jacob. He intruded into David's palace. He stood to accuse Judas and Pilate. He will preach to the end of time and into eternity. His message and effectiveness in no way diminish with passing centuries. When lesser evangelists have spoken, weakened and died, this mighty ambassador will be as strong as when he first began.

The one of whom I speak is here today. He is at this service. I speak of conscience. His audience has been limited only by the number of people born. His pulpit is the world. He is tireless, not just an hour, but every hour, day and night, every week, month, and year of your life he will be accusing or excusing you. He will either commend or condemn.

#### The Lord's Abode

Conscience is the plane and receptacle of the influx of heaven. (Arcana Coelestia 9122). Man's inmost is where the Lord has His abode and thence governs. (Ibid 2973). The inmost of man is such that it can receive the Divine; and not only receive it, but also appropriate it to itself by acknowledgement and affection, thus by what is reciprocal; and therefore man . . . can never die. (Ibid 5114).

Conscience is a new will and a new understanding from the Lord, thus it is the Lord's presence with man, and is the nearer in proportion as man is in the affection of good or truth. (Ibid 4299). If you will but make use of an amplifier (i.e. a willingness to obey) this "still, small voice" will become a loud speaker and you will hear in clear tones such words as:

Therefore whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock.

Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Hear, and your soul shall live.

Come unto me . . . and you shall find rest unto your soul.

Let not your heart be troubled. Peace; be still. I have come to bring life and to bring it more abundantly. Neither do I condemn thee. Go, and sin no more.

When evil assails and dire temptations threaten, increase the volume of this loud speaker and you will hear the thunder and roar of Sinai's "Thou shalt not." This is the greatest deterrent from wrong doing anywhere in heaven or on earth. If the voice of the Ten Commandments, the Lord's Prayer and the Beatitudes do not keep you in the paths of rectitude, nothing else will. They will become a power that all the hells cannot successfully oppose.

"For the Commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who will go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." (Deut 30:11-14).

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20).

If evil were stronger than God, He would never have sent His Son to show us how to overcome it. God in His wisdom knew that evil could be defeated. God in the person of His Son faced the cruel facts of evil and pain and death unflinchingly for us. The crucifixion was the seeming triumph of evil, and God allowed it, but the resurrection was God's secret weapon and with it He triumphed by demonstrating His power to replace evil, suffering, and death with the creative force of love and life. The resurrection tells more about God and His power to overcome evil than any other event in history.

## NATURAL NOTES

By Carol Lawson

### SPECIAL ENTERTAINMENTS

There were two great nights for the Irish in Elmwood, Mass. Mar. 18 and 19 when the Joppa Guild of that society presented "The Old Shillelagh" The stage was decorated in keeping with the Irish minstrels theme, and many of the vocal and instrumental selections were familiar Irish melodies. Shamrocks, pipes, and tall hats were effectively arranged and the costumes worn by the colleens also carried out the green motif. John P. Sparling supervised and directed the entire production and assisting at the piano was Ina May Marland with Manny Rubin as guest accompanist. Al Robbins was at the drums and traps. Ruth E. Conti was general chairman. According to the *Brockton Enterprise* approximately 250 people thoroughly enjoyed this Irish Minstrel Show, and we assume that a goodly number were rolling in the aisles. . . . . There was a Boston Tea Party in that Church Mar. 18 followed by a program entitled "Marionettes, their making and their performance." Miss Alice Hekkala gave interesting facts and information concerning the ancient art of entertaining with marionettes and traced its history. She initiated the adults and children present into the craft of making marionettes and concluded with a short marionette show. . . . . Early in March the Parish Club held a very successful and interesting meeting, using a questionnaire as the basis of discussion. By an overwhelming majority, it was voted to continue the club, but to revitalize the program.

### ANNUAL MEETINGS

Following the age old custom of luring the recalcitrant male from his castle and into the dubious joys of an annual meeting, the good wives of at least two of our societies are banquet minded. On Mar. 20 the New York Society had a very successful dinner in the Sunday school room following the morning service. The annual meeting was held at 2:00 p.m. . . . . The Kenwood Parish had the identical plan for Sunday Mar. 27. For Kenwood however it was a box luncheon.

**THE DETROIT SUNDAY SCHOOL** had a spring party April 2 for its pupils. There were games, refreshments and lots of fun. Aso the making of Easter baskets for less fortunate children. Mr. Robert Mosher, Mrs. Russell Korff and Mrs. Stanley Korff were in charge.

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## CHRIST OF THE ROAD

(Continued from page 119)

pass. By this means He raised their minds from the materialistic concept of the Messiah to something vastly higher. And then, gradually, they found they had to give up their old ideas, for the germ of a great and all-encompassing insight began to bring all things into a true focus.

### Search for Reality

It is a valuable, if frightening, moment when a person realizes that the basic ideas to which he clings in frantic devotion are, at best, only partly true. The admittance of new truth to the mind necessitates new adjustments in our thinking, for in just this way our minds are elevated and opened to the Lord. Sometimes new truth demands a complete rebuilding of our structure of faith, a spiritual housing project that many are unwilling to undertake. But if the Gospel tells us anything it informs us that the disciple of Jesus must learn to resist the all too-human tendency to settle down in the first and most available rut. He must always be moving toward his Master, always searching for and applying new truths. For the very spirit of any living religion is embodied in an active search for reality which is found only in communion with God. The Christian finds that this communion is union with the Lord Jesus Christ—the union of His love with our love, and our love channeled out in serviceable activities in the field of neighborly relationships. It is to the realization of this communion that truth is continually directing. Put in more familiar words, it is faith which leads to charity and guides it to wise employments: "Faith is the eye of love." Christianity, then, must be moving ever forward. It must not become institutionalized as so much of Christianity is today. Our Lord tells us by His example, that we must not stop at the cross, or the tomb, but that these are steps toward something greater; the realization of what these mean symbolically in terms of human action. Jesus rose from the tomb and left it empty, so his disciples were not called upon to worship at his sepulchre or to settle down to a memory. Perhaps the very fact that we do not even know where this tomb is emphasizes the basic truth that we are to put the experiences of the cross and the tomb of Christ into terms of life. So the real work of the disciples was only beginning. They had to strengthen

their faith before they could go forth proclaiming the Risen and Glorified Jesus Christ as God and Savior—but it was in the power of this conviction that real union with Him was made possible.

### Receivers of Life

And now, as we look back at the Easter festival which has passed, at the beautiful flowers which made the chancels of our Churches proclaim the Easter lesson of new life, and as we think of those wonderful Easter anthems and hymns now faded into memory, it is well that we pause to take stock of our response to these events. Have we remained at the Cross or before the empty tomb? Have we received new power over our spiritual enemies, through our Easter experiences? Do we feel that our Lord gives us a new control over ourselves and over those influences that would turn us away from Jesus? If we do not feel this new spiritual power it is probably because we have not caught the real significance of the Easter story. We are like those two men on the Emmaus road, still questioning what the events might have meant. For by the redemption of mankind the Lord makes available a power over the forces of evil and gives us access to it. This is not just an abstract power, but a personal power which you and I can use for our personality adjustments. The Cross stands for that power. It is the power which Jesus obtained when He overcame the insurgent forces of hell, and He offers it to you to use. For, as created beings, we are receivers of life; life does not originate with us, but comes from the Lord and returns to Him. Swedenborg, in speaking about the Creator and the created says that we are "receptacles of life." Our ability to live righteously or to sin comes from the Lord, because we receive life from Him. Left to ourselves we could react to our environment as the animals react. Left to ourselves we would choose the easiest road, the way of our natural urges. We can do good only from the Lord. We can fight against evil because we open our lives to Him and use His power to combat sin. Only the Lord's power can fight sin. So, whenever we struggle against sinful conditions, either in ourselves or in the social world about us, it is in reality His power channeling through us as willing and cooperative agents. Cooperation implies a mutual objective definitely known to both parties. When truth points to the presence of sin in our life and we earnestly want to over-

come it, we ask the Lord to help us. This petition opens the way and prepares the road or the channel by which He can bring His power into the presence of that sinful situation through us. In looking about at the sinfulness and disorder in the world, we should realize that it isn't the result of the Lord's disinclination to help set things right, but our unwillingness to take individual or collective action. The Lord can act into these disturbed areas, or against evil, only by means of free and willing agents. In this lies both our responsibility and our privilege. It isn't always easy to decide for Christ; there's a struggle to it, and because of this there is a power and a joy in victory. The cross stands as a constant reminder of temptation; also of the power we attain by taking up the cross and following Him. We rise, through temptation, to a new plane of living,—to a new state of mind and of life, and the promise or the possibility of so doing is represented by the empty tomb. Following this rising into the spiritual states of regeneration is like that precious moment when our Lord Jesus is made known to us as He was to the disciples on the Emmaus Road, in the breaking of the bread of His goodness. He gives the bread of life. He "imputes" to us the success of the good life we gain through Him. That which was His is now ours.

Two men on a lonely road—but the road is no longer lonely because Jesus is there. We sometimes doubt the existence of the Kingdom of Heaven and of our Lord Jesus Christ as its Fountainhead, when we see so much evil in the world. We think He should do so much more to show His power over the affairs of nations and men, in preventing wars and rumors of wars; in relieving hunger and in conquering vice. In this state of mind we are like those two men, "We trusted that it had been He who should have redeemed Israel." Thus we sidestep our responsibility; we rely on the power of prayer to overcome those evil conditions which he has given us the power and the insight to conquer. He needs lives consecrated to His service. He needs men and women who are willing to open their lives to His inflowing Spirit, becoming in the process, cooperating agencies of the Kingdom of God.

(Mr. Tafel is pastor of the Kenwood parish of the Chicago New Church Society and the director of the Swedenborg Philosophical Center.)

## *Births, Bapisms, Memorials*

### **BIRTHS**

**MARTIN**—Ray Allan, son of Mr. and Mrs. John Martin of San Diego, born Mar. 9. The grandparents are Mr. and Mrs. Henry Swanton.

