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NEW-CHURCH MESSENGER

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OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box
593, Kitchener, Ontario, Canada; Stewart E.
Poole, Vice-President, 3201 Fordham Rd.,
Wilmington, Delaware; Horace B. Blackmer,
Recording Secretary, 134 Bowdoin St.,
Boston 8, Mass.; Albert P. Carter, Treasurer,
511 Barristers Hall, Boston 8, Mass.; Forster
W. Freeman, Jr., Counsel, 511 Alpine Ter.
Ridgewood, N. J.; Chester T. Cook, Auditor,
26 Wayne Rd., Lexington, Mass.

EDITORIAL ADVISORY COMMITTEE

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Rev. David J. Garrett, Rev. Clayton S.
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CONTRIBUTING EDITORS

Gwynne Dresser Mack, Leslie Marshall,
Ernest O. Martin, Clayton S. Priestnal,
Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and
manuscripts to the Editor, New-Church
Messenger, Third and Pike, Cincinnati 2,
Ohio.

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ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against
God.

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

EDITORIALS

The Hopes of All the Years

FOR TWO THOUSAND years the hopes and dreams of many of the world's most sensitive spirits have centered around and been based on the assurance that God came into the world in the person of Christ to save the people of this tiny planet. Again and again these hopes led only to disappointment. But they did not die. They lived on to be the inspiration and the source of strength in the struggle to transform the kingdoms of the world into the kingdom of God.

In the late nineteenth century, the French poet and philosopher, Victor Hugo wrote: "In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, dogmas will be dead; man will live."

What new wisdom has Mr. Hugo in his spiritual abode acquired to still the anguish he otherwise would feel about the many wars of this century, the tyrannies that have arisen and flourished, the widespread hatreds engendered? We believe that he has acquired such wisdom, that he understands, in part at least, what the meaning of these terrible things is.

As for us, we must cling to the hope given to the world by that birth in Bethlehem. Like the wise men we must lift our eyes and see the star that leads to Him, and dedicate to Him our minds and hearts. Like the shepherds we must seek to hear the angelic music from heaven that promises peace on earth to men of good will. Like Isaiah we must listen to the assurance that unto us a child is born, and the government shall be upon His shoulders, and He shall be called the mighty God. And most of all we must remember that the Lord said: "My peace I give unto you". In the world we will have tribulation, but we can still have the peace He gives.

Triumphant Democracy

WITHOUT any disruption in the normal processes of life, without the firing of a shot, and without any expression of violence stronger than sour faces, explosions of profanity, or maybe a few fisticuffs, America has decided to change its government. And the change will take place in an orderly fashion, the outgoing government fully cooperating with the incoming government.

This is the glory of American democracy. Its people acquiesce in the results once the election ballots are counted. The phrase "democracy is on trial" is naively believed by many, and is not infrequently used by communists and other adherents of dictatorship in a subtle effort to undermine faith in democracy. The statement is simply not true except in the sense that no form of government is assured of perpetual existence. Democracy is the one form of government that has been successfully tested in the fire of human experience. It has proven to be the best form of government that the human mind has yet conceived. Every election, and every change of government that has taken place in an orderly fashion and in the spirit of acquiescence in these United States, has been a triumph for democracy regardless of which party won. To be sure, once in its history a cruel war resulted in America because a portion of its people refused to abide by the election results. But from that ordeal American democracy emerged stronger than ever. And from thereon it has gone from strength to strength.

No other government has survived as long as has our American democracy. It is not without faults, but it has passed triumphantly test after test. It is not on trial, but the dictatorships which arrogantly threaten to bury it are on trial.



WINDOW TOWARDS THE WORLD

IN COURT WITH THE BIBLE

THE RECENT SUPREME COURT decision on Bible reading in public schools reminds us that this is an issue yet to be faced. In the case challenging daily Bible readings in the Abington Township, Pennsylvania, schools, the Supreme Court chose to leave the issue open, since the Pennsylvania law has been changed to permit children to be excused from participation. State laws requiring daily Bible readings are being challenged elsewhere and it seems inevitable that the Supreme Court will eventually have to rule on their constitutionality.

As New Churchmen we are all in favor of reading the Bible, but the value of requiring a teacher to read ten verses each day without comment as an "opening exercise" is questionable. If the teacher is uninterested or the passage ill-chosen the effect on the children may actually be harmful. The students may develop the attitude that the Bible is dull and irrelevant. Such readings could become a daily ritual to be gotten over with before the days' activities begin.

