



Church of the Cincinnati Society

This Society, founded in 1808, will this year commemorate its 150 years of worship, learning and living.

FEBRUARY 1, 1958

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NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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February 1, 1953

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.

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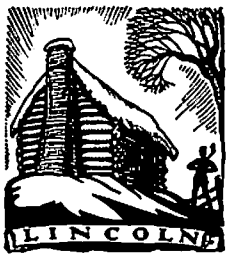
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EDITORIAL



None but the Free—

IN FEBRUARY Americans will honor the memory of two great liberators: George Washington and Abraham Lincoln. More than likely many of the speeches and editorials devoted to these men will remind the people that at this moment liberty is in dire peril; that this generation may 'meanly lose' what their forebears so 'nobly won'. As a matter of fact, liberty is always in danger: it was threatened by the Prussian militarists, by the world-engulfing economic depression, by the rise of Nazism and Fascism, and today it is threatened by a militant Communism. And always there are insidious attacks being made upon certain particular expressions of freedom. One need only point to the covert attempts to undermine the American practice of the separation of church and state, or the intolerance frequently displayed toward minorities that hold unpopular opinions. Freedom is always in need of defense.

Most people justify freedom on the grounds of its fruits. It is common to give it credit for the prosperity and the progress of our country. One can also point to the comparative well-being and happiness of the people of Switzerland, the Netherlands, the Scandinavian countries and the British Commonwealth in contrast to what prevails in lands where but little freedom is to be found. Under freedom the individual develops his initiative, and his energies are given scope. Self expression is possible only under conditions of freedom.

Freedom is justified by its fruits, but more important, freedom is an intrinsic value. The American Constitution makes many provisions for safeguarding it as an inalienable right, not just a desirable means to an end. The patriotic hymn that is probably the most popular in our country speaks of God as the 'author of liberty'; and of freedom shedding a 'holy light'. This is an insight which it would be well to ponder often. Freedom is a value, not just a means to an end. This is so because freedom pertains to the spiritual life of the individual, and the latter can never be considered, to use Kant's phrase, a means to some end—he is an end in himself. He is the center and measure of all things. Maybe it will be said that it is of greater moment to be virtuous than free. When Mussolini in 1926 utterly stamped out free speech in Italy, he justified his action by saying that such freedom served no good purpose. Moreover, he insisted that in the Fascist vocabulary 'liberty' should be replaced by 'order' and 'discipline'. These were virtues, he claimed, that were needed by the Italian nation; freedom was not a virtue—indeed, it was often destructive of virtue. The obvious answer is that none but the free can be virtuous. A man in prison or in a

concentration camp may not break any of the ten commandments, but this does not mean he is virtuous. Maybe he has no chance to break them. Virtue implies the freedom to make a choice. The slave may be obedient, but can his obedience be described as virtuous when it springs only from a fear of the taskmaster's whip? Moral virtue of any sort is possible only when it is freely chosen.

But there must be restraints on freedom, it will be said. Surely, no one denies that. There must be restraints on it if only to preserve it. The driver on the highway has freedom under the law. Were there not traffic laws and traffic police, the result would be that no one would have any freedom on the highways. The citizen must be ready at the bidding of his government to give up his peaceful occupation and learn the grim business of slaughter. In numerous other ways limitations are put on the freedom of the individual.

What about free speech, that right so cherished in a democracy and so necessary to its life? Not infrequently, especially on the grounds of military necessity, this freedom is curbed. Of course, free speech does not mean the right to cry out 'fire, fire' in a crowded theater when there is no fire. Nor does it mean that a citizen has the right to disclose secrets that an enemy is seeking.

But the right of free speech does demand great tolerance on the part of individuals, organizations and public authority towards expressions of unorthodox opinions. After all, these may contain truth. Voltaire is quoted as saying, "I disagree with everything you say, but I will fight to the last drop of my blood for your right to say it." This position seems to some extreme, but is it not the logical outcome of true tolerance? One cannot insist on his own right to express his opinions without being willing to grant it to others.

It will be found generally true throughout history that those who have trampled on the right to free expression are those who because of their greed for power are dangerous to society. They want to control the minds of others, and they have not enough confidence in the truth of their own ideas to be willing to have them debated openly. And how are men to choose unless they have an opportunity to hear the pros and cons of whatever may be under discussion?

Among the many things that Swedenborg says about freedom we find this: "Therefore does the Lord so guard freedom in man, as man guards the apple of his eye. But still by means of his freedom the Lord continually leads man away from evils; and in so far through freedom He implants goods. Thus He successively introduces heavenly freedom in the place of infernal freedom".

(*Divine Providence*, 97)

"If God created all material things from his divine substance, how can it be that there is nothing of the Divine in them?"

THE



SPIRITUAL SUN

by A. C. Ferber

THE GREAT contrast between Swedenborg's teaching concerning the sun, and the presently held beliefs of men in the scientific world, is the revelation of the existence of the Spiritual Sun, which continually activates our sun and all of the other billions of suns in the galaxies of the universe. The following is excerpted from *Angelic Wisdom Concerning The Divine Love And The Divine Wisdom*:

That there is any other sun than that of the natural world has hitherto been unknown. The reason is, that the spiritual of man has so far passed over into his natural, that he does not know what the spiritual is, and thus does not know that there is a spiritual world, the abode of spirits and angels, other than and different from, the natural world For that sun has been seen by me; and it appeared of the same size as the sun of the natural world; also fiery like it, but more glowing. It has also been made known to me that the whole angelic heaven is under that sun; . . . That all their heat and all their light, as well as all things that are manifest in that world, are from that sun (N.85).

That sun is not the Lord Himself, but is from the Lord. It is the Divine Love and the Divine Wisdom proceeding from Him that appear as a sun in that world (N.86).

It is very necessary to be known that there are two suns, one spiritual, the other natural; . . . Unless this is known, nothing can be properly understood about creation and about man, . . . (N. 107).

. . . All things were created by the Lord through the sun of the spiritual world, but not through the sun of the natural world, since the latter is far below the former; . . . This sun of the natural world was created to render aid, as a kind of substitute; . . . (N. 153).

. . . The highest (degree) of spiritual heat is spiritual fire, which is Divine Love and Divine Wisdom in their first correspondence Fire which is fire to men is not spiritual, but natural; and between the two fires there is a difference like

the difference between what is alive and what is dead. Therefore the spiritual sun by its heat vivifies spiritual beings and renews spiritual objects. The natural sun does the same for natural beings and natural objects; yet not from itself, but by means of an influx of spiritual heat, to which it renders aid as a kind of substitute. (N. 93).

According to the Writings, all things in the material universe were created and are continually being sustained by the Lord. Yet, there is nothing of the Divine in material things! Material things are finite or limited, not infinite. Swedenborg said: ". . . that which is created in God from God is not continuous from Him." The Divine is in all material things in the sense that He continually sustains them, but is separate from them by discrete degrees.

This is the great puzzle. If God created all material things from His divine substance, how can it be that there is nothing of the Divine in them? Yet, we can see that God cannot be in material creations. If that were true, every stick and stone would be objects for our worship.

In order to understand how the Creator could have formed the vast universe with its uncounted stars and planets from Himself, but separate from Him, it is necessary to know the true nature of matter. Swedenborg wrote 200 years ago in his *Principia* that all material things were created from primitive simples which were without dimension. This, however, was before his spiritual senses were opened. Later, in *Angelic Wisdom Concerning The Divine Providence* he stated the following:

Many admit that there is an only substance which is the first substance and the source of all things, but what kind of a substance it is they do not know. They believe it to be so simple that nothing is simpler; that it may be compared to a point with no dimension; and that from an infinite number of such the forms of dimension came into existence. This, however, is a fallacy originating in the idea of space; for the idea of space makes the least appear such. But the truth is that the simpler and purer any thing is, the more and the

fuller it is. It is for this reason that the more deeply any object is examined, the more wonderful, perfect, and beautiful are the things seen in it; and thus that the most wonderful, perfect, and beautiful of all are in the first substance. This is true, because the first substance is from the spiritual sun, which, as has been said, is from the Lord, and in which the Lord is, therefore that sun is itself the only substance; and as this substance is not in space it is the all in all, and is in the greatest and the least things of the created universe. Since that sun is the first and only substance, from which all things are, it follows that infinitely more things are in that substance than can appear in the substances that spring from it, which are called substantiate (or composite), and at length material. These things cannot appear in those substances, because they descend from that sun by degrees of a twofold kind, in accordance with which all perfections decrease (N. 6).

This first substance does not occupy space for only bodies that consist of motion have dimensions of length, width and height. It has, from the Lord, the power to produce all possible varieties of motions. It is their motions which the Lord caused them to execute both individually and collectively through discrete and continuous degrees which eventually made up all material things. All material things, with physical man included, are made up of the motions of dimensionless entities. The world is a theatre of motion, a stupendous illusion woven from no more solid stuff than an indefinite variety of ordered motions which, in their complexity, beauty and velocity, surpass our comprehension.

This is difficult to grasp. Yet, it is abundantly confirmed by men of science today, although few of them admit of a spiritual cause which continually sustains material things. The motions which comprise material things are inconceivably rapid. An illustration may help at this point. Let us imagine that you possess a magic white marble. This magic marble, impossibly enough, has the ability to set itself in motion and perform any kind of motion that you order it to describe, at any velocity. You begin by asking the magic marble to describe a sphere three feet in diameter. It does this by moving in a vortical motion as one would if he began at any point on a sphere and attempted to draw ever-enlarging circles on it with a pencil until he came to

the maximum circumference, and then reversed the process by drawing ever-decreasing circles down to the minimum on the other side. To all appearances, the small marble is now a perfect sphere three feet in diameter. You commanded it to travel at the rate of 100,000 miles per second. Because it is traveling at such great speed, one can thrust two pencils into the sphere at the same time but at different points and it will seem as if both of the pencils are destroyed at the same instant.

The Dimensionless Simple

Now if we will abandon this fanciful experiment and imagine that we can replace the marble with a primitive and dimensionless simple, setting it in motion to describe a sphere as the marble did, it apparently becomes a material entity. It is its motion which has given it dimensions. It now is a material particle.

After an unimaginable number of these first particles were created, space came into being, for space is not empty, but has dimension and continuity. Then groups of the first particles came together and described a new kind of motion in bodies or composites. These new groups of particles came together to form larger bodies which described entirely new motions. And so on until, after many groupings of groups with their new motions descending in perfection, material things came into being in a gaseous state in the suns of the material universe.

To reverse the process, we begin with familiar things that are made up of fibres, crystals, cells, etc. These, in turn, are made up of smaller bodies that can eventually be broken down into various molecules of certain elements or compounds. These are made up of different kinds of atoms. Atoms of a kind comprise a specific number of electrons whirling around a center. Electrons are undoubtedly made up of yet smaller particles of energy, and who knows how many even smaller particles make up the energy-particle? In this way, we can see that all kinds of material things are woven out of motions of great variety. If the primitive simples were to suddenly stop their motions, all material things would vanish instantly!

How the Lord could have created material things from Himself, even though He is separate from them by discrete degree, is impossible to comprehend. An illustration may help. When we play the recording of some great symphony we can see that the music is, as it were, created by the record. Yet, there is nothing of the record in the music. It loses nothing of itself. Even as the Divine is constantly in material things, though separate

SWEDENBORG'S WRITINGS

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More details in another issue, or contact

Ernest Martin, Chairman



The author, A. C. Ferber, is a scientist and author of several books, among them "Where Is Heaven?" and "The Secret of Human Life on Other Worlds," reviewed in the MESSENGER last August. Mr. Ferber lives in Ft. Wayne, Ind.

SPIRITUAL SUN (cont'd.)

from them by discrete degree, the record must be playing constantly or the music will stop.

We cannot, as finite beings, understand these things as completely as we might wish. Swedenborg taught that as we delve into the origin and nature of things, they become more and more complex and incomprehensible. Even the angels are limited in their knowledge although it so far surpasses ours that there is no comparison. Even the material universe is far too stupendous in size and nature for us to grasp. Sir James Jeans estimated

that the diameter of the universe is so great that if one could travel from one 'end' of the universe to the other at the speed of light (186,000 miles per second) it would require 40 million lifetimes, each of 100 years duration. All of this universe, with its mighty galaxies charging through space in vast sweeps of ordered motion, and even space itself, was produced from the Spiritual Sun.

When we contemplate these things, our thoughts turn to our relative unimportance in the scheme of things. Yet, this should not be. As Professor Frank W. Very put it in *An Epitome of Swedenborg's Science*: "In the calm light of science, the immensities of space have no terrors; and as Swedenborg saw, mere greatness of size is of no account. It is the greatness of truth that is to be adored. The infinitude of Divine Creative Wisdom is as much exhibited in a tiny atom as in a stellar system."

A 'WITNESS' CORRECTED

(Acting for the Evidence Committee, the Rev. Leslie Marshall, its former secretary, sent the following letter of information to the well-known semi-monthly organ of the Jehovah's Witnesses.—Ed.)

November 29, 1957

Sir:

Although there is no indication in your December 1 issue, at least, that you carry Letters to the Editor, or are agreeable to publishing corrections, we are quite sure you do not wish your "3,500,000 subscribers" to be misinformed, or that the unnamed writer of *The Spirit World Guided Swedenborg* continue in his misconceptions of the Church of the New Jerusalem, and its teachings.

Therefore, I venture to supply you with some of the necessary facts, believing you will see the need of giving them prominence equal to the article in question. You expect this, I know, in the not infrequent cases where your own especial teachings are misrepresented.

To begin with, while it is evident your writer had done some research and made a certain amount of effort to quote correctly, this good start largely is nullified by the common fault of quoting out of context and by the equally undesirable method of relating isolated incidents or circumstances chosen only to confirm some preconceived notion.

Wholly aside from certain religious or spiritual experiences (1 Cor. 15:6, 44) common to many notable individuals throughout the ages, including your original mentor Charles Taze ('Pastor') Russell, Swedenborg's life and writings—not to say the Bible, of course—easily disprove most of the conclusions your article reaches. We say 'most' for it is not to be supposed that all of the teachings of 'Judge' Jos. F. Rutherford, or his successors, are wholly in error, nor for that matter the beliefs of any religious order; it is mainly their intransigencies, in my poor opinion, which are stumbling blocks.

Let us take the matter of the Person of God, struggled with in every Council since the beginning of Christianity: Weigh the tortuous obfuscations of "God as Three Persons," in which you concur, with the simple "Hear, O Israel: the Lord our God is one Lord," Deut. 6:4, and again with the Lord's own words, this time on earth, "I and my Father are one." "He that hath seen me hath seen the Father."

The teachings of the Church of the New Jerusalem, or New Church as it is often called, stand firmly on that rock, as was the commendation to Peter. Swedenborg developing this truth, carrying it into the realm of Creator, shows that from Him then flows and descends those main elements which make a man human, namely a will and a mind or again his love and his wisdom. Thus God the Lord is the Divine or Supreme Love and Wisdom, not to say the Providence or Use which is the result of those two elements in operation. This in another sense, is the Trinity.

One other matter: Swedenborg's system of 'correspondences' is not the arbitrary method of symbols or allegories which your author evidently believes, and which often is thus misunderstood. He uses the Bible's own method, and in fact that of common sense. For example, obviously 'water' when named in Scripture means 'purification,' and that is how truth goes to work, so it evidently has reference to that. Equally obvious are the meanings of words like 'lamb' or 'rock.' In fact take anything whatever, note its character and use—or any place or person, and we at once see to what it 'corresponds.' Quite clearly when the Lord called Herod a 'fox' He was using a term which 'corresponded' to his character.