### **BAPTISMS**

**BIGGAR**—Cheryl Lynn, daughter of Mr. and Mrs. Lorne Biggar of Kitchener, Ont, baptized Mar. 6 by Rev. David P. Johnson.

**KING**—Infant daughter of Mr. and Mrs. Leonard King of Chicago, formerly of Cincinnati, baptized Mar. 20 by Rev. Immanuel Tafel.

**BESTOR**—Lynne Ellen, infant daughter of Mr. and Mrs. Bestor, was baptized in the Lakewood, Ohio, New Church April 3, the Rev. Albert Diephuis officiating.

**TAFEL**—Stephanie Michele and Stephen Michael, the twin children of Walter Richard and Doris (Spier) Tafel, were baptized Jan. 23 in the Frankford Street, Philadelphia, New Church, the Rev. Leonard I. Tafel officiating.

**BROWNELL**—Linda Ruth, infant daughter of George L. and Marjorie (Harris) Brownell was baptized Feb. 13 in the Frankford Street, Philadelphia, New Church, the Rev. Leonard I. Tafel officiating.

**SEEGER**—Edward Guy, infant son of Robert J. and Elizabeth (Crist) Seegar was baptized Mar. 6 in the Frankford Street, Philadelphia, New Church, the Rev. Leonard I. Tafel officiating.

**MAY**—Carol Ann, infant daughter of Den and Jean (Brown) May, Jr. was baptized Mar. 6 in the Frankford Street, Philadelphia, New Church, the Rev. Leonard I. Tafel officiating.

### **MEMORIALS**

**JOHNSON**—At the request of the Messenger, Hayden B. Johnson, city manger of Poughkeepsie, N. Y., has sent us the following concerning his mother, Mrs. Roger A. Johnson, who passed away in Poughkeepsie, N. Y., Dec. 1, 1954. We are printing his letter in full.

"Prior to her marriage my mother was Elizabeth Hayden Briggs. She was born and spent her childhood in Roxbury, Mass,

and was always a member of the New Church. She was born on January 30, 1886. She and my father were married in 1912, and subsequently moved to Cleveland, Ohio and Saint Paul Minnesota, where they were active in the church. In 1926 the family moved to New York. I have two brothers, Roger A. Johnson Jr. now of Utica, New York and Dr. Duncan G. Johnson, now of Owensboro, Ky. All three of us were active in the New-Church League and the Church, and I was president of the League from 1936 to 1938. Father died last year on February 9, 1954, after a long illness, and mother after a short illness died in Poughkeepsie, December 1, 1954. Both were buried in Amherst, Mass. Both Mother and Father had many friends in the church, and I would appreciate your listing my father's death also at this time, if no mention was made of it at the time it occurred. I regret that none of us boys is presently living where we can be active in the church, but I believe our interest will always be with it, and that our early training in the church helped us get through last year, which was a difficult time, and also gives us faith for the years ahead."

**WARRINER**—Miss Laura Emmeline Warriner, born March 13th, 1866, youngest child of the late Daniel Charles and Laura Pitts Warriner, passed from this world on March 5, in Jacksonville, Florida, where she has lived for seventy-eight years. Her father, a native of Boston, and a Unitarian, became a receiver of the New-Church doctrines, and later every member of his family accepted these teachings, and were confirmed in the Church of the New Jerusalem.

Miss Warriner was baptized and confirmed by Dr. Hibbard, who was brought to Jacksonville by her brother-in-law, Mr. George Hughes, after the death of his wife, to baptize their three young children. For many years she was director of her own Kindergarten, and this building was also used for over forty years as a Center-for-New-Church meetings and services. Her great love for little children endeared her to many parents, who often spoke with gratitude of her good influence over their little ones. She was a member of the Ladies' Friday Musicales, and Recording Secretary of the Woman's

Club of Jacksonville. As an ardent member of the New Church, she studied the doctrine diligently, never faltering in her loyalty and devotion. Almost her last words, as she listened to the reading of the Word were: "How beautiful."

Surviving are six nieces, two of whom, Miss Florence L. Hughes and Mrs. T. C. Parker, of Jacksonville, continue to provide a meeting place for New-Church services, in the home where Miss Warriner lived for so many years. Services were conducted by the Reverend Leslie Marshall, of St. Petersburg, and interment was in the family burying ground in Evergreen Cemetery, Jacksonville, Florida.

**HAMILTON**—Frank Ronald Hamilton, Almont, Mich., passed away on March 17, in San Diego, Calif, where he was on a visit. Resurrection services for him were held in Almont, March 22, conducted jointly by the Rev. William Beales, Detroit, and the Rev. Daniel W. Boxwell of Almont. The Almont Masonic Lodge also took part in the service. Despite the worst blizzard of the year the attendance at the service was one of the largest in the history of the village. Mr. Hamilton had a host of friends for it may safely be said that just to know him was to find a friend. Those who attended the Almont Summer Assembly will remember his unfailing kindness and helpfulness. It may be said about him, "None knew thee but to love thee, nor named thee but to praise." He was one of the stalwarts of the Almont New Church Society. A fuller notice concerning him will be made later.

**TIMLIN**—Mrs. Lillian Adele Timlin, of the Boston Church, formerly of Ashland, N. H., passed away Mar. 1.

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MESSENGER**

**April 30, 1955**

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**RELIGION AND RURAL LIFE**

Paul Greer

**THE CHURCH AND SPIRITUAL HEALING**

Clayton Priestnal

**CONVENTION INFORMATION**

**KITCHENER TO WELCOME CONVENTION**

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April 30, 1955

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## Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

# THE CHURCH AND SPIRITUAL HEALING

## Cure of the Body Or of the Soul?

By Clayton Priestnal

It is a strange paradox that as medical research probes deeper and deeper into the causes of disease and emotional disorders and discovers more and more cures for human ills, man is turning increasingly to all forms of faith healing. A matter of months ago this writer received through the mail an interdenominational journal of pastoral psychology and the entire issue was devoted to the general subject of "the church and spiritual healing." More recently a widely circulated news magazine commented at some length on this upsurge of interest in the therapeutic potentialities to be found in church sacraments and prayer. This growing preoccupation of man with the search for physical health raises several important questions. What is the rightful position of the Christian church in the matter of faith healing? To what extent should she direct her energies, her spiritual resources, her sacraments and her ministry in an effort to cure physical disorders?

Readers of the Gospel are well aware of the Lord's activities in healing the blind, the lame, the sick and the distressed who came to Him. On many an occasion He stretched forth His hand and the palsy disappeared or the leperous skin suddenly became whole. Consequently many churchmen have urged the Christian church to give more attention to the healing of the sick. They maintain that ministers, in fact all good Christians, should follow the Lord's example and go forth to heal the sick in His Name. This constant pressure from many sides makes it advisable for the church to consider carefully her rightful role in man's long and persistent search for physical and mental well-being.

This universal longing for health is not difficult to understand or to appreciate. Life is certainly easier, more enjoyable, and a great deal more can be accomplished when the mind is not distracted by the aches and pains of the body. A good appetite, a refreshing night's sleep, and a resilient constitution do much to add to the joy of living. And certainly one should not believe for a moment that the Lord ever intended that human beings should be wracked by bodily pain or experience the tortures of emotional conflict. It is His express desire that man should live a zestful life, full of purposeful activity, and then quietly lay aside the natural life and take up life of uses in heaven. It cannot be improper then to use every available recourse to preserve or regain physical health — but . . . , and this useful preposition leads to a very important qualification regarding the use of faith healing: it

is usually prompted by external considerations or motives of self-interest.

### An Inseparable Relationship

Before proceeding to explore this reservation, one truth should be made crystal clear: the inseparable relationship between the mind, or spirit, and the physical body has been recognized and taught by the New Church for nearly two hundred years. The unwholesome effects false thinking and evil ways have upon the body is fully explained in the doctrines of the New Church. In the *Arcana Coelestia*, 5712, this statement is found:

Diseases correspond to the cupidity and passions of the disposition; these, too, are their origins; for, in general, the origins of diseases are intemperances, luxury of various kinds, merely corporeal pleasures; and also envies, hatreds, revenges, lasciviousness and the like, which destroy the interiors of man, on the destruction of which the exteriors suffer, and draw man into disease, and thus into death."

This statement declares that the first cause of all human ills is to be found in the perverted states of man's spirit.

With this brief but necessary digression, we return to the all-important "but." A careful study of faith healing reveals an inherent danger in this practice. Usually the person, who for reasons of health, resorts to the touching of sacred reliques, the laying on of hands, or the sacraments of the church, seems to have little or no interest in religion beyond the curing of his physical ills or the acquiring of some material benefit. If the pain departs, if the afflicted limb or organ is restored to its normal functions, if the hoped-for possession is received, then all is well. The church has served its use. But the doctrines of the New Church, on the other hand, make it abundantly clear that the man who directs his attention to the well-being of the body merely for the pleasures of health does himself great harm spiritually. Desirable as physical health might be, and one should not underestimate its desirability, the health of the spirit is vastly more important. Make no mistake about it, for the blind to see and the lame to walk is a wonderful thing, but what is far more wonderful is for those who are spiritually blind to be set free from their ignorance and their superstition. The Lord is far more concerned about man's acquiring insight into the truths of the heavenly life than He is with the man's ability to see objects in this material world or to be able to move about with alacrity.

### Wholeness of Spirit

It is necessary to make this point very emphatic

because the editorial in the religious journal received by this writer contains this categorical statement: "The healing ministry is of no less importance than the spreading of the evangel." Does the Scripture support such an assertion? This writer thinks not. Even though the Lord showed compassion on the sick and the deformed, nowhere does He say or imply that physical health is just as important as wholeness of spirit. Throughout the entire Word of God, the emphasis is always upon the formation of a new will and a new understanding in man. Unless a man be born again, he cannot enter into the kingdom of heaven, the Lord declared. Turn from the pathways of evil, put away selfishness, envy, hatred and greed—this is the very core of His message. What can be clearer and more emphatic than these words from the Gospel according to Matthew: "*Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.*" Certainly this Scriptural verse does not place earthly treasures or robust health on a par with truth and righteousness. Read, if you will, all of the literature pertaining to faith healing and study all of the testimonies of those who have received material benefits from prayer and ritual and it is a safe assumption that little or nothing will be found to show that the primary concern of the individual benefited was for personal regeneration, for the ultimate removal of the evils and falsities embedded in his nature. The avowed purpose from the beginning was to use the church or religion in an effort to attain physical comfort or some material success.