The Lord promised 'another Comforter', even 'the Spirit of truth.' May we all recognize and share in that blessing.

Sincerely yours,
Leslie Marshall

Lawrence L. Gruman, pastor of First Congregational Church, Fairport N. Y., served four years as chaplain and dean of men at Berea College, Ky. Prior to that he served as assistant minister with Ralph W. Stockman in New York. He has a special interest in post-war European Christianity and attended Kirchentag last summer. He received his theological education at Union Seminary in New York.

Father, Son and Holy Spirit

by Lawrence L. Gruman

A CERTAIN MAN had three sons. As the boys approached maturity the man determined that he would treat each one with the utmost kindness when he reached his eighteenth birthday. Kindly concern for each personality was to be the sole factor in the decision. When the eldest became eighteen, the man decided that since he was a boy with eager determination he could make his own way in the world; so the man gave him only his blessing. Later, to the second son, who was particularly talented, he gave full support for the boy's education in college and graduate school. At last, when the third boy, a dreamer, reached the day of decision, the man turned over half of his fortune to him. Now, I do not defend the *wisdom* of this man as he tried to be kind, but I do point out that in this instance the single motive of *kindness* was expressed in three totally different ways.

On winter days, many of you have a common experience. You go to an ice-skating rink, change your skates in a warming-house. Before going outside you take a drink of water. You go out and glide across the ice on your skates. And you notice that your breath appears white as it meets the cold outside air. Now these three things—water, ice and vapor—are quite different from each other, yet they are all water! Or, if you like, they are different expressions of water! Here is unity and diversity in an instant.

Now, if a single human motive can be expressed in three ways, and if the same thing is true of a physical substance, let us not rule out the *possibility* of God's showing himself thus. It is easy to get lost in the cool tombs of logic here, or to be sidetracked into psychology, but let us walk through the door of possibility. If we linger on the point of departure, we will be like the argumentative athlete who debated his team's chances in the big game for so long that he missed the whole game.

Granting that a God who is one and three at the same time is *possible*, let us turn to the question of why a three-part God is *essential* to our faith. I suggest two preliminary considerations: (1) For two thousand years the authentic center of the Christian tradition has been a God who expressed himself in three ways. This three dimensional God has captured men's imaginations in every age and place. Hymns, creeds, poems and doctrines

of the church all revolve around this central conviction.

(2) The major heresies have appeared when men single out one of the three aspects of God to the neglect of others. It is, of course, tempting to simplify one's thinking in this way, but to do so is to worship a fragmentary God. The trouble is that the concept becomes stale, and is put aside in favor of a fresher idea around which we can center our loyalties. So, such heresies have been short-lived; and the thread which runs so true, this three-dimensioned God, has emerged at the end of the fabric triumphant. There is some truth to the idea that you simply cannot elude a God who comes in three ways. He challenges every motive, every hope, every idea—he meets you everywhere you turn.

Now, about this God who is one and three at the same time. What is there essential about His three modes of being?

First, every thinking person agrees that God is a creator. Wide approval meets the Psalmist's judgment that it is the fool who says in his heart, "There is no God!" Some come to this conclusion about the creator God by analogy. They say that anyone looking at a watch whose intricate mechanism registers accurately the movement of the earth for months on end must see beyond the watch a watchmaker. In a like way the intelligent man looks at the incredible balance of natural forces in the world, the stars and the tides, the rhythm of the seasons, and he must see beyond to a Maker—a Maker who once created and now sustains this gigantic system of forces.

Others come to the creator-God by an analysis of the human mind. For when the mind seeks to explain such a simple matter as a chain of causes that stretches back into the past, it reaches a baffling boundary. Finally, you see, you have to believe that the chain of events that make up our world has gone on forever—or that there was a first cause. The explanation of this first cause, like that of the first motion or the first being is God the Creator.

Now the Hebrew-Christian tradition would have it differently. This suggests that the true picture does not have man reaching out to God so much as it has God reaching out to man. God, it says, disclosed himself to

man as "He who is," "He who causes to be all that is." This tradition has at least the virtue that it does not present a God "discovered" by mental processes and therefore subject to our mental distortions. On the contrary, the Hebrew-Christian God takes the initiative; He is far beyond mere creator or cause.

For the Christian, God is Father. As an earthly father loves his children, so God loves us; and as any father we know teaches his children the painful lessons of life (even with a breaking heart) so God deals with us. It is thus the Christian accepts evil in the world as somehow the Father's will for him. And it is thus that we seek out God's power to help us conquer the evil that grows from our own misuse of freedom. Here is a power to stimulate and sustain anyone who really thinks; because here alone is the One who will not be de-personalized and called "He" or "It"—only "Thou" on the lips of His children will suffice.

Second, every religious person agrees that Jesus was a special human being; that he was invested with "divine" powers, that he had an extraordinary perception, that he had a peculiar closeness to God. Jew, Hindu, Mohammedan—every religious person senses unerringly these singular qualities in Jesus.

Yet the Christian takes a further step; he says that Jesus is the Christ. This is to say that Jesus Christ is God in a human body, and that God was in Christ reconciling the world to Himself. This entrance of God into human history opens up a new way of knowing God; no longer can God be regarded as aloof from life. Rather, he is present, enmeshed in history, suffering as we suffer, sharing human weakness, dealing momentarily with human sin within and without. So you see, when the cosmic curtain parted and the divine drama began with all its advance notice that the Holy God would reveal himself in arresting clarity, there was revealed a *man*! And not just any man, but a servant, a servant who suffered. This Jesus, who appeared to the unpracticed eye as an exceptional man, was through the eyes of faith God erasing the past and giving man a whole new start in life.

The Holy Spirit

Third, any person can receive the Holy Spirit. We see many examples of common grace running through the most ordinary human life. All of us have experienced the undeserved strength that buoys us up through troubles. We know at first hand the unearned increment of friendship that is poured on us. And even nonprofessing Christians have this experience of the Holy Spirit working in the midst of life. This should not surprise

anyone familiar with the message of the Hebrew prophets, Joel, for example:

And it shall come to pass afterward,
that I will pour out my spirit on
all flesh;
your sons and your daughters shall
prophesy,
your old men shall dream dreams,
and your young men shall see
visions.
Even upon the menservants and
maidservants
in those days, I will pour out my
spirit

Here is God's kind of democracy, for surely everyone reflects something of His Holy Spirit.

But the Christian identifies the Holy Spirit and allows himself to be used by It. We said a moment ago that Jesus the Christ gives us a new start in life. How? By showing God's ineradicable love for us and then by giving us the Holy Spirit: "I will pray the Father and he will send another Counselor, to be with you forever, even the Spirit of truth who . . . dwells with you and will be in you."

The disciples who gathered around Jesus made the discovery first. They had known an irresistible divine Presence whenever they were with Jesus; it strengthened them, encouraged their noblest impulses. But when he was taken away, the mysterious Presence also disappeared. Then one day they gathered together to recall his teachings and to pray in His name—and lo! the Presence became alive in their midst! Jesus had left them, but the Spirit burned within them as brightly as ever. And a further discovery was yet to be made, that the Spirit appeared even to those who had never seen Jesus. For when the story of His life was told, and when men's own lives witnessed to Christ's power, the Spirit quickened the hearts of those who heard.

Now, what does the Holy Spirit do? Very simply, it gives us memory of what Christ taught and a developing understanding of it. The Spirit awakens us to God's leading for our lives. And it makes a home for God in our hearts. That's all. But that slim list of the Spirit's functions does for us what we cannot do ourselves—it gives a heavenly quality to our earth-bound lives.

Yes, God is in three persons, blessed trinity! The real question is not whether God is a person, however. For you the issue is whether or not *you* are! Are you one who grows through the constant challenge of a full-dimensioned God? Then you are a person, for the distinctive mark of a person is growth. He will not grow in faith whose God is a benign old gentleman with a beard, or a pale Galilean, or an emotional experience. No, such fragmentary Gods are objects of worship for fragmentary human beings. He who is a person in the fullness of human potentialities will have a God who is at once a stalwart commanding Father, a humble suffering Son and an ennobling, sensitizing Holy Spirit.

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*Give
to the Annual Appeal*

What the Religious World is Thinking

Episcopal Church Urged to Expand

GREENWICH, Conn., Dec. 11—A management consultant told leaders of the Protestant Episcopal Church today that the denomination had lost touch with the masses.

Jackson Martindell, president of the American Institute of Management, also declared here that the place of Episcopalians in the American scene "seems neither understood nor generally appreciated."

He said that the church's membership should be "ten times" its current strength of three million and that its "annual national financial support should be many times the amounts accounted."

"You must disregard the old school tie that has been placed around your tradition," he asserted.

Mr. Martindell addressed a meeting of the church's national council at Seabury House at the invitation of the Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church of the United States. Bishop Sherrill also is president of the council.

The American Institute of Management, a nonprofit group, conducted a "management audit" of the Roman Catholic Church last year. The report gave the church a high rating for administrative efficiency. In 1955 the institute made a study of the American Baptist Convention, but did not release its findings.

Mr. Martindell said that time had upheld the Episcopal Church's principles "but has not sufficiently broadened your practices or accomplishments."

"You have somewhere lost the catholic appeal while gaining your prestige," he continued.

"The Roman Catholic Church and the Church of England," he said, may typify Park Avenue in one country, Main Street in another and the Bowery yet elsewhere. These two international faiths have the worldwide advantage."

"Despite your missionary work, the Protestant Episcopal Church in America has but one land, and it cannot continue to fail in its appeal to the local poor and underprivileged."

Mr. Martindell said that Roman Catholics and Jews "do not unqualifiedly believe in a Protestant Christian civilization."

"They are merely tolerant of it," he said. "It remains to be seen whether a Protestant civilization has anything permanent to offer."

(Richard H. Parke in the New York Times, Dec. 12, 1957.)

Sputnik's Questions

UNIVAC, the electronic brain, and Sputnik, the man-made satellite, come from opposite sides of the Iron Curtain, but they have much in common. Both

represent great technological achievement. Both are portents of change in human society.

Univac promises the automation age, when factories, offices, and transportation systems, staffed only by a few skilled technicians, will operate by push button. Sputnik promises the outer space age, when space platforms, trips to the moon, journeys to Mars, and no one knows what else, will be commonplace. Univac answers the most difficult questions at lightning speed. Sputnik asks the most difficult questions at 18,000 miles per hour.

Some of Sputnik's more obvious questions reflect our own frustration. Why did Russia 'beat us to the punch'? Was it because of rivalry among the armed forces? Is this the price we must pay for belittling and harassing scientists as eggheads and subversives? Is more money needed for research and experimentation? How much political hay will the Democrats make at the expense of the Republicans, and vice versa?

Other questions are less obvious, but possibly more important. We are told that we must be prepared for economic sacrifice and belt-tightening if we are to 'catch up'. If this is true, who will sacrifice what? Will airplane, rocket, and munitions makers sacrifice some of their cost-plus profit margins? Will the steel industry, the automobile manufacturers, the appliance companies, and the food processors sacrifice their skyrocketing prices? Will the oil companies sacrifice their special tax concessions? Will the loan companies and the banks sacrifice their recent rate increases on mortgages?

Or is the sacrificing all to come from the working people, some of whom already are being forced to sacrifice jobs and savings until new defense appropriations are made, or rockets replace aircraft on the assembly lines, and they are rescued from the ranks of the unemployed? Or is the sacrificing to be done by the people with fixed incomes whose small salaries and pensions shrink as prices spiral upward?

What about diplomacy and our friends overseas? Will winning the race to the moon solve Asia's economic problems? Will it feed Pakistan's landless villagers? Will it build hydro-electric dams in India? Will it bring self government to the people of Kenya or the Belgian Congo? Will it end the terror in Algeria? Will it solve the question of Middle East oil? Will it set the slaves of Saudi Arabia free, bring free trade unions to Spain, protect freedom of press in Formosa, or provide security from the police to the legislators of South Korea? Just who will be remembered and who forgotten as we race Russia into outer space?

During the days of our supposed pre-eminence in weapons, we felt that our 'position of strength' made diplomacy unimportant. We became masters of *brinkmanship* which is another word for bluff and bluster with

a loaded gun. Today, in the period of our supposed deficiency in weapons (it would take us all of three hours to wipe out every city in Russia!) our 'position of weakness' makes diplomacy impossible. We must play it tough until we can catch up.

At this rate when does diplomacy become possible? One day we are so strong we don't have to bargain. The next day we are so weak we cannot afford to. Where does this process lead?

And what about that troublesome word 'morals'? What kind of morality is it where right and wrong are decided by the fastest rockets and the biggest warheads? If this is morality, what is immorality?

There are Sputnik's questions. But Sputnik, a man-made thing, can do no more than pose them, fling them far out into space and fly on. The answers must come from man himself, reached in terms of faith in God and belief in humanity and justice which alone can provide the freedom and security for which the people of the world are hungry today.

—STEWART MEACHAM
*American Friends
Service Committee*

International Affairs

This troubled world is still God's world. He rules and overrules its tangled history. In praying "Thy will be done on earth as it is in heaven" we commit ourselves to seek earthly justice, freedom and peace for all men. Our confidence comes from the power that comes from God—We can, therefore live and work as those who know that God reigns undaunted by all the arrogant pretensions of evil, ready to face situations that seem hopeless and yet to act in them as men whose hope is indestructible. The church must labor and pray for a peace of freedom, justice, truth and love. For this hearts must be changed.

Christians must pray more fervently for peace, repent more earnestly of their individual and collective failures to further world order and strive more urgently to establish world contacts for reconciliation, fellowship and love.

The first responsibility of Christians is to live and work for the reconciliation of men to God and, therefore, as individuals and nations to one another. Only thus will those transformed attitudes and standards, agreements and practices which alone will insure lasting peace become possible.

Each nation has a distinct contribution to make to the good of all. Some nations can help more at this stage and others later and each can learn much from others.

Christians should stand firmly for the respect and protection of the essential rights of smaller nations. Denials of religious freedom and other rights against which the churches have repeatedly protested are signs of the moral sickness of the world.

The love of God for man lays upon the Christian conscience a special measure of responsibility for the

care of those who are victims of world disorder. By governmental action and by international co-operation, as well as by the direct action of the churches, measures should be taken for the relief of refugees, migrants still unrepatriated prisoners, civil and military, and similar groups of suffering and oppressed men and women whatever their origin race or religion. More important than their relief is a just and permanent solution to their problems.

All nations should recognize and safeguard the inherent dignity and worth and essential rights of the human person without distinction of race, sex, language or religion.

The ecumenical fellowship of the churches is evidence of progress and of God's use of the Christian Church as one of the foundation stones of world order.

(Issued by the World Council of Churches).

Women in the Ministry

The poll on women in the ministry, which was sent to all our societies and to the Board of Missions, was answered by 22 churches. Of these 12 were agreeable to women in the ministry, 7 said no, and 3 gave qualified approval. When the results of the poll were made known to the Council of Ministers a motion was made to recommend to Convention that it go on record as understanding that nothing in its constitution prevents the ordination of women. This motion was defeated by a large majority of the ministers present. Consequently the question of women in the ministry did not reach the floor of Convention.