#### Right Perspective Needed

The Christian church should, of course, keep constantly before her people the prime importance of the spirit in relation to physical well-being. There is a healing power in truth, a power far more potent than we can ever realize, and there is an urgent need for man to bring himself into harmony with the Will of his Heavenly Father. Yet let it be remembered that there are sequences of the laws of cause and effect which operate on the material plane; therefore, the physical condition of an individual does not necessarily reflect the true state of his soul. Man's body is subject to influences apart from his own mental states. Many an evil man has lived to advanced age, quite free from the disabilities of disease and deformity; many a noble soul has limped through life, feeble of health and wracked by pain. In the first instance the sickness and deformity were within, unseen by the natural eyes of men; in the second instance the wholeness was of the spirit, perhaps known only to the Lord. The church must constantly reiterate that the chief concern of the Lord is for the immortal part of man, that part which will live on to eternity, live on after the pain-wracked body has mingled with the dust.

To fully understand the position the church should take in the matter of faith healing, it is necessary to place the Lord's seeming preoccupation with the restoring of the sick to health in its proper perspective. Each case of healing was first of all a symbolic act done to reveal to all people the power of the Lord to heal the particular evil state of the soul to which the disease or deformity corresponded. To the whole nation of the Israelites, the prophet, Isaiah, addressed these words: "*The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrifying sores; they have not closed, neither bound up, neither mollified with ointment.*" (1:5-6). Certainly it is the moral state of the people which is being described here. And certainly the following joyful words of hope speak of spiritual strength and not physical robustness: "*Strengthen ye the weak hands and confirm the feeble knees, say to them that are of a fearful heart, Be strong, fear not. . . . Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.*"

#### Seek Kingdom First

When the Lord gave His disciples authority over unclean spirits and over all manner of sickness, He was in effect saying this: all those who love Me and obey My Commandments are My disciples and I give them a power to overcome evil and falsity, a power to cure their spiritual ills, and they will be an influence for good in the world. Surely man's reason and experience tell him this interpretation must be nearer the truth than any literal understanding of the words. One can have physical disabilities which no amount of faith or medicine can cure, but there is not a single selfish thought or feeling within a human being which cannot be conquered by turning to the Lord for help. Then man should have a sufficient and proper concern for his physical well-being, but always, whether in sickness or in health, use his faith to seek first the kingdom of God and His righteousness.

(Mr. Priestnal is the pastor of the Baltimore New Church Society)

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## Religion and Odd Ideas

A blazing letter from a friend and a respected reader of the Messenger took us sharply to task for devoting most of the space in our last issue to the *unseen*. Among other things my friend wrote was the following: "I could never belong to your church or any other church for churches are too filled with crackpots and most of the thinking in religious literature consists of vagaries about unseen things, the existence of which cannot be proved, and about which—if they do exist—nothing can be known." Patiently, we settled ourself before the typewriter, uncertain whether we should answer a fool according to his folly and just retort with the not-very-new gag not to let the presence of crackpots in the church stop him from joining it, for the church was big and could easily accommodate one more. Finally we decided against this and, instead, pointed out that the bulk of the church membership came from people who filled modest and sometimes important niches in the practical life of their communities; that lay leadership in the church came largely from men and women of good standing who often occupied responsible positions in the secular world. We implored him to point out anything said about the unseen in our last issue that savored of the irrational.

Within a couple of days came an answer, sizzling even more furiously than the first communication. He did not answer directly the points we raised. But he wrote lengthily about freak cults and such beliefs and practices as offering miracle-working toenails from saints long dead; efforts to predict the future history of man from prophecies supposed to be contained in the geometry and even the cracks of the pyramids, and various incantations to keep bugs out of the garden. Of course, he had factual material with which to sustain his contentions. The Christian church has more than its share of crackpots and crackpot ideas. What minister has not been bedeviled by cranks who wasted hours of his time expounding ideas which he knew were unadulterated nonsense?

The reason why zealots tend to gravitate to religion may in part be because religion by its very nature is primarily concerned with the unseen—the supernatural, if you prefer that term. It is concerned with a God whose photograph will never appear on the front page of the daily papers; who will never use television to make a fireside chat to His children. It is concerned with a life on a plane that is separated from that on which earthly life is passed. It is concerned with spirit, and spirit is neither matter nor physical energy. This being so, it follows that the content of religion cannot be explored and demonstrated after the manner of natural truth. Religious organizations cannot prove the truth of their tenets by means of an experiment such as that which is said to have demonstrated the

efficacy of the Salk vaccine. It is now and ever will be true that faith is the evidence of things not seen. What we know about the unseen, which is the content of religion, we know through revelation, by insight and by a personal test of the truths given to us in our own lives. In short, religion accepts as true the supernatural. But it denies that the purely natural and material is the whole of reality.

Since religion deals with the unseen it is not surprising that those who love to dwell in the land of Prester John will often embrace it and give it some peculiar twist of their own. They feel that they need make out no rational case for their beliefs, and can safely promise a pot of gold at the end of an imaginary rainbow. However, there is religious thinking on a much higher level than this. The latter is orderly, self-consistent and rational. It gives full recognition to the realities of nature for it seeks to "grasp this sorry scheme things entire." It has its own criteria of truth, its own techniques, but these, as the fruits of religion amply prove, are not the product of "air drawn daggers" and nightmares. The former just do not develop human character or nourish the life of the spirit, which religion emphatically does.

## This Makes Friends

For reasons with which no American will quarrel, our government found it necessary to maintain as long as possible a monopoly in certain weapons of destruction and to enforce stringent secrecy concerning the know-how of making them. But knowledge that may help to save life and to rid mankind of its ills our people want to share with all. So in the case of the Salk vaccine against infantile paralysis all information concerning its production and its effectiveness is made available to the world. We are told that when the supply of it exceeds what we need for ourselves no effort will be made to restrict its sale to people of other lands. All this is good news and will redound to the credit of our country.

It will prove to all that America can produce both the genius and the means for discoveries which will advance the welfare of mankind. For this our nation will receive the gratitude of humanity.

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# RELIGION AND RURAL LIFE

by Paul Greer

The prayer of Robert Browning comes closer to fulfillment through the recent Workshop in Religion and Rural Life sponsored by the Missouri Chapter of the Friends of the Land and housed at St. Louis University. Enrichment of country living through emphasis on the moral basis for conservation of the land, and of the people on the land, is the goal of this interdenominational group of laymen. In addition to encouraging greater attention to the needs of rural people by the churches, spiritual and financial support is given to better medical care in small communities, educational advantages for farm youth, and at the same time increased cultural opportunities including library services, music, art, folk games and general recreation.

"Make no more giants, God,  
But elevate the race at once."

The poet sang of the democratic way in which the people participate for their own salvation, sharing in whatever gains may be achieved. This also is the aim of the National Committee on Religion and Rural Life. For economic advancement this committee, which incidentally includes a number of industrialists with a rural background, supports the owner-operated family-type farm and the establishment of small industries in country communities. Thought is given to the problems of new homesteaders, those families combining urban employment with country living. Active membership in farm organizations is encouraged, and better conditions for tenants, hired hands, migrants, and their families.

Closer understanding and good will is sought among farmers with business, labor, and industry, between producer and consumer, town and country. A final objective is education in worldwide rural problems, economic, technical and social, looking toward international understanding and friendship. To this end strong endorsement is given to a Christian program of aid and exchange among all peoples.

A prime mover in this joint effort is the Rt. Rev. Msgr. Luigi Ligutti, executive director of the National Catholic Rural Life Conference. It was he who introduced the Quaker, Stanley Hamilton, executive secretary of The Rural Life

Association, at a luncheon given by the Friends of the Land. For a decade members of these groups, Protestant and Catholics, have worked in unison for the improvement of country life. The Christian Rural Overseas program has provided food for the hungry in foreign lands, an example of Christian cooperation here at home. As official observer for the Holy See, Msgr. Ligutti has traveled over the world on business of Point Four, the Technical Assistance program and the United Nations. He has only recently returned from five months in Africa.

## The Farm Family

At the speakers' table also were the Rev. Dr. James W. Clarke, soon to leave his Presbyterian pastorate to take a teaching chair at Princeton, and the Rev. Ralph C. Abele, pastor of Holy Ghost Evangelical and Reformed church. In the audience were Lutherans, Brethren, Mennonites and a wide list of other denominations.

As a training center for life, Mr. Hamilton began, there has never been anything quite up to the family farm. For developing character, skill and know-how, the small community has been a close second until disintegration began, he added. A good society to him meant more than just leaders.

"It means a solid body of good people," he continued. "All the way from Shannondale and What Cheer, Phenix City and Painted Post to Washington and New York. A good society must be grown; it cannot be imposed from the top, not even by prayer and proclamation."

Mr. Hamilton rejoiced at the special training for rural ministry now given in some seminaries, but admitted that the rural church movement is still "a stepchild in every church group that I know anything about." One of the finest examples of real education, he said, is conducted by a Catholic lay group, the Society of the Grail, at Loveland, Ohio.

A similar note was struck by Dr. Baker Brownell of Southern Illinois University. Best known for his book, "The Human Community" and for his study of Montana depopulation, he is director of area services as well as professor of philosophy at Carbondale.

## Junk and Social Decay

Only four cities of more than 100,000 population produce enough children to maintain their census level, Dr. Brownell said. "The big city needs the little places for population renewal, while at the same time these little places are being extinguished" he continued. He revised upward the estimate that more than five million people reared in non-metropolitan areas migrate to the cities every ten years.