F E B R U A R Y

CHRISTMAS IS GONE, with its fun and merry joy.
The New Year's here and we must make
Plans for the coming year, that give without alloy
Gifts given in His name and for His sake

I want to be His faithful child
And follow in His steps, thruout the coming year,
For Jesus is so merciful and mild
But I'm too weak and frail, I fear,

The winter wind blows clouds across the sky
The house is filled with merriment and song
And hopefully we wait for time to fly
And bring sweet spring, to whom the flowers belong.

—LILLIAN E. ROGERS

BOOK REVIEWS

THE POWER ELITE. By C. Wright Mills. Oxford University Press, 114 Fifth Avenue, New York, 423 pp. \$6.00.

THE CLASSIC PICTURE of democracy envisions a rule of the people. The people, it is said, are the source of all power, and official decisions are in the main based upon what is the popular will. Free and open discussion results in the formation of a public opinion, which is then reflected by the laws enacted. This idea assumed an essential harmony of interests among the individuals who compose society; and rational action. But, says Dr. Mills, no such harmony of interests exists, and man's conduct is frequently irrational and socially conditioned.

And, more often than not, the voter will say in effect, "Them big guns will do just as they please, an' as they think is best for themselves. They don't give a tinker for what the people want or what is good for the small fellow."

In this book, Dr. Mills asserts that mass communication and the techniques for molding public opinion have destroyed the free ebb and flow of discussion, or what Adlai Stevenson once termed the 'democratic dialogue.' Instead of rule of the people, the author says, there has grown up a 'power elite', composed of those elements of society which exercise actual control today. Some of the components of the elite which he lists are:

(1) The celebrities, or the names that need no further introduction. Theirs is a publicity manufactured status. To this group may belong a prize-fighter, a movie star, a great artist as well as statesmen, business men, generals, etc. The resulting prestige 'buttresses power, turning it into authority, and protecting it from social challenge' (p. 89).

(2) The very rich. For the most part these are people whose wealth is founded on inheritance. "In none of the latest three generations has a majority of the very rich been composed of men who have risen . . . Only nine per cent of the very rich of our own time originated in lower class families . . ." (p. 104). The very rich exercise their power through property and by being entrenched in the corporate world of American economy.

(3) The Chief Executives. These are the organizers of the corporations as centers of private property. In this section the author denies the common notion that there is a wide distribution of economic ownership. "... At the very most, 0.2 or 0.3 per cent of the adult population own the bulk, the pay-off shares, of the corporate world" (p. 122). "The corporations seem more like states within states than simply private businesses" (p. 124).

There are two lengthy chapters on the rise and the power of the military men.

In what Dr. Mills terms 'The Political Directorate' he says there are about 1500 who can be considered 'key officials'.

The author's conclusion seems to be, "Now the military and the corporate men are in top positions".

The conception of the power elite and its unity rests upon impersonal grounds. It does not assume any conspiracy on the part of the elite. It sees a coincidence and development of interests among economic, political and military organizations, plus a similarity of origin and outlook and a personal intermingling of those who belong to the top hierarchies. But it all adds up to effective rule by a small minority although the forms of democracy persist. "The top of modern American society is increasingly unified, and often seems willfully co-ordinated: at the top there has emerged an elite of power. The middle levels are a drifting set of stalemated, balancing forces: the middle does not link the bottom with the top. The bottom of this society is politically fragmented, and even as a passive fact, increasingly powerless: at the bottom there is emerging a mass society" (p. 324).

The book is heavily documented, and no little research has gone into its production.

The author, in this reviewer's judgment, has minimized or overlooked certain important factors. He minimizes the power of organized labor and of farmers. His remarks on the impotence of the white collar workers and their subservience to their bosses will hardly bear rigid inspection. There is no mention of the Church and schools as exercising any influence

upon the struggle for the control of the minds of men.

The book has been described as infuriating and yet containing an uncomfortable degree of truth, and the Harvard sociologist, Pitirim Sorokin, says of it, "It is one of the few important works published in American sociology for the last two decades."

BIBLE OF THE WORLD. By Robert O. Ballou in collaboration with Profs. Spiegelberg and Friess. The Viking Press, New York.

AN IMPORTANT religious work which could find a place in every minister's and theological library is *The Bible of the World*. First published by the Viking Press in 1939, it is a condensation of extensive selected passages of all the world's sacred scriptures.

These are drawn from the ancient writings of the Hindu, Buddhist, Confucian, Taoist, Zoroastrian, Judeo-Christian and Mohammedan religions. Space prevents, the Introduction says, the inclusion of smaller religions including the Jainist, 'and Swedenborgianism.'

Although well known to students in these fields of thought, it may surprise the layman to note the parallels this work shows between the Books of the *Old and New Testament* and those of the sacred writings set down ages previous say to the days of Moses, or any dating claimed for *Genesis* prior to Chap. 11.

The *Upanishads* (the 'story' section of Hindu scripture) are especially rich in discussions of God, creation, man, and life after death. A significant passage of 'debate' between Death and one Nachiketas, names God as the 'He Is.'

In that regard, the learned compilers point out the parallel with the Bible's record of God naming Himself as 'The I Am' (*Ex.* 3:14; cf. *Jo.* 8:58), that is, the Very Being or Life.

In the Word, the term 'Jehovah' is the modernising, if that is just the term, of the sacred letters JHVH, so holy that the scribes must wash their pens after setting it down. This conjunction of letters, again, mean or stand for Being, Life, the I Am.

Swedenborg, it seems to us, revealingly objectifies these subjectives or abstractions, showing that in their essence and proceeding forth they are actually the Love and Wisdom which are creative and the Use which is their purpose or providence.

From our limited knowledge of the subject and especially after examining

this book it seems evident that the Swedish revelator had the office or mission, particularly because of his education and practice in the natural sciences—which neither these ancients nor their successors had—of drawing down to a focal and instrumental point for knowledgeable use, as well as for worship or reverence, all the true, beautiful and helpful things merely said and written over the ages concerning the Lord God.—L.M.

Diseases Are Fought

Alcoholism is a disease, of course. But it scarcely seems to me that this excuses or clears the distillers of responsibility. Cancer does not advertise itself as a symbol of "thoughtful hospitality"; heart disease does not spend a quarter of a billion dollars annually to announce that it is an "aid to gracious living." Neither polio nor tuberculosis describe themselves in handsome posters and colorful magazine-spreads as a means to healthful relaxation and enjoyment. The *Brewers Digest* once discussed the sales condition of the beer industry, and reached the conclusion that it "had not yet found a satisfactory answer to the problem of introducing beer to a high percentage of the younger generation." Other diseases are not sold, advertised, pressured, promoted, lobbied and press-agented in this way. Other diseases are fought with drastic surgery or skilled preventive medicine.

Upton Sinclair in
"CUP OF FURY"

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SEEK FIRST THE KINGDOM

THIS is the key . . . do with it what you will . . .
This is the secret you will find revealed
In all religions, changed in phrase, but still
The same, its truth for centuries unsealed.
This knowledge understood can open doors
Beyond all power of passwords, secret signs,
And for the understanding it is yours,
The greatest treasurer of the spirit's mines.
'Seek first the kingdom,'—and all other things
Will come as naturally as dew or rain;
Give of yourself from out a heart that sings
And with no other thought, or seek in vain.
Whatever language or whatever creed
This truth has potency for every need.

THE ABOVE is taken from the book of poems, *Roads Wide With Wonder*, by Mary E. Linton, and is published here by special permission from Mary Linton herself. Should you wish to own this charming book, or its sister volume, *On Wings of The Soul*, you may order either or both, at \$3.00 per volume plus postage, from the author, Mary E. Linton, 4524 Tracey, Kansas City 10, Mo.

HERE AND THERE—

We are happy to report that four of our members, Mr. and Mrs. Mike Wilmoth, and Mr. and Mrs. Kenn Paine got a fine 8-column write-up in the Sunday paper at Medford, Ore., relative to their fast-growing rock-polishing and bolo-tie business that was started less than a year ago by Kenn Paine. The article was fully illustrated with several large pictures of the two families, and certainly give a lot of free advertising to this new enterprise started in the Applegate country. Each bolo-tie is adorned with a beautiful hand-polished stone, and retails for \$2.50, and we understand that many orders are on file for Spring delivery . . . Congratulations to Cornelia Hotson for her article, *Proclaiming The Christ—Then And Now*, in the Autumn issue of *The New Christianity* . . . And to Gwynne Dresser Mack for the article on spiritual healing entitled, *How Does It Work?* in the same issue of the same publication . . . Down in Missouri Nadine Mills Coleman, presently engaged in writing a novel, also finds time for short articles on the home that appear with more or less regularity in the Missouri newspapers and magazines . . . Mrs. Reid Barnett, wife of our V.P., found a fine picture of herself and family in a local magazine together with a nice article about her cake-baking-for-weddings and catering business . . . Another of our writing-members, Alice Hoey Shaffer, sometimes contributes to the *MESSENGER*. I talked with her on the

phone from Los Angeles last summer . . . Della Gaskel (Iowa) now in her 90th year, sent a beautiful Christmas card, and tells us that she is re-reading the *Arcana* and already past the middle of Vol. IV. This remarkable lady contributed books to our N. A. library . . . Mrs. Frank Eisenhardt, widow of our former vice president, writes that she has bought a home in Phoenix, Ariz., where she now lives near her son who is a medical doctor there. She has met Blanche Salter, former V.P. of the N.A., who also lives in Phoenix . . . Greetings to our oldest member, B. F. McManama of Central Point, Oreg., who at the advance age of 94 or 95 (isn't it?) is now confined to his bed. We visited him last summer. This remarkable man, though never in easy circumstances, once gave \$500. to the Swedenborg Foundation, and is perhaps one of the most ardent students of the Writings that we have ever met . . . Our treasurer, Mrs. John Grosch in retiring from her office position with the Allis-Chalmers people, received some nice words of praise and appreciation for her 16 years of unselfish devotion to the work. And as an office supervisor, she certainly exerted a strong influence for good on the 12 or 15 girls whose work she supervised . . . If space permitted we'd like to mention several more of our good members, and especially those of you who send cards or letters at or around Christmas time. A big *thank you* to all of you, and if I failed to answer or acknowledge a single one, I most sincerely ask your pardon.

—CLARK DRISTY



by H. Kenneth Dirlam

HALF A DOZEN cities in four different States having been claimed as the birth-place of John Chapman (Johnny Appleseed) it is not surprising that for years there was doubt as to exactly where he was buried. The question was settled in 1935 by Robert C. Harris (pp. 26, 27 in his *Johnny Appleseed Source Book*) when he uncovered in the Fort Wayne *Journal-Gazette* of March 22, 1903, an article by John Archer, who in boyhood had known Appleseed. This article (written at the request of the Park Commissioners of Mansfield, Ohio) says:

"Johnny Appleseed died at the home of David and William Worth, a few rods North East of the present home of Edward Pfeiffer, on the Leo Road, three miles North of Fort Wayne. He was laid to rest in my grandfather's private burying grounds on the West bank of the Saint Joe River, one mile North East of the present location of the Centlivre Brewery."

A stone to mark the spot was put in place by Samuel C. Fletter, who had attended his dying hours and made his black walnut coffin (March 1845). Twelve acres in which the grave site is located, were designated the 'Johnny Appleseed Memorial Park' through a generous gift of William T. McKay and his wife, Ruth B. McKay. The original grave marker was replaced by the present larger one by the Ft. Wayne Optimist Club May 25, 1935. The iron fence around it was the gift of Hon. Stephen B. Fleming—installed around the

Johnny Appleseed Memorial

grave by the Indiana Horticulture Society. The inscription: 'JOHNNY APPLESEED (JOHN CHAPMAN) He Lived For Others. 1774-1845' ... the stone from one of Johnny Appleseed's near-by nursery sites.

Under the auspices of the Fort Wayne Johnny Appleseed Commission: on April 11, 1936 the planting of a flowering crab-apple tree; on Blossom Day, a Roman Beauty apple tree, grown and donated by Ray Mitchell, nurseryman of Beverly, Ohio, a great, great nephew of John Chapman, was planted, with representatives of the Fort Wayne garden clubs in attendance (April 18, 1936) Later similar programs on Blossom Day under auspices Allen County—Fort Wayne Historical Society.

And now (as our radio announcers would say) we take you to the organizational meeting of the North Central Region group of the Men's Garden Clubs of America, Saturday morning November 12, 1949, at Akron, Ohio, Clair W. Johnson presiding. The outstanding achievement of this conference was the birth of a movement to do something about the grave of Johnny Appleseed in Fort Wayne. John Cochran (now first Vice-President Men's Garden Clubs of America) of Detroit, read an article by Dr. E. G. C. Williams, Secretary of the Danville, Ill. Men's Garden Club, telling about the deplorable condition of the grave when he had visited it recently. Walter J. Coen, Fort Wayne delegate, made a report on the situation; Clair Johnson volunteered to make a trip to Fort Wayne, to see what could be done ... the first of many such trips by Johnson and other members of the regional group.

With the co-operation of interested groups in Fort Wayne, the little 12-acre park was cleared. Next step: a topographical survey and photograph from which a comprehensive landscape plan could be drawn. Fortunately at this time the president of the Detroit Men's Garden Club, Hrand Hampikian, a distinguished landscape architect, volunteered his services. His plan, a gift to Fort Wayne from the Men's Garden Clubs of America, was presented and accepted by the Johnny Appleseed Commission. This plan calls for the planting of an apple orchard (one tree from each of the 48 States except

Florida, which doesn't produce apples), appropriate other trees and shrubbery, and a handsome memorial building—now in the making.

This Memorial building—on the slope toward the Coliseum—will be a handsome one-story structure housing a library and museum, a chapel, an auditorium with adjoining classrooms, buffet kitchen, and living quarters for the custodian. To carry on this project it was felt that a nationwide appeal was called for. Accordingly the Johnny Appleseed National Memorial Foundation, Inc. was organized in 1956. Its present officers and board members include both the president and the first vice-president of the Men's Garden Clubs of America; the director of Mansfield's famous horticultural Kingwood Center; a prominent architect; the president of the Great Lakes Region of Men's Garden Clubs; prominent Fort Wayne business and professional men.

With the Memorial building plans on the architect's drawing board, a campaign for funds is being organized. Every contributor of a dollar or more will receive a handsome Certificate of Appreciation suitable for framing. Drawn by a prominent artist and portrait painter, John Rae, and lithographed in two colors. Application for income tax exemption is being prepared—stress being laid upon the educational activities of the Memorial—visits by school classes to teach children pioneer history from the photo-murals and museum exhibits (tools, furniture, books, pictures, etc. associated with the early day Middle West. The non-denominational chapel will be offered for services by New Church and other church groups. It is expected that horticultural societies and similar groups will hold meetings in the auditorium, and attend pruning, circling, grafting and tree-planting demonstrations on the grounds. Plans are being made to lay the cornerstone with appropriate ceremonies, on Johnny Appleseed's birthday, September 26, 1958. A feature will be the singing of Prof. Eunice Lea Kettering's choral setting of Vachel Lindsay's wonderful poem: *In Praise of Johnny Appleseed*.

(Mr. Dirlam is a banker of Mansfield, Ohio, and past president of the Richland County Historical Society.)

LETTERS to the EDITOR

ON HEALING

To the Editor:

In your issue of Oct. 27, 1957, Mrs. Gwynne Dresser Mack asks why the New Church does not lead all the ministries of healing. She recommends that the Convention should arrange for students and ministers to take a course, and the Convention invite a healer to speak at its open session.