He cited statistics of more than a decade ago, of a cost of \$2000 to raise and educate a farm child to the age of 15, when the drift to urban areas begins. Another drain cited was that in the partition of family estates when all but one of the heirs may have moved to the city, leaving a heavy mortgage debt for the one remaining on the land.

"The cost borne by the city in raising country youngsters to productive age is nothing, but the benefits to the city from their production are incalculable," he said.

Dr. Brownell spoke of wide bands of satellite towns, or extinguished ones, "layers among vast fringes of disorder, junk and social decay." Not only suburban folk, but also many residents of the metropolis, he lamented, have lost to a degree their status as responsible participants in decisions affecting their lives.

"There are fewer free people," he continued. "If free people are those who live in an organic community small enough to permit its members to participate rather fully in its major functions and to control to some extent the condition of their lives, then the breeding area for freedom, the little places, becomes dangerously limited."

"In the city the human being necessarily lives in fragments. He knows only pieces of people, and other people in turn know only pieces of him. He is associated with another human being in terms of only one function or aspect of life. One waitress serves his luncheon, another his dinner. He knows one in politics or in the union hall, another in sport or art, another in church, another at a club or evening school. Each contact marks one function or one interest, but the whole man is nowhere. He knows few or no persons wholly, nor does anyone know him."



## Population Shifts

It remained for Dr. Don Paarlberg, Assistant to the Secretary of Agriculture Ezra T. Benson, to analyze the facts from the standpoint of a farm economist.

"In this great and broad country," he summed up, "no man's problem is his alone. Whether we meet these problems or not will depend on the personal decision of each American citizen."

And he did lay out the problems, though his solution fell short of those suggested in four workshop discussion groups considering the need for more rural medical care, the place of farm youth, building better communities, and the effect of farm mechanization on the drift to the cities.

During the present decade, Dr. Paarlberg, a former economics professor at Purdue University declared, at least one fourth of the young men reaching working age on farms will be in excess of needs for replacing older men who retire or die.

"This would be the case if our number of farmers were to remain stable," he explained. "But a technological revolution is taking place on our farms, and the number of farmers needed to supply our food needs is decreasing. High rates of reproduction, plus the decreasing number of needed farms, means that approximately half our young must find non-farm employment. There is natural resistance to a shift of this magnitude. Human beings are not readily mobile, like the fictitious 'economic man.' Hence there is a piling up of excessive human resources in agriculture. Consequently, in certain areas, farms are small, resources are unavailable for education, and the accumulation of capital is retarded. Understandably, land is used so as to maximize current income, which often impairs its long run productivity."

## Low Income Farmers

Most farm programs, he admitted, have not been devised to meet the needs of low income farmers. He quoted a message in which President Eisenhower informed Congress that "The chief beneficiaries of our price support policies have been the two million larger, highly mechanized farming units which produce about 85 per cent of our agricultural output."

A current official study, Dr. Paarlberg revealed, looks toward

informing low income farmers of their opportunities both within and outside of agriculture, and to equipping them better to take advantage of any opportunities. He conceded that a significant, if un-terminated number of low income farmers "will and should remain in agriculture." Agricultural research and extension in the past, he said, have been chiefly orientated toward the needs of the larger farms. Among recommendations now he listed development of equitable and reasonable leasing arrangements, assistance in home and farm planning, education in nutrition and for growing a home food supply, and credit for efficient operation.

Less detailed and with a different emphasis were the suggestions of Mr. Hamilton, who said:

"The country areas and communities that produce the migrant excess population going to the cities are the seedbed, and to have a good society we must have a good seedbed. How do we get it? By turning some of our very best career people to the rural church, rural schools, rural medicine, small business, rural newspapers, small town banks, the co-operatives and credit unions, to family farms and homes."

## Medical Needs

One country doctor, J. P. Gibbel, M.D., of Greenville, Ohio, started a revolving loan fund for the aid of medical students with the gift of 1000. This fund is for the benefit of those willing to go back to their own rural communities for general practice. Similarly the Workshop outlined plans for a traveling lectureship by which medical students around the nation will be told of the need and opportunity of rural practice.

The discussion that led to this effort to reverse the urban orientation of modern education was led by Dr. E. H. Stricker, who himself dissuasion of his professors at returned to his home community at St. James, Mo., in spite of all the Northwestern University. His clinic now serves a large rural section of the Ozarks. Another country surgeon, Dr. Daryl M. Parker of Hollansburg, Ohio, said that both he and Dr. Gibbel were former medical missionaries in foreign fields who concluded that there was great need also in rural America for health care. He touched on the reluctance of many aging country doctors to take in a younger assistant or partner, and told of his

own success in teaming up with a recent medical graduate.

"We must rescue and pass along the native values of rural life," Stanley Hamilton said in closing. "For this reason the National Committee of Religion and Rural Life was formed, to get on with this great job in a united way. To bring the rural movement off the back porch, out of the doghouse, into the living room and the dining room with the rest of the family. We know that it is long past time to put religion quietly and earnestly to work on our problems. We are called to live out our religion in our daily lives."

(Paul Greer is a nationally known writer and an authority on rural life. His most recent book "Co-operatives: The British Achievement" is being reviewed in this issue.)

The boy who does his best today will be a hard man to beat tomorrow.

God often comforts us, not by changing the circumstances of our lives, but by changing our attitude toward them.

—S. H. B. Masterman.

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# KITCHENER TO WELCOME CONVENTION

June 13-19, 1955



The above is a group of members of the Kitchener New Church people who will welcome ministers, delegates and visitors and help make the arrangements for the 1955 Convention. They are, reading from left to right:

Front row—Miss Gwenyth Washburn, President of "The Samaritans"; Mrs. Harold Hayne, Treasurer of "The Parish Club"; Miss Jeanette Shuh, President of "The Canadian Girls in Training"; Mrs. Norman Schneider and Mrs. Roy Hemmerich, Past Presidents of "The Women's Auxiliary."

Second row—Mr. Harold Hayne, President of The Board of Directors; Rev. David J. Johnson, Pastor; Mrs. David Johnson, Nursery Junior Congregation; Dr. Roy Hemmerich, Secretary, Board of Directors.

Third row—Mr. Fred Dienesch, President Young People's League; Mr. Hugh Cuthbertson, Superintendent Church School and President of Choir; Mr. Robert Stoner, Organist and Choir Director.

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Though patterns change, one glowing spark  
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And unextinguished rise through space,  
To guide a lost and faltering race.  
Inez Ellis Ray.

## Annual Meeting THE NEW CHURCH BOARD OF PUBLICATION

In conformity with its by-laws notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held in the rooms of the Board on Wednesday, May 11th, 1955, one o'clock in the afternoon for the election of officers and 5 directors to serve in the place of John C. Hart, N. Y.; Rev. Leslie Marshall, Fla.; Rev. Leonard Tafel, Pa.; Thomas Spiers, So. Am.; Rev. William F. Wunsch, D. C.; and to elect two directors in place of William Hatfield and Rev. Paul Sperry, deceased; to adopt the annual report to the General Convention; and for the transaction of such other business as may be presented.

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

Luncheon Will be Served at 12:30.

Virginia Morgan Obrig,  
RSVP Secretary.

## SYNDICATED ARTICLE BY WUNSCH

In the Washington Post, March 8, appeared an article by the Rev. William F. Wunsch, pastor of the Church of the Holy City, Washington, D.C. under the title "What Is A Swedenborgian?" This was one of a series of articles under the general title, "The Religions of Today." Many of these articles were syndicated and appeared in a number of daily papers. Mr. Wunsch's article is written in a question and answer style. He answers questions about the history and policy of the church, as well as a number about the specific teachings of the church. In clear and simple language he answers queries on what Swedenborg teaches about original sin, marriage and the home, the Bible, the Trinity, Divine Providence, the spiritual world as well as several others. With amazing skill Mr. Wunsch manages to cover much ground without using vague abstractions and generalities. This is the type of writing not unlikely to arouse the interest of the religious people not acquainted with the teachings of the New Church.

# INFORMATION FOR CONVENTION DELEGATES AND VISITORS

## Delegates and visitors

As time grows shorter, there are a number of important matters upon which visitors to the forthcoming annual session of the General Convention, June 13-19, in Kitchener, Ont., will desire to be informed in addition to the program. While Kitchener is practically just over the border, it is, after all, in Canada, so there are certain simple formalities to be observed. The following official information has been secured. First as to:

### Immigration

Both immigration and customs inspections at the Canadian border are made on the through trains after crossing the border, at the airport of arrival for plane passengers, and at the point of crossing for automobile travelers. The formalities in connection with crossing the border in both directions by residents of the United States are simple, except possibly for "resident aliens."

A native-born citizen of the United States will need merely to identify himself. The best identification is a birth certificate or baptism certificate, or certificate from the town or city clerk that the holder is a registered voter. Usually however, an automobile driver's license is sufficient.

A naturalized citizen should have his naturalization papers with him.

A resident alien requires only a Re-entry Permit which will allow re-entry into the United States, but which must be obtained in advance from the nearest United States Immigration office. This "Re-entry Permit" will also insure entrance into Canada, although it would be well for such persons to have a letter signed by an officer of the Convention stating that the bearer was going to attend a meeting of the General Convention at Kitchener, Ontario.

### Customs

Those going from the United States to Convention may take with them, duty free, all needed personal effects; also gifts for friends to the value of \$10 per gift per person. On re-entering the United States, if they have not in the last six months brought into the United States, free of duty, goods bought in Canada, and have stayed twelve days in Canada, they may bring back merchandise purchased in Canada not to exceed in value \$500, duty free.

Those who travel to Kitchener by

car should, of course, have their driver's license and car registration with them, and if the owner of the car is not present, the driver should have a statement from the owner authorizing the use of the car.