Apart from what 'other denominations' are doing, whence is all this derived? Not one single mandate to heal the sick is quoted from Swedenborg, but only the writer's view of what she thinks arises from the New-Church spiritual philosophy. Whence then is the instruction to the church to engage in this activity? The writer quotes our Lord's direction to His disciples, which I now put forward in full, from *Matthew X 8*. "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." This is the only warrant which Mrs. Mack can produce from the Word, and this, I ask all concerned to think about very seriously, from the Lord, from His revealed doctrine, and not from any of our own predilection.

Is it possible to regard such directions to the "twelve" disciples, as instruction to the church, to be acted upon literally? Consider the implications. To be consistent, we could not then possibly withhold a literal interpretation from other instructions to the 'twelve,' to be continued by the church, as in *John XX. 23*. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Thus, the church would have all the power of opening and of closing heaven, as the Roman Catholics claim. It would be quite impossible to resist that claim, if we concede that instructions to the 'twelve' are unto perpetuity. It is inconsistent to give spiritual interpretation only in *John* and literal in *Matthew*. In both cases, these declarations to the 'twelve,' concern what is of the Lord alone, in all the goods and truths of heaven and the church' represented by the 'twelve,' and now in the Word signified by the 'twelve.' They are spiritual and their operation spiritual, to do saving work for the souls of men, or the opposite as in the second couplet in *John*.

That they are spiritual in *Matthew*, the very context most conclusively

demonstrates. For, one of the series is "Raise the dead." Could the church, the successor to the 'twelve,' possibly do that? Are we not virtually compelled to interpret spiritually here? But, how inconsistent, to interpret one of the series spiritually, and all the others literally. What could be more evident than that all are to be understood by the church spiritually? This is quite definitely stated in *Sacred Scriptures*, 17. "The Lord's Divine miracles signified the various states appertaining to those, amongst whom the church was about to be established; as, the blind receiving sight, signified that they received intelligence, who were in ignorance of truth; the deaf receiving hearing, signified that they hearkened and obeyed, who before heard nothing respecting the Lord and the Word; the dead being raised, signified that they were made alive, who otherwise would have spiritually perished, and so forth."

Frank Holmes
Bath, England

THIS SOUNDS GOOD

To the Editor:

For some time I have been meaning to write to you and your associate, Mrs. Carol Lawson, to express my appreciation of the *MESSENGER*. I have greatly enjoyed the broad scope it has with its Book Reviews, Letters to the Editor, What the Religious World Is Thinking, the President's Corner, as well as the many interesting pictures, and of course, the sermons and articles. These have been of vital interest. I like the new style of printing; it is far more legible and easier to read. May I congratulate you and wish you continued success.

Mrs. George H. Quermann
St. Louis, Mo.

FROM A NEW READER

To the Editor:

Perhaps you might like to hear from a new reader of *The New Church Messenger*.

Your editorial 'Truly God-Truly Man' in the Dec. 7 issue, and your very fine Christmas message, 'The Christ Spirit' and other articles have brought to me a deeper interest in the New-Church teachings, and as I read and study the writings of Swedenborg as revealed in the New Church, I

must ask myself: What better expressions of Christianity have I ever known? Void of dogmatic assertions, yet leading us to see the conformity of such teachings with truth.

I am grateful to the Rev. Kenneth Knox of the Wayfarers' Chapel for my first copy of the *MESSENGER*, a few months ago.

I was baptized a Methodist when a small child, and later a Bible student under Friends Faith and being devoted to that belief have not left behind the spiritual faith I received from it. When no longer within my reach I took part in other church activities in my community, but my hope for many years has been: that a Church Universal would exist, bringing together people of the many faiths in a unity of understanding and tolerant of opinions, that in time, it seems, would mold into one great organization of faith. I believe this hope will be fulfilled.

Jane Carsten
Long Beach, Calif.

Spring Housecleaning?

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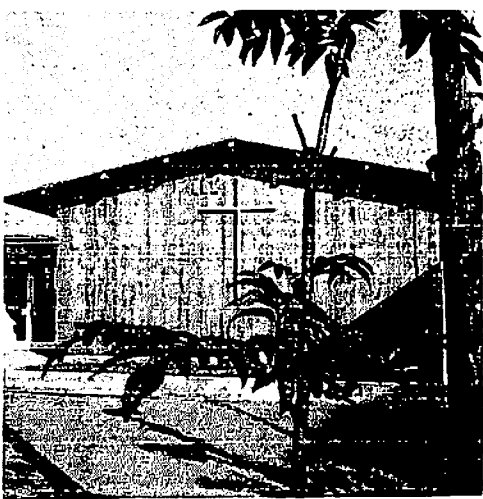
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The Kansas Association has been doing something, as a missionary effort for the Church, which other associations or societies might well copy. The New-Churchmen in Kansas have placed the *MESSENGER* in almost all of the public libraries in that state. One local group has for years given the Messenger to the libraries in surrounding counties, has been given a subscription to that or to *Our Daily Bread* to a nearby veterans' home, and has been checking the colleges in the state preliminary to donating New-Church literature to their libraries. This is a type of missionary work possible anywhere, and very rewarding when one considers the number of people who have found the New Church through picking up a piece of literature.

Going To Florida For The Winter Season?

Then be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake.

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MEMORIALS

JOHNSON—Victor Johnson, long a resident of Philadelphia and member of the First New Jerusalem Church of Philadelphia, passed into the higher life Dec. 24, 1957. The Resurrection Service was held from the church at 2129 Chestnut Street on Friday, Dec. 27, the Rev. Richard H. Tafel officiating, assisted by the son of the deceased, Rev. David P. Johnson.

Mr. Johnson was born in Ohio and was a descendent of the Powell family among whose members were two of our early New-Church ministers. He spent his earlier years in Cincinnati, Ohio, where his father was an editor of the Cincinnati *Enquirer* as well as the first editor of the New-Church *MESSENGER*. Later in Washington, D. C., Mr. Powell was also an editor of a newspaper there. He later moved to Philadelphia where he became a member of the First New Jerusalem Church and there met and married Ethel Peck, another member of that society and a granddaughter of Bishop William Benade of the General Church.

Throughout their years in Philadelphia, both Victor and Ethel Johnson were active members of the First New Jerusalem Society in Philadelphia, participating in many of its organizations. Victor Johnson was for many years a member of the board of trustees of the Church and until about four years ago was secretary of the Society.

He is survived by three sons, Sylvanus Aulley Johnson and Richard Victor Johnson, both of Philadelphia, and the Rev. David P. Johnson of Kitchener, Ontario, current president of Convention.

A quiet man, Victor Johnson gave many hours of devoted service to his church. It was the center of his social activity and life, which concept and thought both he and his wife passed on to their children. While his earthly presence, his devotion and happy way will be missed by those who were near to him and who loved him, they will also rejoice in his entry into the full spiritual life and especially in his reunion with his wife, for they were a devoted couple.

SCHRONTZ—Chalmers C. Schrontz, 83, for many years president of the Jacksonville, Fla., Society, passed away suddenly Dec. 27 while in the office of Reynolds, Smith and Hills of that city, a firm of engineers with which he had been long associated. He is survived in the immediate family only by his wife, the former Edith Howley, of Coldwater, Mich. They had met in a remote section of South America where Mr. Schrontz had been at work on an engineering project, his bride-to-be's family having been on a missionary circuit, at the time. The deceased had been an ardent student of Swedenborg's writings, making his first contact with them through having been handed a copy of *Heaven and Its Wonders and Hell*, by a friend. Well known in his profession, Mr. Schrontz had much to do with the reclamation of the Florida everglades, superintending the building of levees and other installations in that area, now largely a national park. Private services were held for him in Jacksonville and his remains cremated as he had desired.—L.M.

STEIN—Mrs. Blanche Stein, a former member of the Buffalo New-Church Society, died in Buffalo, Nov. 7, 1957. She was born in Grand Rapids, Mich., but moved to Buffalo as a child. Here she attended public

schools and college. A highly intelligent woman, Mrs. Stein took an interest in many things, among others being quite active in the movement for women's suffrage. Literature was also a great interest with her. She was especially fond of Browning; and being able to read French and German, her readings covered a wide range.

Personally, she was an alert, warm-hearted individual. She had a wide circle of acquaintances, and seemed to be able to meet anyone and find something in common with him. She was noted for her generosity; friends said of her, "Blanche would give the shirt off her back to help someone." To give of herself was in fact the greatest joy of her life.

She is survived by one son, William, now a professor of anthropology in the University of Miami.

LEHNEN—Mr. Emanuel Lehen, 2301 King St., E., Kitchener, Ontario, son of the late Gotfried and Elizabeth Lehen, passed into the higher life on December 27, 1957. He was born in Hawkesville, Ontario, July 17, 1868, and is survived by three sons, Frank, Hamilton, Ont.; Robert and Wilfred, Galt, Ont., and one sister, Mrs. Anna Christie, Kitchener, Ont.

He was a lifelong member of the New Church. The Resurrection Service was held at the Church of the Good Shepherd, Kitchener, Ontario on Monday, December 30, 1957, Rev. David P. Johnson officiating.

ROSENBERGER—Charles Wesley Rosenberger of Kitchener, Ontario, born October 16, 1902, passed into the higher life on December 30, 1957. He is survived by his wife, the former Alberta Root and one daughter, Florence Mae.

Mrs. Rosenberger is the secretary at the Church of the Good Shepherd and currently secretary for the President of Convention.

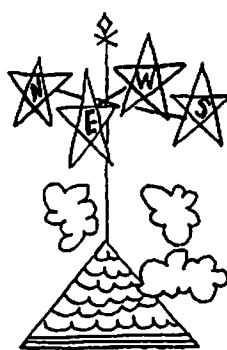
The Resurrection Service was held on Thursday, January 2, 1958, at the Church of the Good Shepherd, Kitchener, the Rev. David P. Johnson officiating.

BUNDY—Harlow C. Bundy, who passed into the spiritual world Oct. 22, 1957, at the age of 62, was a member of the Portland New-Church Society, and had served as president of this organization as well as in many other capacities. He was baptized into the New-Church faith in 1931 by the Rev. Bjorn Johansson. Mr. Bundy was born in Winona, Minn., April 23, 1895. He served for two years in World War I, and after his discharge, moved to Portland, Oreg. In 1928 he married Emily Short, a life-long Swedenborgian and a descendent of a staunch New-Church family. Active in labor matters, he became business agent for the Cooks and Assistants Union in the early thirties and continued to serve in that capacity until forced by ill health three years ago to resign. He was also an active Mason.

A likable person Mr. Bundy was a genial host, witty in conversation and kindly in attitude. He was endowed with no little ability as a leader, a quality that came much to the fore in his labor activities, for the organization he headed grew strong through his efforts. To the church he also gave his leadership abilities. He was a man of principle, firm in his convictions but trusted by all who knew him. He is survived by his wife and a son, Clifford.

Natural Notes

By Carol Lawson



According to Betty Pobanz, it has been an interesting experience for the New York Society to hear many different New-Church ministers during the last few months, and, she adds "it is thrilling to discover how good they are!" Among those they have heard were the Rev. Clayton Priestnal from Baltimore, the Rev. Thomas A. Reed from Newtonville, Mass., and in December, the Rev. Franklin H. Blackmer, the Rev. Edward B. Hinckley, and Mr. George Dole, who conducted the Christmas Service, Dec. 22. Miss Pobanz also said, "Our lay people at the New York Society are accepting this time without a minister as a challenge to work more closely together. One of the most exciting developments is our new Hospitality Committee which is working quietly and faithfully, not only in their concern for our members, but also in helping visitors to become acquainted with the church and the doctrines and in maintaining contact with them. The Committee at present consists of Mrs. Arthur Quis, chairman, and Mrs. Harold Berran, but on Sunday morning you will find practically every member of the congregation helping since we always have quite a few visitors. To some, New York City may seem cold, but one spot on East 35th Street is really radiating warmth these days."

Idea for next Christmas: if you want to swell the crowd at your annual Christmas party and at the same time make the season happier for children less fortunate than your own—look around your community. This is what the Wilmington, Del. Society did. They invited fourteen children from the Baird Memorial Mission as their special guests.

Along the same lines, the San Francisco Society participated in a project to provide gifts for mental patients in a State Hospital. Incidentally, the Rev. and Mrs. Othmar Tobisch enjoyed having with them over the holidays, Mr. Tarata, the brother-in-law of the Rev. Yonezo Doi, pastor of the Tokyo Society. For a photo of the new Tokyo church, please turn to another page.

The Pawnee Rock Society out in Kansas held a Soup Supper and a Dessert Auction on Jan. 15. The reason they have soup for supper is so that you will be hungry enough to pay plenty for dessert. . . . And while on delectable subjects the Ernest Haskells of the Bath, Maine, Society contributed a lobster stew for the Society's monthly supper at the Parsonage. Other January activities down in Bath were two meetings of the Women's Bible Class and the Annual Meeting of the Church and parish . . . St. Louis

also starts the New Year with their Annual Meeting and election of officers.

Let's not forget the annual appeal which is now in full swing.



This year's chairman, Robert H. Kirven, has been doing an excellent job. Send your contribution to Mr. Carter.

We're sorry to hear that Bill Rawlinson's little mimeographed newspaper, *New Heaven Report*, will take a vacation for 1958. The last edition of 1957 is a very amusing and well-written application for part-time work by the Editor; in his occupational data, Bill states that he was a store floor-walker before they had gardenias, and on his list of 'special abilities' Bill puts 'inventive mind'. This is for sure!

Another publication which we're very glad to see around again is the



ANCL Journal. Editor John L. Giunta deserves a pat on the back for a fine Christmas number in green ink and for his own cartoon of the little church mouse who is taking a shower bath under the leak in the roof.

Congratulations: To Mr. and Mrs. Ross Woofenden of the Detroit Church who celebrated their 40th wedding anniversary in December! . . . To Eric and Ruth Wallin, Elmwood, Mass., who won a G. E. contest and a trip to Nassau . . . And the Rev. Immanuel Tafel, who completed 25 years of service to the New-Church in 1957.

Several New-Church ministers have moved to new homes recently—so better make these changes in your yearbook: The David Garretts say that they are thankful to be in the St. Louis Society's new parsonage at

822 Evans St., St. Louis, 22. The Ernest Martins' new address will be 1402 Shipley Road, Shipley Heights, Wilmington 3, Del. The Martins report that Ernest is going to have a study of his own in the new parsonage—rather than the former combination of bedroom—study—and children's TV room. This should make for bigger and better sermons in 1958. . . . The Rev. and Mrs. Andre Diaconoff are getting settled in the new parsonage of the Los Angeles Society at 1711 N. Dillon St., Los Angeles 26. The Bjorn Johannsons are also moving to a new apartment in Cincinnati, however please note that B. J.'s address for *MESSENGER* correspondence remains the same. Since the New York City and other ministerial positions are to be filled this year we are sitting on the edge of our chairs awaiting some inter-city shifting around. . . . We're also waiting to hear from the Chicago Society who are looking for a new name for their society which now meets at the Philosophical Center.

Notes from San Diego: Ross Brown, son of Lt. Col. and Mrs. Charles O. Brown, received his God and Country Award, Boy Scouts of America, on Dec. 15, at the March Air Force Base Chapel, California. Ross was baptized at the San Diego Church. . . . Alpha Omega Players are now producing *The Innocents*, a 3-act play based upon Henry James' novel, *The Turn of the Screw*. . . . The Sanctuary Choir and pastor appeared recently in new vestments. The pastor's white linen robe was made by some of the ladies of the church. . . . The Edmonton Society is welcoming a New-Church couple from England, Mr. and Mrs. Vince Almond, who have recently moved to Canada.

New Year Resolutions: Ruth A. Coffeen, President of the LaPorte, Ind., Society reports that the New-Church people there look with pride at repairs and projects that have been completed recently and that they have listed needs for their building which they hope to take care of in 1958. Also, a new list of By-Laws is under discussion.

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The

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THE NEW-CHURCH MESSENGER

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February 15, 1958

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.

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CHURCH CALENDAR

For the benefit of Altar Guilds not familiar with the varying colors required in the chancel according to the church season, 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 communions also use the same color of the season for the ministers' stoles. In the New Church, however, where white vestments and stoles are used by certain of the clergy, those that are colored have been identified from a church scene described in the "True Christian Religion" 188 (cited p. 633 in our former Book of Worship). From this was adopted the custom of making the stole indicate the function of the minister. The present usage for the clergy is by no means generally accepted but the colors recognized for the New Church chancel, as adopted by most, are as below until Easter.

| | | Altar Cloths |
|----------------------------------|--|--------------|
| February 23—First Sunday in Lent | | Violet |
| March 2—Second Sunday in Lent | | " |
| March 9—Third Sunday in Lent | | " |
| March 16—Fourth Sunday in Lent | | " |
| March 23—Passion Sunday | | " |
| March 30—Palm Sunday | | " |
| April 4—Good Friday | | Black |
| April 6—Easter Sunday | | White |

EDITORIALS

A Holy Sacrament

A WELL KNOWN actor about to get married for the third or fourth time announced that his wedding would be a quiet affair with only a hundred invitations to be sent out. It did not escape notice, however, that these invitations went mostly to newspapermen, photographers and press agents. An avalanche of publicity followed which may have helped boost the attendance at theaters featuring pictures in which this actor appeared. No doubt both he and the picture producers felt that this was all to the good.

But an embarrassing question arises. Should a wedding ceremony be a sort of a spectacle or semi-theatrical performance? The other day we witnessed a wedding ceremony on T V. We could see no purpose in this production except to make a show of the ceremony, and to give publicity to the bride and groom. The following day we happened to observe a small motorcade, all horns going full blast, driving down the street. To the first car was attached the inevitable string of tin cans, and in large letters the announcement 'just married'.

All done in the spirit of harmless fun, of course. But does it not seem that this gives what is really a holy sacrament something of the aspects of a lark? And, unfortunately, all too often marriage is entered into as if it were a lark. Too often it is overlooked that the marriage alliance is not a temporary thing that can be dissolved at will. A young woman on the eve before her wedding, with seeming indifference announced to her mother and some friends, "Oh, well, if this does not work out with Fred and me, we can always get a divorce." Such an attitude cannot make for family stability.

In an order of service for the solemnization of marriage, much used in the New Church, occur these words: "It (marriage) is, therefore, not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly and in the fear of the Lord."

No more beautiful conception of the holiness of the state of wedlock is to be found than in Swedenborg's *Conjugal Love*. The ideals there set forth are needed today to give stability and sanctity to family life. Among the breakdowns in moral standards that have taken place in the past few decades none is more fraught with menace to society than the loosening of the family bonds. One of the tasks of the church is to encourage an attitude which sees marriage as a divinely ordained state.

Of course, the solemnity or levity surrounding a marriage ceremony is not going to determine the success or failure of the marriage. Nevertheless, the insight which led the Christian church to make this ceremony a

sacrament rather than a civil contract is fundamentally true. This insight must be preserved externally as well as internally. And the church has a grave responsibility in this matter.

Ethics and Diplomacy

Among the books that we have recently read is one entitled, *Ethics and the United States Foreign Policy* by Ernest W. Lefever, published by Meridian Books. We choose to treat this work in an editorial rather than a book review because it impresses us as a significant contribution to Christian thinking in a peculiarly difficult field. Foreign policy plays a paramount role in the life of our nation today. Powerful as the United States has been in the economic and industrial field, and potentially in the military field, for several decades now, foreign policy has entered strongly into our political discussions only in recent years. Our country has not been and is not now militaristic. It prefers very much the way of peace, and it has no desire to conquer or to rule over other people. But circumstances have thrust upon it the leadership of the free world. And this poses the question of how it can meet this challenge and yet remain true to the democratic and ethical spirit which is embodied in its noblest traditions.

It is to this question that Dr. Lefever addresses himself. He is well equipped for this task, for not only is he an ordained minister but he has taught political science as well as social ethics, has served as an international affair specialist with the National Council of Churches, and is now a research analyst in foreign affairs with the Library of Congress.

His approach is that man, despite an urge to justice and community, is yet frequently a slave of self-love. This dual nature of man becomes very complex when his love of the good and community is expressed through some larger social grouping such as the nation. The ethics that are valid in the conduct of an individual do not seem quite realistic when applied to the conduct of a nation.

Dr. Lefever aims to be realistic but insists that realism is grounded in a commitment to the ideals of freedom, peace and justice. But how can such ideals function in the actualities of the present world? As one answer, the author thinks we must go back to an older diplomacy which was carried out without the fanfare of publicity, and which required lengthy negotiations, adjustments, and backstage maneuverings. This seems out of accord with the American democratic idea, and Dr. Lefever recognizes this. His hope seems to be to infuse into the Wilsonian idea of diplomacy carried out in the open some of the virtues of the older diplomacy.

Dr. Lefever does not think that the church in spite of 'thousands of pronouncements on questions of foreign policy' as well as direct lobbying has had much influence on foreign policy. Nevertheless, the church because of its teachings has made a contribution. He writes: "Many

of our political leaders have been motivated by the central values and insights of the Judaeo-Christian tradition which somehow managed to get through the defensive shield of nineteenth-century liberal idealism. Some of these men have been morally sensitive and

politically wise enough to see the relevance of the 'ideal ends' of the preacher to the limited means of the politician. They have learned the art of relating ethics to political necessity without slipping into moral pretension on the one side or cynicism on the other."

The Invisible Power for Peace

by Clayton Priestnal

THERE IS a fearsome uncertainty in world events. In widely scattered areas of the earth periodic outbreaks of political unrest, outright revolt and aggression threaten to get out of hand and plunge the world into another era of catastrophic conflict. The destructive power of nuclear weapons has sent the imagination into flights of dreadful speculation. Perhaps some fateful night, star-gazers on a far-away planet will be startled by a strange, sudden flash in the firmament, followed by ominous darkness. These strangers to our way of life may not have known it but they witnessed a mighty explosion which blasted this minute particle of the universe known as 'the earth' right out of existence. But assuming such a gloomy prediction is never fulfilled, there is still the question whether our present-day civilization could withstand the dislocation and disillusionment of still another Great War, or even a protracted arms race. The potential dangers in the direction in which the world is drifting, and man's apparent inability to do very much about it, have induced in many people an apathetic philosophy of resignation and fatalism.

Ours is a generation which knows first hand the horrors and futility of war; ours is a generation which has sought desperately to stay the hand of impulsive leaders who would lunge to attack at the slightest provocation. Have we therefore grown a little hardened to war and threats of war? Perhaps. Have we grown a bit cynical? It could be. Have we lost hope for a world at peace? Many of us have. But we can regain this lost hope for the future and recapture the determination to establish an enduring peace by becoming more aware of the ways in which the Lord overrules the baneful influences of war to serve some constructive purpose.

The Apostle Paul, who at one period of his life carried hate in his heart and vigorously persecuted early Christians, gave the world this insight into the operation of

the divine providence: "*All things work for good to them that love God*". To many this might seem to be just a nice-sounding bromide to sooth man's war-jaded nerves—a platitude which cannot be supported by historical evidence.

Although it is most true there will always be certain operations of the Lord's providence which will lie beyond the ken of human understanding and perception, yet man can have a rational faith in the power of the Lord to bring order to this chaotic world. Man need not sit by, depressed and bewildered by what is taking place. From a knowledge of the infinite mercy, wisdom and power of the Almighty, he can see the invisible power for peace which is active in the world.

Why the Lord tolerates wars is beyond the comprehension of many people. What they do not realize is that there is something even worse than wars. The skeptic will raise his eyebrows and shake his head. He remembers the beautiful streets of great cities that have become piles of useless rubble; he recalls the pitiful look of starved children searching the gutters for scraps of food to nourish their famished bodies; he brings to mind the moral depravities and the physical bankruptcy which are in the wake of armed conflicts. Then he asks in a mood of incredulity, "Can anything be worse than war?" The discerning person will always reply that there is indeed something even worse than war.

If all the hatreds of the heart which are reflected in the slaughter and plunder of wars were allowed to fester unseen in the human spirit, an even greater calamity than war would inevitably follow. Unless the evils harboured in the soul were permitted some outlet, some mode of expression, they would gnaw at the vitals of all that was good in man and he would sink deeper and deeper into the morass of hell. Spiritual death is far worse than physical death; hunger in the soul is worse

than malnutrition of the body; having no protection from the onslaughts of hell is worse than having no roof over the head. The Lord is well aware of this and His providence takes it into account.

This truth should be put down as a foundation stone of man's faith: The Lord could do far more for the human race in terms of scientific, political, moral and spiritual progress if people were less inclined to follow their own self-directed ways. If inordinate self-love and the influences of the world had not taken over the control of human hearts and minds, the productivity of the earth and the peace and contentment of man would be increased beyond any Utopian dream. The Lord can do more for the benefit of the individual who has courage and trust than He can for the hesitant, faint-hearted soul who is never quite sure whether there is a divine providence or not. In any case, whether man is evil or good, wise or foolish, the Lord is deeply concerned for his welfare and uses all possible means to lead each individual upward and onward towards a higher plane than he is on now.

But to be more specific, how does the Lord overrule the effects of war? It is a law of creation that each evil carries with it its own punishment. In the doctrines of the New Church is found this significant statement: "Evil punishes itself, so that in evil there is the punishment of evil". This is quite different from the generally accepted idea that punishment for wrongdoing is a direct prerogative of the Lord and He metes it out arbitrarily. The punishment is inherent in the sin. It is the wars which men incite and promote that bring death, destruction, cruelty, broken bodies and hearts torn asunder. And so long as mankind persists in settling differences by force of arms or acquiring wealth or political advantage by the use of guns there will be famines and slaughter and slavery. When the human race begins to loath the stupidity, the folly, the hatreds, the envy and selfish ambitions which are the seeds of war, then peace and tranquility will settle over the earth permanently. The Lord permits these vicious outbreaks of violence to help man see clearly the hidden lusts which are still a part of his nature and by seeing, to repent and amend his life. Unless man were allowed this insight into his unregenerate self there would be no way of leading him out of his evil states into a heavenly way of life.

Responding to a Challenge

How events can serve a good purpose is illustrated by a present-day example which is not nearly so tragic as war, yet the principle involved is very much the same.

On last October 4 the Soviet Union launched an artificial satellite and the whole world paused in wonderment and awe. A matter of days later a much larger man-made moon was thrust upward and established on an orbit some hundreds of miles above the earth. This country, shocked, chagrined and surprised at being out-distanced in this scientific field, began a hasty and belated process of self-examination. Our complacency concerning our progress in the missiles race, our reluctance to permit

free communication of scientific data, our unwillingness to make the necessary financial sacrifices for an adequate program and the lack of centralized leadership in our efforts, all were brought forcibly to light. Now that these shortcomings have been revealed so glaringly and embarrassingly, our government with the full support of the people has acted swiftly to make amends for past indifference, inefficiency and lack of coordinated endeavor. Soviet Russia's victory in the satellite race has aroused our country and she will respond and redouble her efforts to amend past faults. Our country was clearly out-distanced in this phase of scientific development, but the defeat will serve a very useful purpose.

From this illustration of a current problem, let us turn to the more grim aspects of total war. Although the Lord does not cause or promote armed conflicts with their attendant cruelties, violence and destruction, He does permit them for the sake of man's salvation. Wars serve to bring forth into view hidden evils so that they can be seen for what they are.

Retrospect reveals that much good has come out of the two world-wide conflicts of unparalleled intensity and destruction. More than ever before, people realize that their peace and security depend upon the well-being and happiness of other human beings who may speak a strange language and live in a remote land. More than ever before, men realize that the inordinate ambitions of a ruler of an obscure kingdom far away can threaten the welfare of the entire world. More and more the will of the people is for peace. No doubt the ruthless rulers of the Soviet Union shrink from war because they know in their hearts that in spite of intense indoctrination and conditioning, their own people would recoil from another period of wide-spread pillage and death. Slowly mankind is beginning to see that in the end justice and righteousness will prevail. The leaders of the world are for the most part showing a greater sense of responsibility for promoting and maintaining peace and making secure the freedom of peoples everywhere. After the chastening effects of two World Wars we are beginning to see the fulfillment of a prophecy made by the English poet, Alfred Lord Tennyson, when he wrote:

For I dipt into the future, far as human eye
could see,
Saw the Vision of the world, and all the wonders
that could be;
Till the war drum throbbed no longer, and the
battle flags were furl'd
In the Parliament of men, the Federation of
the world.

There is need today for optimism without losing sight of realities; world peace and unity may still be some distance in the future. But this we can know today: in spite of what the years to come will bring, there is a spiritual law which decrees that "*All they that take the sword shall perish with the sword*".

(The author, a keen student of social problems, is the pastor of the Baltimore Society.)

*"Significance has somehow to be imparted
to our machine civilization."*



by Richard H. Tafel

YESTERDAY and TODAY

THIS PAST month we have been celebrating the birthday of Emanuel Swedenborg, scientist, philosopher, and theologian. We make claims for him such as are not made for any other person. We speak of him almost in the present tense. It comes with something of a shock to realize that it was his 270th birthday which we celebrated! We are so accustomed to describing his message as 'new.' We say of him that he is 'speaking to this new age of ours.' In this marvelous twentieth century, in this age of electronics, psychology, space and automation, it is as though we said, "Here is someone with something really new to tell us!"

What is 'new' about Swedenborg and his message? What has he to say to the world of today? If we can not say, we are doing no honor to him on his birthday by making such extravagant claims! Is Swedenborg really relevant to our twentieth century? Is there not something inconsistent in speaking of his having a message for our modern age? In fact, are we not somewhat embarrassed in having to give his dates as 1688-1772? As though that were not proof, in itself, that we are being a little over-enthusiastic in his behalf, if not somewhat ridiculous? We have almost worn out such descriptions of him as 'genius,' 'last of the universal scholars,' 'mastodon of literature,' 'giant', etc., etc. With all due respect to Swedenborg and to his indisputable attainments, he would be lost in a modern research laboratory. If he could sit in on a meeting of our atomic experts, he would have trouble in even following the discussion and arguments. A technical lecture on present day psychology would be largely unintelligible to him. He would be puzzled in following the progress of a heart operation in one of our hospitals. So what has Swedenborg to contribute to the thought and progress today?

This is the way, I am afraid, that the average person reacts to the claims of greatness that are often made for Swedenborg. If you were to say that Swedenborg's greatness lay rather in the fields of philosophy and religion, that same Mr. Average Person would probably accord you a polite smile, and say that he himself

preferred Einstein. All of which I believe is a commentary on the depth of insight of our modern world and on present day value judgments.