### Hotel Accommodation

Ample accommodation has been arranged for at two hotels and college dormitories. The Walper House, King and Queen Streets, and the Mayfair Hotel, King and College Streets, are about four blocks from the church. Waterloo College is approximately twenty or thirty minutes by efficient bus service, or ten minutes by automobile.

The Walper House has a few rooms with running water, but without bath at \$4.00 single or \$7.00 double occupancy. Rooms with bath are \$5.00 single, \$7.00 double with double bed. Twin bed rooms are \$9.00 for two. Cots for children under fourteen may be added without charge. Two children requiring another room would be charged half the rates above.

At the Mayfair, accommodation is available with running water and toilet at 3.50 single and \$5.00 double occupancy. All are double beds. For the latter part of the week a few rooms with bath will be available at \$4.00 single and \$6.50 double. Rooms with twin beds and bath are \$7.50. These rooms are fairly small and are not suitable for the addition of cots for family accommodation.

Waterloo College Dormitory rooms all have running water, but bath accommodation must be

shared. All beds are single. Several single rooms are available at \$3.00 for one night or \$2.50 for two or more nights. Rooms for occupancy by two are \$2.00 per person for one night or \$1.50 for consecutive nights. Several rooms have bunk beds for two people at \$1.50 per person for one night or \$1.00 for consecutive occupancy. A limited number of rooms have three beds at \$1.50 per person or \$1.00 for consecutive nights.

## Write Early

Our Billeting Committee, under Mr. Fred Ahrens, will receive your requests for accommodation and will arrange specific reservations for you. The Committee will do its best to fill your request. Confirmation of your reservation will be mailed to you. Please, on arrival, come first to the Church of the Good Shepherd, Margaret Avenue and Queen Street North, to register and pick up your reservation.

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# A BUDGET MESSAGE FROM OUR PRESIDENT

The report I made recently about the meeting of the General Council in January promised more information about the budget of our convention. Every family received a summary of this budget last November in literature circulated about the Annual Appeal. Members who attend Convention get the thirty-page report of our Treasurer (also found in the Convention Journal at page sixty-six) with more complete records of the money in charge of the General Convention and its constituent groups operating nationally. Now, in round figures, I shall tell about these financial operations, so that you may understand what your money does through the Convention.

The total spent for Convention activities is about \$125,000 per year. A little more than one-third of this (\$44,000) goes for general expenses and \$81,000 goes to four particular branches of our work. Much of this money comes to us as income from endowment funds. But that is never enough to meet the needs which are before us, so that about one sixth of our income is contributed by our present members.

Of the \$44,000 for general expenses, \$20,000 is for the offices and activities of the President, the Secretary and the Treasurer. The President and the Secretary receive salaries and have some office help. The Treasurer employs a bookkeeper, and the Convention employs an auditor. So the payroll is nearly \$13,500. The fact that our groups are scattered over the continent means that the President travels over 40,000 miles in a year, at a cost of \$3500. Miscellaneous items for these officers come to \$3000. Other items of general expense involve \$6000 for holding a convention and printing the journal of it, and \$8000 for meetings of the various administrative committees—particularly the General Council as it meets twice a year—the greater part of this expense being for travel, as committee-members gather from different cities. The Council of Ministers' activities cost almost \$3000 and educational or youth activities another \$3000. This leaves \$4000 for miscellaneous expenses in the category of general operations.

Now consider briefly the four types of work which take \$81,000

of our budget. The largest expense is for Missions, to the total of \$38,000. The assistance to mission groups in North America, especially in the Canadian West, amounts to almost \$17,000. Foreign fields receive \$16,000, in various parts of the world not aided by the British Conference, especially the centers in Europe among people speaking French and German and Swedish. Administration of the Board of Missions costs nearly \$5000. The greater part of this money for Missions is for salaries of our faithful leaders in the group which have not been able to support their own programs.

## Student Aid—Pensions

The Augmentation Fund has the responsibility of distributing nearly \$17,000 among our established Societies, in addition to helping the Board of Missions in the work just described to the extent of \$7000. In this way the Augmentation Fund helps to equalize the salaries of ministers who serve our smaller Societies that would not be able to have resident ministers without such subsidy. In addition the Augmentation Fund assists students in the Theological School in meeting their living expenses; when the School has students having families such assistance goes above \$6000 per year.

A third major activity of the Convention is conducted by its Pension Board. This group dispenses over \$13,000 to retired ministers and their wives. Now it considers the needs of these former workers individually, and tries to distribute according to need. In years to come, when most of our ministers will be members of the Contributory Pension Plan, it is expected that to a considerable extent the income from pension funds can be applied to benefits under the Plan.

The fourth special function of the Convention is publishing. The activities of particular funds in this area are not being listed here. But the Convention has sponsored the New Church Messenger for nearly a century. Now this publication operates on a budget of \$10,000, of which some \$3000 come from subscribers or advertisers. The balance comes from funds held by the New Church Board of Publication on the Convention.

What I have been saying about our budget does not take into account a considerable sum that goes into New Church work through our local branches and auxiliary organizations. A number of our Societies and of our Associations have budgets which might be combined to make up at least another \$250,000 which goes annually into the work of our Church.

Franklin H. Blackmer,  
President of Convention

## A Pioneer Camp

During the time I was in Evans-ton as the student representative of the New Church in the Inter-seminary section of the World Council of Churches, I was impressed chiefly by the strong ecumenical spirit among the students present. There was a great willingness to overcome denominational barriers, to work together and to seek for the truth, and my witness for our contribution was readily acknowledged. However, if I was asked, how the situation was in our own church, I had to confess with shame and regret that it is still split into three different branches.

In order to help the Greater New Church I decided together with a group of open-minded young people and with moral and financial support from far-seeing ministers and laymen to take the initiative in a new project: a pioneer camp in West Virginia, which will be held from June 21st to July 1st. Close to Shepherdstown is an ideal estate of nearly 3 acres of hilly woodland along a broad river. The owner plans to give this estate to the young people of the Greater New Church. The giver is Miss Serena Dandridge, who extends her patronage to all the young people who are willing and capable of making the right use of it. The pioneer camp, arising from our obligation to the Lord in worship, study and useful work, will prepare the site for future camps. No accommodations exist yet; we will have to build them ourselves—we will sleep in tents, and work on the improvement of the roads; we will provide washing facilities, and all the other things which are needed to build up a camp. In order to combine theory and practice we will alternate physical work with a study of "Charity" by Swedenborg. It is planned to have all three branches of the Church represented, and the camp itself will be balanced to avoid domination by any one branch. It is sponsored by

## SWEDENBORG FOUNDATION, INC., MEETS

H. W. Helmke, manager of the Swedenborg Foundation, Inc., has given notice that the Annual Corporate meeting of the Members of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 9, 1955, at 4:00 P.M., for the election of four members of the Board of Directors to serve in the class 1955-1959 in succession to Messrs. Philip M. Alden, Carl Eisen, David Mack, and Carl L. Norden, whose terms of office then expire, for the election of one member of the Board of Directors to serve in the class 1953-1957 in succession to Mr. John E. Lister, Jr., who was elected by the Board in the place of William H. Hatfield, deceased, to serve until this Annual Meeting, and for the election of one member of the Board of Directors to serve in the class 1954-1958 in succession to Mr. Victor H. Schleicher who was elected by the Board in the place of Rev. Leslie Marshall, resigned, to serve until this Annual Meeting, and for the transaction of such other business as may come before such Corporate Meeting.

private initiative. The young people will meet in an informal way and will learn to appreciate what each one has to offer, when he is at his best. Miss Dandridge, secretary of the Arcana Class, will take the final responsibility, and the coordination of the program will probably be in my domain. I hope to be accompanied by my wife, formerly Cindy Bateman. The staff will include Grace Hotson and Raymond David. We all hope that the enterprise will find the warm support of people who have their eyes open for a new and bright future in unity and brotherhood, when the Lord's New Church will be called upon to contribute its share to the crying needs of a new age.

Horand K. Gutfeldt.

### THEY SAID OLD SAGE ERRED!

The thistle said  
To the Cedar Lebanon,  
"One of your branches is crooked,"  
And the great tree answered softly,  
"So close to the earth,  
So far from my boughs,  
How can you know?  
Ask the lark from the sky's mirth,  
Ask the eagle from the stern cliffs'  
brows  
What they see below.  
"They will testify, To the symmetry  
Of the Cedar of Lebanon."

## REVIEW OF BOOKS

**Co-operatives: British Achievement.** By Paul Greer. Harner, and Brothers, New York. pp. 171. \$3.00.

The author of this book is a personal friend of long standing. He broke me in as a cub reporter and was my first boss in the newspaper field. At that time I was usually on the receiving end of criticisms but now the tables are turned—I can lash him to my heart's content. Although a young man at the time, he had already won a reputation as an able journalist. Since then he has spent years as the editor of the state edition of the *St. Louis Post-Dispatch*.

When I knew him he seemed to me a compound of three burning desires, in fact, passions. The first of these was a passion to make a success of the financially unstable daily of which he was the managing editor during the depression that followed World War I. The second was for objective reporting. How uncannily he spotted bias in his reporter's story. If a reporter became insistent on including some interpretation, Mr. Greer was likely to say to him, "Write a paragraph for the column, *Inside the News*, but leave out of your story any personal views." Third, was his passion for a way of life that was, as he put it, "decent, civilized, at least tolerable." No Utopian, he nevertheless was constantly in quest of means that might help people to solve their social problems rationally, and of a social system which did not rob man of his freedom and his initiative yet encouraged the development of the altruistic rather than the aggressive in human nature. He finally came to see in the co-operative movement a training school for the good life, and therefore became an active proponent of it. He has written and lectured extensively on this subject. He spent months upon months in Great Britain making an intensive study of its operation in that country. This is the result.

Mr. Greer believes in co-operation as a way of life; not just as a device to enable producers to earn more and consumers to spend less. As he sees it, co-operation does not resort to coercion. It leaves man's will free yet requires that he must adjust his desires to those of others and ultimately to what is best for the welfare of all. He

finds the co-operatives providing guides to the future, and serving as a school for democracy and for purposeful social change. They are a human relations laboratory which is searching for new incentives at the same time as they mobilize new hopes. Throughout the book shows a strong interest in the spiritual side of co-operation. Speaking of the farmers as the "backbone of co-operation in the United States," Mr. Greer says, "They (the farmers) have proved the economic advantages of co-operation but have scarcely been aware of the spiritual connotations." (P. 144). He quotes with approval E. H. Carr, well-known British economist as saying, "Our civilization is in danger of perishing for lack of something with which we have dispensed for two hundred years but with which we can dispense no longer: a deliberate and avowed moral purpose, involving the call for common sacrifice for the common good." (P. 145). Also he quotes the famous Christian missionary of Japan, Toyohiko Kagawa, as saying, "Co-operation is Christianity in action . . . the love principle applied to industry."

For all of his enthusiasm for co-operation, Mr. Greer in his reporting on what he found in Great Britain is never the mere advocate determined on making a case. Always he is the dispassionate observer bent on digging up the facts and letting them tell their own story.

The book is fascinatingly written. Once the reader is started on it no TV program will lure him into laying it aside. It has a forward by Lord Williams, president of the Co-operative Wholesale Society, Great Britain, and an introduction by the columnist, Marquis W. Child, and is provided with a good index. This book may well become one of the classics of the literature of co-operation.—B. J.

**For Heretics Only: Christianity Is a Chrysalis.** By Thornwell Jacobs. The Westminster Publishers, Atlanta, Ga. pp. 293. \$3.75.

This book sets forth the thesis that Christianity is a slow but powerful development which has within itself a dynamic force by virtue of which it has been and is now growing into a wonderful



creative agent that will bring out the best potentialities of man. Yet it started as something that in many respects was esthetically repulsive and intellectually even worse. The writer develops his thesis by means of the stages of growth of the butterfly. That insect started as an egg, then became a larva, a pupa an imago and finally the resplendent butterfly.

The egg from which Christianity was hatched, says the author, was a pre-historic religion: worship of the wind, of the sun and other forces of nature. It was a compound of fear and superstition. Then came the larva, by which figure the writer designates the gospel of Jesus. Mr. Jacobs is not certain that there ever was such a historical person as Jesus but still he describes Him in some detail. He was vibrant with life; was race-conscious and despised the gentiles. But He had genius—He took over some of the noblest ideals man up to that time had conceived and proclaimed them as a gospel of salvation. In the pupa stage comes the gospel about Jesus. This, the book arrests, was very different from that of the gospel of Jesus Himself. It made its appeal to two basic emotions: fear, by proclaiming hellfire; and the wish for happiness, by holding out the promise of heaven. From this gospel came an institution that is one of the great powers in human affairs. It demands faith—an unquestioning faith. The author has many good words to say about this faith. For example:

"All those who doubt the truth of the Bible, all unbelievers, heretics and infidels should note that the good effects of Christianity do not depend on whether it is true or not, but on whether or not its followers believe it to be true. It is faith, not fact, that does the work." (p. 101).

The church is the only spot on earth where security is to be found. This is because the security of the government, of the home or any other social structure rests on character. And, "—the church gives, builds and trains character. For character is destiny." (P. 132).

Now comes the imago, no longer a caterpillar but not yet a butterfly. This stage in Mr. Jacobs' scheme represents the discovery of a new concept of God. The Christian church has not reached this stage but signs of its arrival are here. The concept of God is to be stripped of its anthropomorphism and is to emerge as something identical to the "Will of the Universe." In a fourfold way the will

of the "New God" may be discovered: by a study of "the ordered knowledge of mankind" such as science, history, etc.; "by reflective examination of one's own consciousness"; "by practicing the Will," and by listening to "the inner voice, the inner conscience, the inner God." (pp. 162-3). Says the author, "In short, the gospel of the New God will be the superb adventure of discovering and practicing the will of God meditating upon and following our noblest purposes and highest ideals, regardless of consequences; listening for His voice from without, guided by the inner light." (pp. 166-7).

At last emerges the butterfly. In terms of religion what does that mean? It is to discern that in essence the universe is spiritual; that it is always "experimenting with forms of 'matter,' its function always dominating its form;—all things visible and invisible are manifestations of what, for lack of a fitting term, may be called Will —" (p. 180).

Mr. Jacobs is an effective writer. He has poetry and imagination. At times he builds his case quite persuasively. Most New Church people will agree with the idea that Christianity is a development. They see Christianity bursting from the shroud of a dogmatic orthodoxy to be born into a new life in which the Word of God, the person of God and the nature of the human spirit take on a new and glorious meaning. But they will not substitute for the idea of God as a Being of pure love and wisdom, a vague concept of a "Will of the Universe," to be discovered by such feeble techniques as man has or can devise. There is a possibility that heretics will find comfort in reading Mr. Jacobs' book: we question that any will attain to a strong religious conviction as a result.

## LETTERS to the EDITOR

To the Editor:

### A Correction

I wish to correct an error in the April 2nd issue of the Messenger. "Pearls and Roses" was reprinted at the behest of the Rev. Leslie Marshall. I merely was instrumental in the reprinting. I have about 1,000 copies left over for free distribution. I compiled "The Power and Prestige of the Bible", wrote all of "The Kings of Kings" and a portion of "What the New Church Teaches." These latter three are printed here continuously and I am in position to furnish copies

free to anyone on request. The bulk of our printing is being sent to Wayfarers' Chapel.

D. E. Krehbiel.  
Pretty Prairie, Kan.

### Our Youth in College

To the Editor:

At a meeting of our Executive Committee in the Brockton Church on March 7th, concern for New Church young people in the service or in college and away from their home churches was expressed. Several of our ministers spoke of coming across New Church young people in the colleges of the Boston area some time after they arrived, whose presence had not been made known to them by their home church.

It seemed to us that it might be useful to suggest two things to ministers, parents and friends of New Church young people in the service or away at school. First, why not be sure that young people know of the addresses of New Church Societies in the area to which they have gone? Second, why not notify these churches, so they may attempt to get in touch with your boys and girls? Would not our Church be served by making this practice more common than it now is? Our ministers are attempting to do this and plan to do even a better job of it in the future.

The Executive Committee  
Massachusetts Association

### Dr. Rhine Comments

To the Editor:

Someone, perhaps from your office, kindly sent me a copy of your February 19th issue, which might almost be called a parapsychological number. This is, I believe more attention than (to my knowledge) any religious periodical has paid to our branch of study within my period of acquaintance. I am, of course, pleased to see the publication of the articles by Dr. Swanton and Mr. Goddard, but I am grateful for your editorial comment.

I have long enjoyed a correspondence with Dr. Swanton and we owe a great deal to followers and students of Swedenborg with whom we have made contact through the years.

J. B. Rhine.  
Duke University, Durham, N. C.

### Letters to the Editor

#### New Church School

To the Editor:

Mr. Pausch's article underlines my own experience. Brought up in



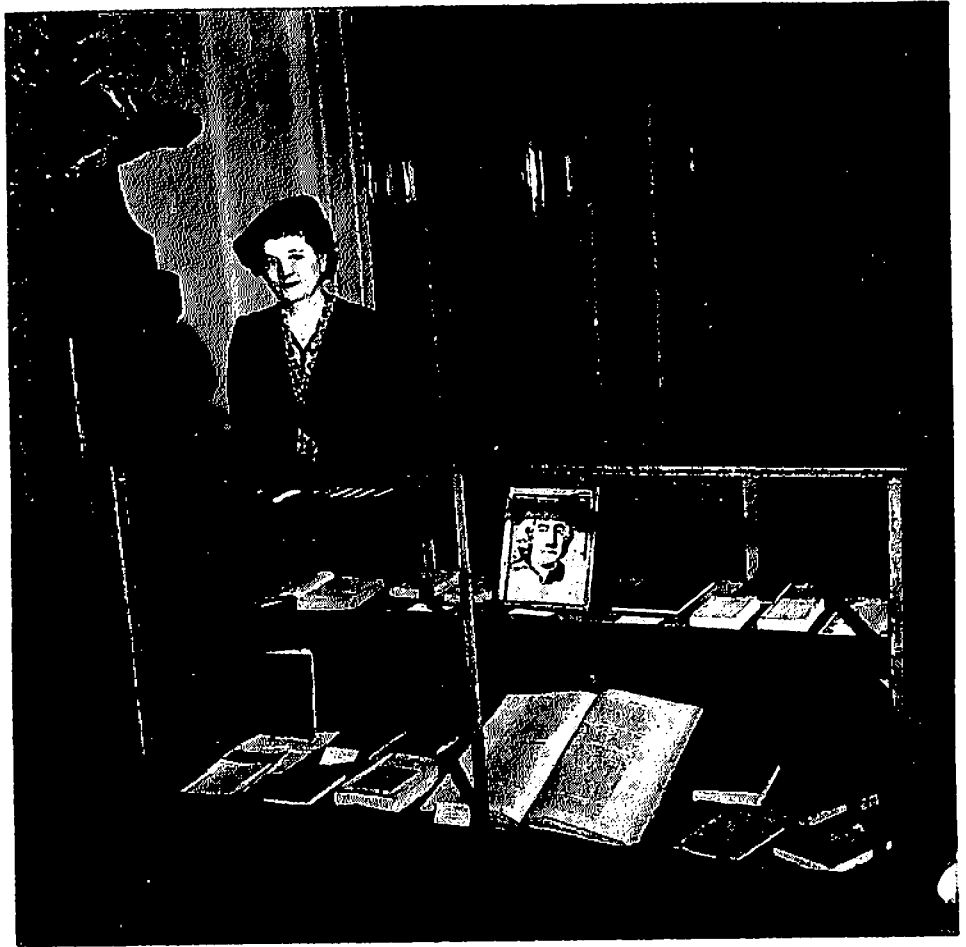
## EDWARD MEMMOTT ILL

Edward F. Memmott, president of the Urbana Junior College, Urbana, Ohio has been confined to the hospital for several weeks. He underwent an operation, which was successful, at the Mercy Hospital, Springfield, Ohio, April 11. Happily he is reported to be on the mend. His illness prevented him from being present at the sessions of the School of Religion, sponsored by the Urbana Junior College, in cooperation with the Champaign County Ministerial Association. The courses given were "An Overview of the Bible," and one on "Understanding Our children." These courses were all well attended and much appreciated. The Rev. Warren H. Bright, president of the Ministerial Association has written Mr. Memmott a cordial letter thanking him on behalf of the ministers and students for all the assistance given them in sponsoring and promoting this school. The Messenger earnestly hopes that Mr. Memmott will soon be back in the best of health.