I would like to go back for a moment and analyze the embarrassment we may experience in championing Swedenborg as the spokesman of our modern age, seeing that he actually lived so long ago. I think we all unconsciously fall into the common error of putting too recent a date on the beginning of this new world of ours. This is never put into so many words, but say twenty-five years ago, fifty years ago, or, by stretching it a bit, make it seventy-five years ago. That is almost back into ancient history! Is this not perhaps due to the astounding progress that we have made within recent years? In the space of one generation we have leaped from the age of gas and steam into the atomic and electronic. We have telescoped a normal century into twenty-five short years.

Standing in the midst of such a world that is constantly changing in bewildering patterns before our very eyes, it is naturally difficult to make any true estimate of its essential character. We might make certain snap-judgments, which may or may not be valid. But it may be almost impossible, from where we stand, to spot the significant trends and the really important movements. Certainly this is true if we consider our modern age as a fairly recent phenomenon. Even more surely is this true if we think of it as a suddenly emerging world, appearing as it were out of nowhere with no antecedents and with but little contact or continuity with the immediate past.

Three Hundred Years

As a matter of fact, if we would understand the twentieth century, we should study not so much the nineteenth, nor even the eighteenth, but rather the seventeenth century. Centuries are but arbitrary divisions of time. Our modern age actually covers a period of some three hundred years. It had its formulative stage, which is the seventeenth century. This is the true point of departure from the past, when men began

to turn to the future, moved by a new spirit, characterized by a different motive, and directed by a new emphasis. The twentieth century is but the inevitable development and consequence of trends laid down in the seventeenth.

Now just as we can see the movements that are significant in our thought world of today by discovering their beginnings in the seventeenth century and by watching them develop and take their present form, so is it with Swedenborg. I think that we shall understand both the man and his message better if we approach him by way of this century, rather than by that of the twentieth. His context was of that century; he was speaking to an emerging mind and addressing himself to the questions and problems then becoming evident. As all these are inherent also in our own century, Swedenborg is absolutely contemporaneous today. So often, it seems to me, we read Swedenborg in a time-vacuum, just as we tend to try to understand our own century entirely out of context, and its phenomena as being isolated ones. As we put both of these back into their contexts, Swedenborg's relevance to today becomes strikingly evident.

This was forcibly brought home to me as I read *The Seventeenth Century Background*, by Basil Willey. This is a Doubleday Anchor book, and bears the sub-title: *The Thought Of The Age In Relation To Religion And Poetry*. I am indebted to this for the inspiration of this article, as well as for some of the things that I am going to say. It is an intensely interesting book for any one who wishes to understand our present age by considering its beginnings. It is invaluable to the student of Swedenborg. Without a knowledge of his times and of the great movements which were sweeping his world, much of what he writes will remain a puzzle to us. We largely fail to appreciate his approach, his method, and his goals. These grew out of the trends and temper of the thought world of his times.

The seventeenth century set itself to the task of discovering and declaring the 'true nature of things,' freed from the chains of the past. New concepts of 'truth,' 'reality,' and 'explanation' came into being. Men wished now to live and act according to a different formula. 'Scientific explanations replaced 'theological' ones. Instead of the kind of truth which is consistent with authoritative teaching, men began to desire the kind that would enable them to measure, to weigh, and

to control things around them. Interest was now directed to 'how' not to 'why.' Men demanded more than the release from traditional hauntings; they demanded to be at home in this brave new world. The intellectual history of the period is a process whereby error, fable and superstition were finally vanquished by truth and reason.

In the sixteenth century, and more particularly in the age of Descartes, philosophy (i.e. 'science') abandoned theology to assert its own claim to be considered the supreme science . . . The human mind began to profess independence of God . . . whom it accepted only half-heartedly, until finally it rejected the intimate knowledge of him supernaturally procured by grace and revelation.

—Basil Willey, "The Seventeenth Century Background."

At the Renaissance men began to wish for a new life-orientation, and this involved a hitherto unthought-of degree of control over 'things.' Accordingly, the sort of knowledge which dealt with the 'motions of bodies' came to seem the most real, the most genuine knowledge, and scientific 'truth' the only genuine 'truth.' This has enabled us, today, to build airplanes and radios, to weigh the atom, and to chart the mysterious universe. But we have come to see that this kind of knowledge does not exhaust reality, and that our future may well lie in the remainder. At the beginning of this brave new age of ours, who would have imagined that the supreme question of its twentieth century would be the apocalyptic query: "Shall we survive our own inventiveness?" Were the high promises of the Renaissance the enticements of Mephistopheles to Faust? And has the Adversary actually appeared and demanded payment of his bond?

Swedenborg stands well within this period. The great philosopher, Descartes, was all the rage in his student days. Swedenborg sat at his feet, and drank in the new gospel of the emancipation of man and the glorification of human reason. He thrilled to the challenging spirit of the times, which was sending scholars scurrying to their microscopes and test tubes in the unquenchable conviction that nothing was now impossible to man. Nature must be forced to divulge her every secret, and the wide universe must be harnessed to the will of man! Swedenborg threw all his youthful vigor into this fresh pursuit of truth and knowledge. He would study, probe, discover, and find out. This was his brave new world, our own world in its dawning. He moved in the stream of its thought. Its problems and questionings were his own. In speaking to them, he speaks to us—and to the future. But not as his fellow searchers after truth were speaking! His was to be a different voice. That is why it sounds in our day more loudly than even in his own.

While Swedenborg gloried in the scientific progress of his times, in the free inquiry of unfettered minds, and in the new dignity being won by man, he became increasingly disturbed by the 'signs of the times.' He became aware of the disastrous loosening of morals and of the old restraints. He was distressed by the repudia-

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell25

Divine Love and Wisdom25

Divine Providence25

The Four Doctrines25

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tion of all authority, even of that so long accorded the Bible as the Word of God. He was appalled at finding the spirit of atheism so rife, and the things of the spirit, heaven and the soul, mocked at and treated lightly, and increasingly regarded as part of that ancient superstition which the new science must sweep into the dust bin. And what perplexed him most was that all this was most prevalent within the circles of the learned. To him this was contrary to what should be expected. For Swedenborg, to peer into a microscope was an act of worship; to look through the telescope at the distant stars, pure adoration of the Creator!

Wedding Science to Religion

Consequently Swedenborg determined to set all his powers against these pernicious trends of the time. He would not repudiate the new science. This he was too wise and too honest to do. Was it not, in itself, a glorious thing? By its method and spirit had it not opened up a new world to man? By the same token, he would use that very science to probe the realm of religion and prove true and valid the things of the spirit! He would wed science and religion anew—but it must be a new religion, just as that science itself was a new thing. He would forge again that sense of dependence on God, but it would be on the basis of reason and insight. Thus he determined on nothing less than to make all science religious, and all religion scientific! Here we have the first hallmark of the relevance of Swedenborg to our thought world of today: the introduction of the scientific spirit and method into the field of religious truth. Can any religion hope to make lasting headway in our world without such hallmark?

In the seventeenth century, and even more so in Swedenborg's own proper eighteenth century, the denial of any reality other than that which could be experienced by the senses or proved in the laboratory was infecting four particular areas of men's minds: the existence of God—except as a First Mover, an abstraction necessary to logical thought—a place for him in the universe as now conceived, and in the affairs of men; the nature of man as a psycho-physical being; the Bible as the inspired revelation of God; and the world of spirit, the soul, and immortality. Who does not recognize the havoc wrought in our times by the same four-fold infection? Are not these same 'trouble' areas the danger spots today?

This is not to say that many earnest and capable men all down the centuries of our age have not recognized these danger signals, and wrestled with the problems created by the new science. They have. Basil Willey's book is testimony to their labors. But they wrestled against increasing odds, without an insight into the two-fold nature of our universe, which could include both matter and spirit, and which could reconcile science and religion. But that, and new concepts of God, man, the Bible—yes, a total re-thinking and restatement of Christian theology—was to come through Swedenborg,

NOTICE

The Facts of the Mansfield Wedding

ON MONDAY, January 13, 1958 at 8:30 P.M. Jayne Mansfield and Miklos Hargitay were married in the Wayfarers' Chapel. Miss Mansfield had known and visited the Chapel from its early beginnings and her desire to be married there was a sincere honest one shared by her fiance and family. Prior to the marriage they were counselled and made aware of the teachings of the New Church particularly in regard to marriage and found them consistent with their own thoughts and affections. There seemed to be no valid reason for denying them the privilege of being married in the Chapel.

In spite of the fact that there were several thousands of interested fans in the area of the Chapel before, during, and after the ceremony, order was maintained, the service was reverent and solemn, and no pictures whatsoever were taken in the Chapel during the ceremony. Thanks to the efforts of our staff and the police, there was no damage to the Chapel or the grounds.

The bride and the groom and her family took the time after the ceremony to express their sincere appreciation of the Wedding Service and all that the Chapel stands for, and assured us that their interest would be more than just a passing one.

—KENNETH KNOX

and by way of that today still repudiated medium, revelation. Basil Willey, in the book which I have mentioned, observes:

Little now in our 'changing world' seems to matter except the quality of our living. We have to try to live, somehow, amidst the machines we have made and the debris into which they are falling; significance has somehow to be imparted to this 'unwilling dross.' We are once more asking the fundamental questions. As soon as we live more wholly and more deeply, we become aware of all that experimentation and observation leave untouched. We must ask 'What,' 'Where,' and 'Why' . . . and have no direct replies to give!

It is just here that we should be putting forward Swedenborg's true claim to greatness. In his speaking to these four particular 'trouble spots' lies his relevance for today. Willey's 'and we have no direct replies to give!' is a challenge to us which must not go unanswered!

Mr. Tafel, a scholar of no mean ability, is the pastor of the Philadelphia Society and the editor of 'Our Daily Bread.'

LETTERS to the EDITOR

THE WERTHEIM ASSOCIATES

To the Editor:

I have read with a great deal of interest Mr. Larsen's article on the *Activities of Wertheim Associates 1956-1957*. I feel that some further clarification of the statements therein given is needed.

Convention has been paying Wertheim Associates \$100.00 a month for its services plus small incidental expenses. In addition to this, for the 'Johnny Appleseed' project, Convention has given \$500.00.

It should further be pointed out that the Swedenborg Foundation is paying Wertheim Associates regularly for its services but this sum I am not familiar with and Mr. Larsen does not give this in his article.

I think it should be further brought to the attention of our readers that, though in many ways the activities of Wertheim Associates, as listed in Mr. Larsen's article, do benefit the General Convention, they are also of specific benefit to the Swedenborg Foundation. In fact, other than the 'Johnny Appleseed' public relations project, I would say that the services that Wertheim Associates are rendering us are largely related to the Swedenborg Foundation and its activities. Mr. Larsen states, "The Wertheims are doing these *extra* services without complaint or compensation other than their regular fee of \$25.00 per week from Convention." Mr. Larsen does not make a distinction between which are Foundation activities and which are Convention activities and the impression is given that all the activities in the article about which he has written are done for the \$100.00 a month fee. I do not believe this is his intention, but nevertheless I believe this is the impression given.

I felt it my duty as President to make this statement of giving further information and clarification.

David P. Johnson
Kitchener, Ont.

To the Editor:

It is a matter of deep concern that this letter be inserted in the *MESSENGER*.

The old Christianity has lost its salt, is cut off from spiritual life, and

is dead. The Lord in His Second Coming is calling upon the nations to make their faith, their religion, a matter of life, and so to begin to be reborn and raised from death. Men who have turned away from God have lost the Divine light of life, and have become spiritually dead.

The New Church which the Lord has established teaches us a faith of life that consists first of all in doing good to the neighbor with a sense of delight and pleasure. It devolves upon us in the New Church to study diligently the Lord's Word in His Second Coming, as it is given through His servant, Emanuel Swedenborg, so as to become worthy disciples of our Lord. We should be not merely hearers of His Word, but doers as well; otherwise our faith becomes dead. Every New Churchman should be an apostle, proclaiming the Lord's new Gospel, and drawing Gentiles as well as Christians of the old churches into the sphere of the New Church to be reborn.

The main principles which are for us to proclaim are:

(1) There is one God—the Lord Jesus Christ.

(2) At worship no pictures or statues are to be tolerated, because they obscure the Lord's immediate presence and nearness.

(3) The Virgin Mary cannot be now 'mother of God', since He is from eternity. She was only mother of the Lord's material body.

(4) No one can be saved by faith alone or by invoking the blood of Jesus Christ. The Lord says in *Revelation*, 2:23: "I will give unto each one of you according to your works."

(5) Violence in any form, physical or spiritual, affecting matters of faith, is to be condemned.

(6) As we have One Father who is in heaven, we are among ourselves brothers and sisters. In our church societies such titles as Mr., Mrs., Miss, Sir, and others must be avoided; they are meaningless among brothers and sisters, because they have an estranging effect. Even expressions such as, 'How are you?' or 'How do you do?' do not really imply a sincere concern for the other person's welfare and do not really call for a true answer. The Lord does not countenance idle words, but wants us to be truly useful, and follow His example.

In the sphere of New-Church activities mere traditions and imitations should be avoided. We are of a spiritual church, therefore need very little external ritualism. Our church services should be changed and made much simpler. The Lord has taught us to worship God in spirit and in truth. He does not look for external ritualism that does not correspond to any deeper feeling and thought and therefore reach not to heaven nor to the Lord. We can easily picture to ourselves the worship of the first Christians, who were entirely in a spiritual state, devoid of formalities and rituals. They surely did not follow any prescribed order of sitting and standing up; they peacefully kept the same position throughout the meeting as convenience dictated. There was no stated rule of ritual binding them; nothing external to disturb the spiritual state of worship. Let every one act according to his feeling, without any necessity of following prescribed forms of ritual, which would move us away from the Lord and disturb the sense of oneness with the Lord through selfish imagining in responding to the minister in responsive service. How much more inspiring it is for me to listen to the words of the minister and strive to understand his message!

The Lord's church should not be made into a theater or market place. The present order of service gives us very little sense of conjunction with the Lord. After the service we do not remain in conscious spiritual unity with the Lord and His teaching; rather, we forget Him immediately and follow out worldly interests, instead of being with the Lord and His message until we reach home, there to remain in His presence the rest of the week, being guided in our life by Him. Our ministers have a big task in leading their congregation to the good life.

Herman D. Mierins
Chatham, N. J.

Going To Florida For The Winter Season?

Then be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake.

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Brain Power vs. Horsepower

This article, widely published in the press just recently, not only is a sign of the times—the call for more thinkers—but its message is so important, we believe, as to deserve the most careful consideration particularly by the nation's parents.—Ed.

CHICAGO, (INS)—Nobel Prize winner Harold C. Urey said yesterday that brain power, rather than horsepower, holds the key to America's survival against powers, "admittedly out to destroy us."

In an interview the 64-year-old Indiana-born chemist who discovered heavy hydrogen, criticized America's mania for new automobiles rather than solid learning.

QUESTION) Professor Urey, does sputnik mean America is dangerously behind Russia in scientific development?

ANSWER) No. Some fumbling in Washington—which should not be underestimated—has occurred. But most probably we are ahead of our competitors at the present time in scientific work and technical development. We almost certainly lag in certain missile development.

Q) What about the future?

A) What we must all worry about is the situation 10 years from now. The Soviet Union has improved its educational system enormously during the last 40 years and at the present time the rate of increase of the production of scientists and things of this sort is much greater than it is in the United States. It has been estimated that in 10 years the Soviet Union will have the best scientists in the world.

Q) Why has America dropped behind? Is inadequate support for science the cause?

A) Not in any immediate way. We have many outstanding scientists and they have been adequately, though not handsomely, supported. It is certainly not a failure of our industrial plants and facilities nor any lack of raw materials or of manpower. All the necessary things can be done without any serious lowering of our standard of living.

Q) Then what's missing?

A) The intellectual capacity of the average citizen. It's rare to find any one with exact knowledge of any subject, whether it's mathematics, history, literature, foreign languages,

science, current events—or even spelling.

Q) The higher learning of ancient Greece failed to save it from an aggressor dedicated to physical power. Apart from persons engaged in science, how can intellectualism strengthen America for a contest which probably will be decided by economic and military might?

A) Ancient civilizations collapsed when they reached a height of wealth at which only a few persons were doing anything constructive while the rest went to games—and the slaves took over. Today's doers are the ones with knowledge, who understand the meaning of what is taking place and are aware of what must be done. They are outnumbered by those whose prime concern is the maximum consumption of manufactured goods.

Q) What can turn the tide?

A) A very vigorous overhauling of the entire primary and secondary school education of the United States.

Q) What would you change, the teaching or the teachers?

A) Both. The lack of exact knowledge I blame on the fallacy of recent educational philosophy that the purpose of education is to develop the personality of the individual, not primarily to acquire knowledge.

Are You Eligible?

One or more scholarships will be given to someone of high school or college age, living in the general area of the Ohio Association (Western Pennsylvania, Ohio, Indiana). These scholarships will provide full expenses for dormitory, meals, and tuition, for the 1958 session of the 1958 Almont Leadership Education Institute at Almont, Mich.

This will be the third Institute,—a project which is radically different from anything else the New Church offers our youth. The purpose of the Institute is to make attending, or working in, the New Church *more satisfying* to you.

The Ohio Association, which is offering these scholarships, may be reached through the Rev. Leon C. Le Van, 120 Parkhurst St., Pittsburgh 12, Pa.

Question: I have heard you say that the work of the Church has to be done outside of the Church building. What do you mean?

Reply: One could make a rash statement and say that a church building is a Christian liability in that congregations come to think of the work of a congregation as confined to the premises. They tend to worship the building. They associate Christian action with what goes on inside the building and there it ends. They act as though the main task is to preserve the institution regardless. Sentiment for the church becomes stronger than salvation for the masses.

Look through any number of church weekly bulletins or calendars announcing the activities of the congregation and see how very, very insignificant is the activity of the congregation out into the community.

Jesus told of a farmer who 'went forth' to sow. The church even today says to the fields 'White unto the harvest,' 'come into our storehouse and we will reap you.' If you don't 'come in,' that is your lookout.

In a new church development there is an initial going forth upon the streets and to meetings in the homes but let us once get a church building up and by steady degrees there is a withdrawal from an on-the-street ministry and an increasing development of an institution.

The inner city church usually is an illustration of the consummation of this fact. There is more concern to preserve the institution than to redeem the neighborhood.

As in the early church, the church today with all the mobility and crowding, with all the strangers and indifference about, must be devoted to an on-the-street ministry. The church must manifest an interest and concern for the people outside the building before people outside the building are going to share in what goes on inside the building.

Let us, by all means, have our church buildings but let us never cease to go forth to sow.

The City Church, May-June 1957

The Swedenborg Press
at

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LET'S SEE WHERE WE STAND

by William H. Beales

IT MIGHT be a good thing for the leaders of the Church, and local society councils, to sit down and grapple with the question: What is the mission and purpose of our church? We manage to keep busy enough, but do we see a clear-cut direction and purpose binding our activities together into a meaningful whole? It would seem important that we understand and clarify our message as a church." Such, in effect was the suggestion made by the Rev. David P. Johnson in his New Year's message (*MESSENGER*, Jan. 4). It is a suggestion which I heartily endorse, and I venture to offer a few observations to start a possible discussion.

We are living in the most interesting era in the history of mankind. That which makes it so, is the astonishing changes which are taking place in practically every realm of human thought and activity. Things move so fast, we might well be bewildered. What was a miracle yesterday, is a common-place today. Horizons are being pushed farther and farther back, while we have practically eliminated the word 'impossible' from our vocabulary.

The reason for this mighty upsurge in knowledge and accomplishment is known to every New Churchman. It is the result of that event in the spiritual world, the 'Last Judgment.' That event cleared the spiritual atmosphere, making possible an outpouring of heat (love) and light (truth) from the Lord, through the sun of the spiritual world, down into the hearts and minds of men on earth. Truly, these are the days foretold by Isaiah, when he was inspired to write: "The light of the sun shall be seven-fold, as the light of seven days, in the day when the Lord buildeth up the breaches of His people, and healeth the stroke of their wound" (*Isaiah* 30:28). The dawn of a new and glorious day for mankind.

Just what does this outpouring of Love and Wisdom from the Lord do for mankind? First, it must be clearly understood that it does not impart a knowledge of facts, either natural or spiritual. This is an important truth clearly stated in the Writings in many places. For example: "The Lord teaches no man immediately (by an inner way) but mediately, through the things which are from hearing and sight." (*Apocalypse Explained* 1177). Again: "Man is not born into any truth, not even natural—still less spiritual: thus man

must learn all truth, and this by an external way, and have it implanted in his memory" (*Arcana Coelestia* 3176). When so implanted, it is known as 'memory knowledge'.

If this outpouring of Love and Wisdom from the Lord does not impart knowledges, then how does it effect the minds of men? The answer is: It enlightens, or illuminates what is already in the memory and is accepted by the person as true. We read: "Light, conjoined with heat, flows down through the heavens from the Lord. This heat, which is Divine Love, effects the will . . . and the light effects the understanding. Thus the Lord teaches the man of the Church according to his will, and the light of his understanding, which he gains by means of knowledges." Further, we are told that illumination from the sun of the spiritual world has the effect of drawing forth in the rational 'the affection for truth, and in the natural the affection for knowledges' (*Arcana Coelestia* 2718). Note: not knowledges themselves, but the affection for truth and knowledges. Thus, because of this marvelous outpouring of Divine Light from the Lord, through the sun of the spiritual world, awakening an affection for truth, or knowledge, we see men on earth vieing with each other in the search for natural knowledges. Laboratories are humming with activity: the microscope and the telescope are drawing forth the secrets of nature: knowledges are being gathered by means of the physical senses: and as they are multiplied almost without end, an illumination is descending from the Lord into the understandings, by an inner way, showing men the nature and use of those knowledges. Notice well: knowledge and illumination are not the same. Knowledge is the awareness

of facts, spiritual or natural: illumination is the understanding of the meaning and use of that knowledge.

That a knowledge of natural facts is obtained by means of the senses, is clear to everyone. But what of a knowledge of spiritual things? There, too, the physical senses are the only medium by which such knowledges can be gained. But how? *Through revelation.* All down the ages the knowledge of spiritual things has been revealed by the Lord, sometimes through angels, sometimes through prophets and seers, acting under the control of the Holy Spirit, all appealing to the sense-lives of men. The revelation recorded in the *Old Testament* was such an imparting of spiritual knowledges, given to form the basis of the Jewish dispensation, or Church. Hence we have the oft-repeated statement: "Thus saith the Lord," Or "Speak unto the children of Israel, saying . . ." Then, when the Jewish Church came to an end, the need arose for a new revelation. That, too, must be imparted through the medium of the physical senses, so the Lord Himself appeared on earth in Human Form. Men saw Him: they heard His voice: they saw His mighty works. On the mountain-top, by the sea-shore, in the Court of the Temple, He was constantly surrounded by multitudes, and He revealed to them, by word of mouth, those knowledges upon which the Christian Church has rested for two thousand years: and His words have been preserved for mankind in written form, to be read by the generations which have followed.

Now, the question arises: How was this revelation understood by those who actually heard the Lord's voice? How was it understood by the early Christians? Even a casual reading of the Gospels makes it perfectly clear that those teachings were understood, even by the disciples, only in the most literal sense. This was especially true of the teachings concerning the nature of the Lord Himself, and His mission among men. When the Jews sought to stone the Lord, they gave as their reason, that "Thou, *being a man*, makest Thyself God." The first words of Nicodemus, when he sought the Lord by night: were, "Rabbi, we know that Thou art a teacher come from God, for no man can do the miracles that Thou doest, except God be with him." To Peter, the Lord was the 'Anointed—the Sent of God.' To the people, He was 'John the Baptist, Elias, Jeremias, or one of the prophets.' All the evidence points to the fact that even the Lord's closest followers had no real knowledge of His true

nature and mission. We recall the words of the prophet ages before: "Thou thoughtest I was such a One as thyself." Also, it is clear that Christ did not intend that those people should possess such clear knowledge. For He veiled His teachings in the language of parable and symbol. To the disciples He declared: "These things have I spoken unto you in parables, but the time cometh when I shall no longer speak to you in parable, but shall tell you plainly of the Father." And again: I have yet many things to say unto you, but ye cannot bear them now . . . Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth, and shall bring all things to your remembrance, whatsoever I have told you."

Spiritual Groping

Thus we see that the first Christian Church, almost from the beginning, did not have a clear conception of some of the most important fundamental teachings of Christianity. Such teachings were understood only literally with practically no clear knowledge of their spiritual import. Little wonder that, as the years passed, gross errors were put forth backed by the authority of church councils as truths, and these were passed on from generation to generation, forming part of the basis of Christian teaching in the Churches today. As a consequence, while we are astonished at the progress on the plane of natural sciences, we find, in the realm of religious knowledge, that the Churches are still groping in the darkness of past ages. The new Light shines—yes—but it can shine only upon the teachings coming down from the dim and distant past. Again, "The Light shineth in the darkness, and the darkness comprehendeth it not."

In confirmation of this, read the following statement made by Billy Graham, probably the greatest revivalist of all time. After warning his hearers that Christ may appear any moment and institute the Day of Judgment, the speaker continued: "But there is no judgment for those who believe in God and accept His Son, for their names are entered in the Book of Life. The judgment of believers took place at the cross of Calvary. I stand before God today clothed in the righteousness of the Lord Jesus, *who was made sin*. I'll never be cast into the lake of fire and brimstone . . . for the Lord Jesus has already borne my sinfulness." To those not in that happy state, the sentence will be, "Depart from Me, ye cursed: I never knew you." Read also the statement recently made by a

prominent broadcaster: "*Christ became sin*. As such, He must bear the punishment of sin. As He hung on the cross, paying that price, His Father looked down from heaven, and saw His suffering, but, because He (the Father) so greatly abhorred sin, He turned away from His Son." These, and similar teachings are sent forth from thousands of Protestant pulpits every Sunday. Truly, as the Writings declare, "The Church which is called Christian has at this day come to an end" (*Apocalypse Explained*, 670).

End of a Church

This does not imply that the First Christian Church was, and is, in darkness in matters of religion, nor that it was, and is, devoid of spiritual life. In the minds and hearts of millions of men and women, there has been, and is, an acknowledgment of Christ the Lord as Redeemer and Savior, and a knowledge of His teachings as contained in the Gospels. True, these teachings have not been, nor are they today, clearly understood, as you and I may understand them, but even so, they have been the means of the salvation of mankind all through the dark ages. Men and women have died cruel deaths, rather than deny their allegiance to Christ as their Savior. Also, we must not forget that the new heavens established by the Lord after the Last Judgment, were formed of the faithful in the Christian Church during the past two thousand years. Personally, I have found nothing in the Writings to the effect that the Christian Churches which we see in the world today, will come to an end. Clearly what is meant is, that the first religious dispensation, based as it was on an imperfect understanding of the Lord's message, would come to an end, to be replaced by a new and fuller revelation. The fact, remains, however, that as far as Christian doctrine is concerned, the errors which arose at the very dawn of the visible Church, and which have been multiplied as the years passed, are still the very foundation of the teachings of the Christian Church today.

But, while the Writings sound the knell of the primitive, or first dispensation, they also herald the dawn of the new. We read: "The Christian Church such as it is in itself, is now first commencing: the former Church was Christian in name only." (*True Christian Religion*, 668). A new Church! A new Christian dispensation! Not merely the renewing of that which served mankind for two thousand years, and has now come to an end. The 'Church of the New Jerusalem! A Church with a message

From Orange, N. J.

On Sunday January 26th, the Orange Society had the great pleasure of a visit by our President, Mr. David P. Johnson and his charming wife Elizabeth. This was a happy Birthday celebration since Rev. Johnson delivered the address and served Communion to over 50 members and friends of the Orange and the Paterson Societies.

Following the Lord's Supper there was a Fellowship Luncheon after which the members were taken on a most interesting trip abroad with the Johnsons on their European journey. This was the first time that many members had met the Johnsons and—needless to say—they were all very much charmed.

Following the slide presentation Communion was served to Mr. and Mrs. Lund in St. Mary's hospital where Mrs. Lund is convalescing and then the Johnsons returned to their Council matters in Philadelphia.

more glorious than any ever revealed to mankind since the angels proclaimed the Lord's First Advent over the fields of Bethlehem. God's answer to man's needs. A *new revelation*, making known the spiritual sense of the entire Word, and unfolding those truths which the Lord veiled when on earth, because mankind was not yet prepared to understand and live them.

The Lord, in His mercy, has led us to a knowledge of this marvelous revelation, and as we ponder over that fact, we bow our heads in humble gratitude for so great a blessing. Truly, it may be said of us as was said to the disciples of old: "Blessed are your eyes, for they see, and your ears for they hear. Many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." And because we have been thus favored, the responsibility rests upon us to proclaim the truths of the Lord's Second Coming in no uncertain or halting manner; for through that revelation alone can the errors of the old dispensation be corrected, and the Lord appear among men in His true light, as the Risen and Glorified Savior, the only God of heaven and earth. The truth of that glorious fact, like all knowledge, can be imparted only 'through the things of hearing and sight.' Here, surely, is the 'mission and purpose of the New Church' as we know it and have part in it.

SPIRITUAL ADVANCE IN SCIENTIFIC YEAR WAS SWEDENBORG BIRTHDAY THEME

AN EMPHASIS on spiritual values to balance scientific progress during this International Geophysical Year was the keynote of many observances of the 270th birthday of Emanuel Swedenborg on January 29th, and will be during the coming year, by Swedenborgian groups throughout the nation. In Chicago, a part of the celebration included placing a wreath at the statue of Emanuel Swedenborg in Lincoln Park.



Reading from left to right: Members of the Chicago Society: Mrs. Anna Griffin, her granddaughter Deborah Griffin, Mrs. Harbourne D. Belcher, Mrs. Isabel Carpenter, the Rev. Immanuel Tafel, Robert Tafel, Leonard Tafel, Mrs. Immanuel Tafel, Mr. Thornton Smallwood, Mr. Harold Ford, Mrs. Florence Smallwood.

Emanuel Swedenborg, who was born in Stockholm, Sweden, in 1688 and died in London, England, in 1772, was a genius both in science and theology. After his death, societies were formed to study his writings. Later, in 1787, they organized as the Church of the New Jerusalem, also known as The New Church.

Swedenborgians will also invite other religious groups, who do not adhere to the theology of Swedenborg, to join with them in this spiritual emphasis during the International Geophysical Year, to stress the importance of keeping moral and religious value in the foreground so that people will not yield to materialism or be overwhelmed by new scientific

discoveries without having inner spiritual resources and wisdom to use these discoveries for the good of mankind.

Swedenborg's scientific attainments were astonishing, authorities agree. He entered numerous areas of science and brought forth concepts far in advance of his time.