a strongly New-Church Convention family, my sister and brothers and I have also attended, more through Providence than premeditation, the Academy schools at Bryn Athyn, for a combined total of 25 years. None of us will ever leave the New Church—yet none has joined, or been pressured to join, the General Church. My sister is active in League work and attends Fryeburg every year. My older brother, an auditor for the Federal Reserve Banks, attends Convention churches in the cities on his circuit. My husband and I make a seventy-mile round trip with our two babies to attend the New York church, where we are both members and minor officers. As Mr. Pausch points out, young people are gregarious—they hate to feel "different." The Academy schools provide accredited education and a New-Church social life, invaluable at this naturally rebellious age. Even more vital would be the growth of charity and mutual respect which many more inter-church friendships will stimulate. The New Church can certainly tolerate divisions — we read that Heaven is divided into kingdoms of uses—but it must cease to be divided against itself.

Carolyn Hotson Sullivan,  
Levittown, L. I., N. Y.

## EXHIBIT OF SWEDENBORG'S WORKS AT UNIVERSITY OF MISSOURI



The above picture is of Mrs. O. T. Coleman, Columbia, Mo., standing back of a case in which books by and about Swedenborg were displayed in the lobby of the University of Missouri Library to mark the 267th anniversary of the birth of this famous man. The exhibit came in for considerable notice in the *Columbia Missourian*, a daily published by the University Missourian Association. Not only did the newspaper carry the above photograph but accompanied it with a column-long story by Carol Sutton, on its staff members. We quote the following from Miss Sutton:

The 267th anniversary tomorrow of the birthday of Emanuel Swedenborg, Swedish philosopher, scientist and mystic, is being commemorated in Columbia by an exhibit in the lobby of the University library. Arranged by Mrs. O. T. Coleman, 121 West Boulevard North, and Mrs. Loren Reid, 8 Brandon Rd., this display is similar to those in many colleges and cities over the country this week.

All the books and articles in the exhibit are from Mrs. Coleman's private collection, which includes

"whole bookshelves" in her home of the great scholar's works and collateral material about him.

There follow several paragraphs of friendly comment about Swedenborg and his influence. Concerning Mrs. Coleman the story says:

**MRS. COLEMAN** became interested in the great scholar's work about twenty-two years ago at the Chicago Exposition's Hall of Religion. A chance remark by a passer-by drew her attention to some 5c booklets of Swedenborg's writings. She has been reading his work since, having spent a year of study on each of the twelve volumes of "The Arcana."

The response to the exhibit has been gratifying. Mrs. Coleman says. When the display was put out Jan. 19, about three dozen free books of Swedenborg's philosophical writings were placed on top of the glass case. Within two hours, all these were gone.

To this may be added that Mrs. Coleman, a professional book reviewer and a frequent contributor to various papers and periodicals, wrote a lengthy article on Swedenborg that appeared in the *Kansas City Star*, January 29.

# The Swedenborg Student

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

**ARCANA CLASS I—May, 1955**  
**Volume XI, 9840—Volume XII, 9928**  
 May

1-7	9840—9856
8-14	9857—9872
15-21	9873—9909
22-31	9910—9928

The reading for May is about the ephod, the outer garment of the high priest, and is concerned particularly with the two onyx stones on the shoulders of the ephod, the breastplate of precious stones, and the border of golden bells and pomegranates. In the Scriptures garments are mentioned many times. They represent the thoughts which clothe the affections. Beautiful garments represent good thoughts or truths. At the resurrection angels appeared in shining garments, picturing the bright thoughts which the resurrection brought to mankind. Aaron's garments picture the beautiful forms of Divine Truth in which the Lord's love is clothed.

The ephod, a sacred vestment which served as the outer garment of the priest, represents religion in life. The onyx stones on the shoulders, on which were inscribed the names of the twelve tribes, were for a testimony to the fact that all the principles of religion are to be applied with power in life. Stones represent truths and the precious stones, of which there were twelve in the breastplate, are the spiritual truths seen in clearness, the inner conviction of the truths of the Word. These were called the Urim and Thummim and from them, by flashings of light, the Lord gave answers and instructions to the high priest. By means of truth the Lord's will is made known. As we go to the Word in our perplexities and sorrows, we receive from it light and help.

The order of the stones and their positions were exactly prescribed. There were to be six on the right and six on the left. On the right the first three stones were of reddish color and the second row bluish. The first three represent the truth that the Lord is love and that His wisdom is the wisdom of love. The stones of the second row represent the depth and clearness of the Divine truth proceeding from the Divine love. The third and fourth rows were stones of less value, bluish in color and not so

clear and sparkling as the others. They are truths of faith rather than truths of charity.

The garments of Aaron and the breastplate were not provided directly by the Lord. They were made according to instructions. The "wise in heart" were to make them. We must make our own spiritual garments out of the materials the Lord provides in His Word. And when we come into the spiritual world, our garments will be beautiful according to the truths from the Word which we have acquired and used.

The bells of gold were attached to the border of the ephod, that the high priest might be heard when he ministered before the Lord, and pomegranates were embroidered on the hem between the bells. The hem represents the outmost of character. The golden bells are the voice of love in act, and the pomegranate, which is full of seeds, represents the fruitfulness of truth when planted in the life. We are to live among others and our affections and thoughts should come forth in deeds that they may be known. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

## Notes

9881. Gold corresponds to good. There are different kinds of good. "Pure gold" is celestial good, and there is also spiritual and natural good. In the Word all these goods are distinguished as the "gold from Uphaz," the "gold from Sheba," the "gold from Havilah" and "from Tarshish."

9905. When answers were given by a shining forth of light through

the Urim and Thummim, "then at the same time an answer to the subject of inquiry was given in an audible voice." See here number 4562.

9915. "The embroiderer," "the thinker," and "the weaver." The weaver is the will, the thinker the understanding, and the embroiderer the memory knowledge from which is the thought and imagination of the natural mind.

**ARCANA CLASS II—May, 1955**  
**Volume VI, 4678-4749**

May

1-7	4678—4692
8-14	4693—4721
15-21	4722—4734
22-31	4735—4749

The stories of Joseph are among the best known and best loved of the Bible stories. Joseph represents the power of the spiritual, its ability to foresee and to provide. The Old Testament throughout is a description of the Lord's life, how He took upon Himself our nature, all the states through which the human race had passed, and became the Redeemer and Savior. In the stories of Joseph this symbolism is very clear.

Spiritually Joseph represents the Divine Truth of the Lord and his dreams the Lord's preaching concerning Himself. Joseph's brethren represent the Church and its treatment of the Lord. The people of that day were of such a nature that they were averse to everything spiritual, everything Divine. This is what is meant by their hating Joseph and that they could not "speak for peace" unto him. "For 'to speak for peace' means to wish any one well." The Israelites wanted to be a Church, but they wanted natural benefits from it only, to be a "chosen people," to be prospered nationally and individually. So only a representative of a Church could be instituted among them. They had the commandments, laws, judgments, and statutes handed down by Moses, but they did not wish to apply them to life. In number 4690<sup>2</sup> Swedenborg states that the Christian Church came into a similar state. The people did not want to have the Divine truth reign over them. Their desire was accomplished theologically by making a distinction between the Divine nature and the human nature of the Lord. That is, they did not acknowledge the Lord's human nature to be Divine. The Divine Human is the Divine coming forth from the Divine Being. This the Lord declared in the words "He

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that hath seen me hath seen the Father." Joseph's sheaf which stood upright with the other sheaves bowing down to it teaches that this doctrine of the Divine Human is the supreme doctrine of the Church.

The other dream of the sun, moon, and the eleven stars bowing down to him Joseph's brethren interpreted as meaning that they and Jacob and Leah would bow down to Joseph. Spiritually Jacob and Leah represent natural good and natural truth. All these should indeed lead us to acknowledge the Lord as supreme. But when Joseph came to his brothers in Dothan to bring word of them to their father, they conspired to kill him. Spiritually this pictures what both the Jewish and the Christian Churches did to the Lord, and what led to their consummation. The desire to kill Joseph is the desire to destroy the doctrine concerning the Lord's Divine Human by falsifying this primary teaching of the Church. When this is destroyed, as it is when the idea of God is made false, every subsequent doctrine is also false and the error increases as doctrine is developed. The Divine Human is the Divine of the Lord mediated to the apprehension of men. When this means of communication between God and man is destroyed, all knowledge of God perishes. This is what is taught by the words in John, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." That this has been the case from eternity see number 4724<sup>3</sup>. Divine good and truth have always had to be mediated to the reception of men and angels.

It is man's evil and selfish desires that seek to pervert and to destroy Divine Truth. This is why the doctrine of faith alone has an appeal for every evil person (4730), as it is opposed to true charity which enjoins a life of love to the Lord and to the neighbor. Stripping Joseph of his coat of many colors and casting him into a pit pictures exactly what the Church did to the Lord, Joseph's coat representing the truth in which the Divine love made itself manifest to men, and the pit representing falsity.

#### Notes

4690. The story of Joseph in its internal historical sense treats of the Jewish Church and in its internal sense of the Christian Church. The Word is universally and eternally applicable.