After serving in the Swedish Parliament for many years and as Judicial Officer of Mines, Swedenborg withdrew from scientific and engineering work to devote himself to religious studies. He writes that he felt called as a servant of the Lord Jesus Christ to give mankind a reformulation of Christian doctrines and to reveal conditions of life after death. Sweden-

borg's psychic gifts were attested to by the Queen of Sweden, Immanuel Kant, John Wesley and others. His classic work on *Heaven and Its Wonders and Hell* was printed in 1758, just 200 years ago and is the oldest religious book still in active circulation.

Other religious books, about thirty, *The Heavenly Arcana*, *The True Christian Religion*, *Apocalypse Revealed*, *Divine Love and Wisdom* and the *Divine Providence*. His scientific and religious books total more than two hundred.

The first New-Church convention in America met in Philadelphia in 1817. This year the one hundred thirty-fifth session will be held in that same city.

The religious writings of Swedenborg are translated, published and distributed by The Swedenborg Foundation, 52 East 42nd Street, New York, N. Y., with Mr. John F. Seekamp, President. Besides selling Swedenborg's books below cost, the Foundation conducts essay contests in theological seminaries and colleges. At present, contests are being held in Harvard Theological Seminary and Chicago University.

One of the early American missionaries of The New Church was John Chapman, better known as Johnny Appleseed. Last fall his birthday (Sept. 26) was celebrated by radio and television, largely in the Middle West where he worked as a nursery man. In Leominster, Mass., where he was born, there was held a three-day celebration and pageant. Governors of four states, Massachusetts, Pennsylvania, Ohio and Indiana, proclaimed a Johnny Appleseed Day.

If further information is wanted about Swedenborg's scientific concepts and inventions, especially during this International Geophysical Year, material can be obtained from The Swedenborg Scientific Association, Bryn Athyn, Pa.

The above will appear in a forthcoming issue of the ENCYCLOPEDIA AMERICANA, and is here produced by permission of the latter.

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The Swedenborg Student

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

ARCANA CLASS I—March 1958

Volume III, 2409—2494

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| March 1— 7 | 2409—2439 |
| 8—14 | 2440—2452 |
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THIS MONTH'S reading continues the story of Lot. It is a story of steady decline and of judgment. We should recall that 'in this chapter by Lot is described the state of the Spiritual Church which is in the good of charity but in external worship.' Lot's wife signifies the truth of faith and his daughters the affections of good and truth. It is natural charity and external worship that are here represented. The story has its present-day application. There are churches which become so wrapped up in the external forms of their worship that no spiritual instruction is given and the members acquire the feeling that they are good to the extent that they observe all of the elaborate ritual, and that no one can be good who neglects these forms. We recall that in the Lord's day the Pharisees had just such an attitude. They accused the Lord of not observing their rituals. This is external worship without internal and the people, left without instruction and help, are exposed to the attacks of falsity. They do not immediately yield, for the Lord in His mercy upholds the simple good as long as possible. This is described in the first verses of chapter 19, where the angels come to Lot and urge him to leave the city of Sodom.

The angels lead Lot and his wife and his two daughters out of Sodom, but Lot is afraid to flee to the mountain and is permitted to enter a small city in the plain. Number 2410 shows how the Lord acts to keep each person in equilibrium between good and evil so that his freedom of choice is preserved. But Lot takes a step downward when he chooses to stop in the little city in the plain.

The next downward step is taken when Lot's wife disobeys the angel, looks back, and is turned into a pillar of salt. This, we are told, means looking to doctrine separated from charity, which becomes falsity. This takes place when one 'no longer has at heart what kind of life he lives, but what kind of doctrine he possesses, when yet it is a life according to doctrine which makes a man of the

church, but not doctrine separate from life.' When doctrine is separated from life, doctrine is also laid waste. Doctrine teaches about the resurrection, heaven, hell, the Lord, and many other things. But if they mean nothing to the life, that is, if they are not believed, they become turned into falsities. The rest of the chapter deals with the final stage in the decline of the church described by Lot, in which good and truth are both perverted. In the life of the individual this is the state of putting the all of religion in external forms and making these cover up and condone an evil life.

Moab and Ammon, sons of Lot by his daughters after he was made drunken, picture the nature of the religion represented by Lot in its final perversion. There is only a limited and temporary protection in the externals of worship when interior things are rejected.

Notes

2417. Doctrine is two-fold—that of charity and that of faith. Faith separated from charity 'conspires with a life of evil.' An important definition of charity is found in this number.

2429. To the extent that charity is lost faith or truth is correspondingly diminished. Read in this connection number 2439¹.

2444. Brimstone and fire rained upon Sodom and Gomorrah are the evils of self-love and the falsities thence derived. One who is in evil comes into its falsity.

2447. Study carefully these distinctions as to Will, Good-pleasure, Leave, and Permission, and note the true source of punishment. This number answers several questions which are often asked.

2468. Here under the name of Moab and the sons of Ammon are summed up and described the final states of total perversion into which the church or man described by Lot falls.

2471—2494. A study in psychology. Modern psychology's 'discovery' of the subconscious is neither so clear nor so far-reaching as this.

2472. This is helpful in understanding the teaching in the writings of Swedenborg concerning the universal language in the spiritual world. It also throws light on the miracle at Pentecost when the Apostles were given to 'speak with tongues' so that

men of different races heard them speaking each in his own language.

2474. A warning against the careless acceptance of ourselves as we are.

2478. This suggests the explanation of the feeling we all have occasionally that we are repeating an earlier experience. Such phenomena have been used to support the theory of reincarnation.

2493. This is a very direct practical teaching. If we can take it to heart it will go far to cure us of useless nostalgia and worry, which spoil our present usefulness by allowing our minds to be filled with longing for what used to be or with anxiety about the future.

ARCANA CLASS II—March, 1958

Volume X, 8371—8500

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| March 1— 7 | 8371—8401 |
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The Israelites had left Marah and Elim and had set out on their journey through the wilderness toward Sinai. Fleeing from the bondage of Egypt, they soon found themselves hungry and discouraged. This is a picture of the state into which everyone comes who makes his escape from bondage to natural desires. It was not to be a short journey as the people had hoped, and we are studying the first steps that lead to heavenly life. The very first step, of course, is the acknowledgment of the Lord as God and the resolve to learn and do His will.

The people have left Elim, where they had found temporary rest, and now in the wilderness hunger overtakes them, and they murmur against Moses and Aaron. When worldly pleasures and desires are taken away, there is the demand for something to take their place. Heavenly life is not to be devoid of pleasures, but they cannot be given all at once. A new will has to be formed in the understanding. In the Scripture story hunger represents the lack of goodness. Goodness comes only from the Lord; it is the manna from heaven. We cannot supply it for ourselves.

But before the manna quail were given in the evening. The evening represents a state of spiritual obscurity, and the quail denote natural pleasures. Natural delights and pleasures are, in their place, necessary. There are continual changes of state with us here and with the angels in heaven. We should note that angels have their mornings and evenings,

times when their spiritual affections are active and times when they are led down into the enjoyment of their natural affections. There is a reason for this—that faith and charity are to be implanted in the natural, and the natural must be brought into a state of accommodation, that the spiritual may reach down into it and germinate.

The manna—spiritual good—is given in the morning state. One of the lessons of the giving of the manna is that it is step by step, day by day, little by little that we progress in spiritual life. And in the words 'Let no one leave of it till the morning' the lesson of trust in the Divine Providence over our lives is brought out. It takes time for the inner man to grow, and when he is in the wilderness state, the rejected desires crave their former gratifications. The Lord will sustain us from day to day in this wilderness state with the bread from above. Those who eat the bread of worldly pleasures will hunger again. Such pleasures always come to an end. The land of peace is beyond the desert.

Notes

8398, 8399. 'Sinai' in contrast to 'Sin' denotes the state after regeneration, the state of goodness in which truth is. Here again we have the distinction between the 'good of truth' and the 'truth of good.'

8439. "Influx from the Divine passes first into the perception which is of the understanding, thence into the will, and next into act."

8443. The spiritual sense which men can apprehend is such as is in the lowest or natural heaven.

8455. "All evil, especially self-confidence, takes away a state of peace."

8462. "What is it?" Man before regeneration does not believe that there is any good which is not from the love of self and the world; yet heavenly life and joy begin only when these loves are rejected.

8371-8386. Note how the inter-chapter readings on the inhabitants of Jupiter and on the doctrine of charity illustrate the lesson.

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NOTED NEW-CHURCHMAN DEPARTS

Word has just come to us of the passing from this life of Hon. Forster Weeks Freeman, Sr., of Paterson, N. J. on January 21, at the age of 87 after a brief illness. For 63 years, and in fact until only a few months ago he had been actively engaged in legal work. He had served as judge of the Second Court of New Jersey and of the First Criminal Judicial Court from 1929 to 1936, hence was most often referred to as Judge Freeman.



Forster Freeman, Sr.

He had a law office at 26 Hamilton St. with his son, Forster W. Freeman, Jr., with whom he lived in Ridgewood.

Born in Jersey City, Mr. Freeman grew up on a ranch in Nebraska, where the family had moved when he was six years old. He came to Paterson at the age of 20 and attended New York Law School and clerked in the office of the late Judge William I. Lewis. He was admitted to the New Jersey Bar in 1894.

Mr. Freeman, during his long career as a lawyer, served as counsel for the Paterson Board of Health, attorney for Wayne Township and as a member of the New Jersey State Water Policy Commission.

He was appointed judge of the Second District Court from 1929 to 1931, when he was named to the First Criminal Judicial Court. He presided over the latter court until 1936.

Mr. Freeman was former president and counsel of the Swedenborg Foundation, Inc. of New York, in which he was active for a number of years.

He was a member of the Passaic County and New Jersey Bar Associations, Rotary Club, Paterson Chamber of Commerce, Commercial Law League of America, and the North Jersey Automobile Club, of which he was a director.

Surviving, in addition to Forster, Jr., are another son, George S. Freeman, of Westwood; three grandchildren, Miss Mary Jane Freeman, of Westwood; Mrs. Gwendolyn F. Buttermore, of Riverdale, and the Rev. Forster W. Freeman, III, of De Witt, N. Y.; seven great grandchildren and a sister, Mrs. Bertha Smith, of Beechwood.

In addition to his work for the Foundation, Mr. Freeman was active for years on the Board of Missions, in the New York Association and in the Paterson Society. He was a person of strict probity, highly intelligent, and had a keen sense for the higher values of life. He will be remembered with gratitude and esteem by all in the New Church who knew him.

The *MESSENGER* wishes to thank the Paterson Evening News, N. J., for most of the information contained in this article and for permission to use the above Ivan Busatt photograph of Judge Freeman.

MEMORIAL

CORDLE—A faithful and beloved member of the Baltimore Society, J. David Cordle, passed unexpectedly into the higher life on Sunday, January 5.

Since his early Sunday School days, sixty-five years ago, Dave was prominently active in the affairs of the Baltimore New Church. His regular attendance with Mrs. Cordle at services of worship and social gatherings at the Church gave evidence of his loyalty to and interest in the Christian life.

Dave's interests were wide and varied and to each one he brought an integrity which was marked in this age of compromise. For many years he served efficiently as the Secretary of the Society. But it was in the broader fields of Labor and Civic enterprises that Dave made outstanding contributions. Frequently he represented organized Labor on important state and city committees, notably the Red Cross, Community Chest, Selective Service Board and the Boy Scouts. Dave was also an active and influential Mason. But it was as Secretary-Treasurer of the Brotherhood of Railway Clerks that

he found his life's work, retiring from this office only last summer because of declining health.

The bodily presence of our valued friend and fellow New Churchman will be sorely missed by the Baltimore Society for a long time to come, but in spite of the great loss we inwardly rejoice that he has entered upon a life of greater usefulness in the eternal world.

The members of the Baltimore Society surround Mrs. Cordle with thoughts of affection and deepest sympathy. We share her grief and at the same time know that the love which binds together a husband and wife in this world remains forever unbroken.

The resurrection service was conducted by the Rev. Clayton Priestnal before a large gathering of friends at the Strong Funeral Home on North Avenue.

BOOK REVIEW

THE SOURCES OF CATHOLIC DOGMA, a Translation of the 'Enchiridion Symbolorum'; Denzinger, par R. J. Defarrari; 30th edition, Herder, St. Louis, \$8.50.

This great work, as we believe it may properly be termed, was first published in 1854 at Wurzburg. It consists of a compilation and condensation of the pronouncements of councils, consistories and pontiffs since the dawn of Christianity, the Creeds, as first promulgated apparently in 167 A.D., also being included. As early as 90 circ., Clement addressed an *Epistle to the Corinthians* affirming "The Primacy of the Roman Pontiff." Although Peter, 67 A.D., heads the list which follows for 500 pages, no epistles or bulls are credited to him, nor to Linus, 79 circ., and Cletus (Ana?) 90 circ, who precede Clement. But this work is carried through to the present pope who seems chiefly to be represented by his decree, 'The Definition of the Assumption of the Blessed Virgin Mary,' Nov. 1, 1950. We sketch in these details to indicate the comprehensiveness of the book, and we review it with an equally light hand, for the New Churchman, at least, is not as much interested in, or gives weight to, what the Roman Catholic denomination happens to teach, as he may be in observing some of the birth pains, adolescent stirrings and maturing of the Christian religion, seeing there the comparisons which all the more confirms what he has learned is true.—L. M.

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WHAT CAN YOU GIVE TO GOD IN THIS NEW YEAR?

BROUGHT down to the sober level of reality the only thing you can give to God is your contribution to the welfare of mankind. Things given unselfishly to men are the only things we really give to God. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." . . .

If religion were more a matter of service than of praise, if injustice were banished, poverty abolished, ignorance removed, there would be no room for the bitter reaction against the Divine and supernatural elements in religion. It is the inconsistency of the modern Christian that arouses antagonism to religion. On Sundays we bring the offerings of Cain to the Altar, and in the week-time we forget the sacrificial lamb. Our offerings do not reach God because they do not reach men. "The Lord had respect unto Abel and to his offering (the lamb); but unto Cain and to his offering (the fruit of the ground) He had no respect." Gen. 4.

(The above taken without permission from Rev. Erwin Reddekopp, as given in his January Bulletin. Thank you, Erwin.)

THE MYSTERY OF SLEEP

Our life begins and ends in sleep. Look at the little baby and see what a work is going on there. Angels are more closely present with the babe than in its waking hours and these angel guardians are laying up in the little life, treasures of eternal value; and at the end of a long life, at the sleep of death, we come immediately under the care of angels, yielding ourselves to their influence as they are present like the angels in the sepulchre of the Lord, sitting at the head and foot of the body.

The first sleep of infancy we have all passed through. The second sleep of death we shall all experience some day; and these are not much different from that sleep that comes to us every night. Only for a few hours at a time are we allowed to have control of ourselves; that is, when we are awake. It is like being sent out as children by our heavenly Father to do some work for Him, and then He receives us back at night to strengthen us and

refresh us after the work and to heal the wounds that we have received.

Do you think that this activity of the day time is everything? Do you not see that the night has an equal or perhaps a greater use in building up the spiritual man in us? During the day time we toil and struggle. During the night we own our feebleness, and allow the Lord to work His healing miracles on us or within us. "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city the watchman waketh but in vain." Yes, how small is our part which we can do in our preparation for heaven compared with the greatness of the work which the Lord does.

H. N. M.

The above is taken from the *New Church Herald*, London. (Dec. 14, '57 issue.) And thank you, H. N. M.

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