## NATURAL NOTES

By Carol Lawson

A young Korean New Churchman, who is attending Harvard, told of the New Church in Korea at the Spring Meeting, April 25, at the Philadelphia Church. . . The Rev. P. Peters, Gulfport, Miss., says that his society is feeling very lucky: Two years ago when their church was dedicated the Rev. Leonard I. Tafel and Mrs. Tafel were able to be present, and Dr. Tafel officiated at the ceremony. This year on April 3, the second anniversary of the dedication, this society was looking forward to the presence of the Rev. and Mrs. Franklin H. Blackmer. Mrs. Blackmer, incidentally, was to be en route to Dallas, Texas, to attend a Conference on Religious Education.

**A Silver Wedding Anniversary** was celebrated by the children and friends of Mr. and Mrs. Donald F. Severs, La Porte, Ind., on April 3. On the very same day two of their children were confirmed. . . Our readers will be interested to know that the Rev. William F. Wunsch, Washington, D.C., will be one of the chief speakers at the bi-centennial celebration of the birth of Dr. Samuel Hahnemann, founder of homeopathy, held in our nation's capital, April 10-15. . . One more anniversary to report is that of Mrs. Alfred Schoff, Boston Society, who celebrated her 88th birthday Mar. 24.

When they say coffee in the San Francisco Society they mean MJB brand. These enterprising westerners have been saving bands from MJB coffee cans. With fifty more bands they can apply to said company for a coffee machine. . . . The finishing touch has been given to the new women's group of the St. Louis Church with the choosing of a name. They are now known as the Alpha Omega, which represents the Lord and devotion to Him in all things, from firsts to lasts. . . Other enterprising ladies of the West are Mrs. Janet Weadock, Mrs. Ruth Gonger, Mrs. Edna Lilly and their helpers who made new robes in time for the Los Angeles choir to be the best dressed group in church on Easter.

The spotlight turns on Elmwood. This Society has exceeded its quota for the Convention Appeal by 7%! . . The present ministerial arrangement will continue there until July 1. Mr. Paul Zacharias will be the student minister next year; the Zachariases will be mov-

ing into the parsonage this summer. . . Carl Edson is making a set of chimes to record music for the Elmwood Church. Donations of brass pipe (not tubing) are being asked for locally.

A very welcome coincidence happened when Doreen Blanche Weyrauch was born on her sister Deborah's, birthday Mar. 26, according to a letter from Rev. P. Peters. The parents are Robert and Iva Weyrauch, Magnolia Springs, Ala.

*"Oh, you get a line  
And I'll get a pole  
And we'll go down  
To the fishing hole . . ."*

So sang the Junior League hikers packing their box lunches and fishing equipment in preparation for the Saturday's fun, April 16 in Fryeburg, Me. . . Wedding bells rang April 3 for Mrs. White, teacher of the San Francisco's Jr. High Sunday school class. . . Miss Jean Allen, who has been a member of the New Church Society of Paisley, Scotland, was welcomed as a full member of the San Francisco Society on Palm Sunday. . .

The senior member of the Vancouver, B.C., Society, Mr. William J. Bartram, who entered the hospital Mar. 28, for an operation is home again and convalescing nicely. His minister, Rev. John E. Zacharias, says that Mr. Bartram is so regular wherever the church is concerned that his absence is immediately felt. Too bad that it's just the other way around for some people whose infrequent appearance in the pew causes necks to crane. . . A lovely aroma wafted over Lakewood, O., one Saturday morning this month when the ladies of the Altar Guild held their annual Bake Sale. The Forbes Realty Co's office was the place, and April 16 was the date. . . Also in the buckeye state and on the following day, the Cincinnati minister and the four soloists of the choir appeared in a half hour show on WKRC-TV. Chairman of the committee to arrange for this was Miss Grace Chapman. The sermon was arranged in small doses of about a minute each, separated by longer vocal selections. At the end Mr. Johansson was allowed four minutes in which to sum up his message.

The bright color of the newly painted small tables and chairs of the Kindergarten room of the St. Paul Church has really "brightened the corner" for the Beginners Class. The good angels in smocks

were Miss Martha Scrader and two of her friends.

**Natural Notes** as a title does not please three of our most respected readers. As a matter of fact the title was thought up hastily by a local contributor to use as a makeshift until we thought of something better. The only trouble is we have never had time to think of anything better, because we are always so busy with the material that goes underneath the title. Obviously, inspired suggestions are in order. We like the idea of its being a Swedenborgian title concerning news on the natural level, because it better relates our column of trivia to the main contents of *The Messenger* which have so much more scope. Please send suggestions (along with any news) to 9500 Cunningham Rd., Cincinnati 27, O.

It's a family matter evidently when it comes to baptisms and confirmations in La Porte, Ind. If all went as planned for Easter three members of the Glanders family were to be confirmed and six children of the Peterson family were to be baptized!... In Wilmington, Del., Miss Carol Martin has passed an important milestone in her nursing career. She received her cap as a member of the Class of 1957 of the Delaware Hospital School of Nursing.

Please note again the new address of the Rev. and Mrs. Robert L. Young: 3745 Albatross St., San Diego 3, Calif. . . Dr. Walter Marshall Horton, Professor of Theology, Oberlin Graduate School of Theology, addressed the annual meeting of the Massachusetts Association, April 17 on "Swedenborg and Contemporary Bible Interpretation." The following evening he gave the same address at the Theological School, Cambridge, Mass.; invitations to all seminaries in the vicinity were sent out. . . Another lecture in the same vicinity was that of Mrs. Dorothea Harvey of the faculty of Wellesley College, who gave the third in her series of Biblical lectures in the Church of the Open Word, Newtonville, Mass., April 8.

The meaning, the value, the truth of life can be learned only by an actual performance of its duties; the truth can be learned, and the soul saved, in no other way.

People who wonder where this generation is headed would do well to consider where it came from.

—The California Liberator.

## *Birth, Baptisms, Confirmations, Wedding*

### **BIRTH**

**WEYRAUCH** — Doreen Blanche, March 26, daughter of Robert and Iva Weyrauch, Magnolia Springs, Ala.

### **BAPTISMS**

**McINTOSH**—Frances Kathryn, infant daughter of Mr. and Mrs. Harvey Ian McIntosh, (Frances Alda Rothaermel), baptized March 27, Church of the Good Shepherd, Rev. David P. Johnson officiating.

**FISHER-HAVEN** — Roseann, daughter of Mr. and Mrs. Delos Fisher, Anaheim, Calif., and Jeri, daughter of Mr. and Mrs. Franklin Haven, La Jolla, California, baptized March 20, by the Rev. Robert L. Young, San Diego, Calif.

**PETERSON - PARKER - GLANDERS**—Gregory Allen, Valarie Dale, Gary Lee, Lawrence Frederick, Jr., Pamela Ann, and Dale Peterson, Gerald Norman Parker, and Norman Allen Glanders, Jr. baptized Easter Sunday at the Church of The Good Shepherd, La Porte, Ind., Rev. John W. Spiers officiating.

**ROBERTS** — Mrs. Phyllis Norma, baptized March 19, Rev. John E. Zacharias of Vancouver, B. C., officiating.

### **CONFIRMATIONS**

**GLANDERS-SEVERS** — Mr. and Mrs. Russell W. Glanders and Russell W., Jr., Sheila and Phyllis Severs, confirmed Easter Sunday at The Church of The Good Shepherd, La Porte, Ind., Rev. John W. Spiers officiating.

**FARNHAM-GOODWIN - RICH** — David Farnham, Barry Goodwin, Eleanor and Ruth Rich confirmed Easter Sunday at Brockton, Mass., Rev. Ernest L. Frederick officiating.

**YOUNG** — Jeanette Margaret Young was confirmed March 20, at The Church of The Good Shepherd, Kitchener, Ont., the Rev. David P. Johnson officiating.

**CHAPIN - HATHEWAY - PECK - WELLS**—George Robert Chapin, Richard Brackett Hatheway, Malcolm Cameron Peck and Elizabeth Louise Wells were confirmed Mar. 27 at Boston, Mass., the Rev. Antony Regamey officiating.

**ALDEN - CIZARS - C L A R K - FRENCH-HURFORD** — Miss Adelaide Alden, Miss Margaret Cizars, Mr. and Mrs. Philip M. Clark, Mr. and Mrs. W. E. French, Mr. and Mrs. Leroy Hurford, were confirmed by the Rev. Leslie Marshall in the church of the St. Petersburg, Fla., Society, Easter Sunday.

**COCH - JUNGSHOVED**—By public confession of faith Charles J. Coch and Kaj Jungshoved were admitted to membership of the Cincinnati Society of the New Jerusalem on Easter, April 10.

### **WEDDING**

**NICHOLS-HASKELL**—At the New Church in Cambridge, Mass., Annie Perry Nichols and Ernest Haskell, Jr., were united in marriage, April 16th, Rev. Everett K. Bray and Rev. Louis A. Dole officiating.

Mrs. Haskell is the daughter of Mr. and Mrs. F. Gardiner Perry, Needham, Mass.; and Mr. Haskell is the son of Mrs. Ernest Haskell, Palo Alto, Calif., and the late Mr. Ernest Haskell, the well-known artist whose etchings are in a number of Art Museums. Mr. and Mrs. Haskell, Jr., will make their home in Bath, Maine where their membership will be in the Bath Society of the New Church.

### **LARGE CONFIRMATION CLASSES**

Commenting on the confirmation of eight adults at St. Petersburg's Easter service April 10, the Rev. Leslie Marshall, missionary minister who officiated, recalled an occasion when the Rev. Charles H. Kuenzli confirmed fourteen at the Bridgewater, Mass., church and another Easter when five men came forward at a confirmation service of the Paterson, N. J., Society. It would be interesting to know of any other comparatively large classes of late years.

The habit of being uniformly considerate toward others will bring increased happiness to you. As you put into practice the qualities of patience, punctuality, sincerity, and solicitude, you will have a better opinion of the world about you.

—Grenville Kleiser.

It's an infallible rule, when a fellow gets too big for his job, the job is too big for him.