There are public schools in the United States, supported by public taxes, which are staffed by nuns and run by Catholic religious orders. In these schools we are quick to see religious freedom violated. In the McCollum Case in 1948 the Supreme Court decided that all definite religious instruction should be eliminated from public classrooms. If we insist on compulsory Bible readings in the public schools, are we not violating the religious freedom of parents who do not want their children subjected to such reading?

But of course the cause of freedom cannot be served by barring the reading of the Bible. Teachers should be allowed to read their classes any book which they feel may inspire or stimulate the students' thought. If we start barring books in the public schools we end by abridging that very freedom which is now being challenged.

—PERRY S. MARTIN

CONFLICTING IDEALISMS

WITH SOMETHING like spiritual intuition we perceive that the turmoil of our day enfolds a deep process of judgment: an old order is passing, a new order is coming to be.

We are apt to identify the Divine purpose and favor with the particular organization whose professed ideas appeal to our idealistic cravings. Divine judgment, we are sure will vindicate our ideology. But this way leads

to the "holy wars" of history. The air in our time has been crackling with the static electricity of conflicting idealisms. A man wonders at times whether that kind of static is not interfering with the Divine voice communicating His mind to our race.

I do not believe that He would communicate to us the counsel of dull neutrality and I am sure that His mind on the situation is not one of indifference to issues. But I am equally sure that our best idealism does not begin to use fully the Divine resources of meaning and method for our day.

One insight our faith gives us is that the epochal judgment which is being visited on man's ways of thought and action in this day comes about by the drawing closer of the heavenly order, "the kingdom of heaven" to earth. As genuine heavenly experience is clarified we are confronted with more questions to the conscience, not less. They summon us to think more reverently and more clearly on life.

A paragraph of *Apocalypse Revealed* suggests that it is a Divine method to stir the human mind with questions from heaven; "it is common in all Divine worship that man should first will, desire, and pray, and the Lord then answer, inform, and do; otherwise man does not receive anything Divine." (*Arcana* 376). Let us have fewer halos, and more questions.

—ANDRE DIACONOFF

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CHRISTIAN LEADERS from all over the world will gather one year from now in New Delhi, India, for one of the major church meetings of this generation.

From November 18 to December 6, 1961, the Indian capital will be the scene of the Third Assembly of the World Council of Churches, the major policy making body of the international organization. The Council's 178 member churches represent approximately 70 per cent of the estimated 315,000,000 Protestant, Orthodox, and Anglican Christians in the world.

Assembly theme will be "Jesus Christ—the Light of the World". The Assembly is the first meeting of this dimension ever held by the Christian churches in Asia. Previous assemblies were held in Evanston, Ill., in 1954 and in Amsterdam, the Netherlands, where the world body was officially constituted in 1948.
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Beyond the Power of Bombs

by Clayton Priestnal

IN THESE DAYS of dreadful portents when gigantic weapons of destruction are being stockpiled ready for instant use, all mankind lives in a state of enervating anxiety. But there is a ready and effective antidote for the overpowering depression brought on by thoughts of lethal radiation and guided missiles and that is to contemplate the limitless potentialities human beings have for becoming more loving and more rational. While mankind moves from one year to the next with fearful tread, and listening with disquietude to the boastful words of dictators, it is a wholesome thing to sit and marvel at the capacity of man to rise above the brutality and avarice of his lower nature. One of the most remarkable phenomena in the whole universe is the resilience of the spirit, the ability of man to recapture his culture and ideals after they have been suffocated by prolonged preoccupation with war and destruction. Surely it must be for what man can become rather for what he is that makes the Lord mindful of him. So rather than sit and wait for the atomic-doomsday, one should explore man's capacity for spiritual growth.

A cheering thought to begin with is that the mightiest weapon which man will ever be able to devise may be able to destroy a dozen cities with a single detonation, but it cannot harm the soul of a single man—except as he allows fears to govern his conduct. Assuming for a moment that the madness of a dictator left this earthly habitation of ours a mass of rubble, not a wisp of hair of man's spiritual body would be touched by the titanic explosion. There is, then, no good reason to be dejected by the gloomy prospects of the future, or to be resigned without hope to a dreadful fate. Look up and see how high the spirit can lift itself above the pettiness, the worldliness, the lawlessness and the depravity which are so evident in our society today.

In that part of man's nature which lies beyond the destructive power of weapons is found the hope, the vision and the destiny of the world. When in a state of intense indignation, we often speak of man as being a beast. Oftentimes, in reasonable moments, the same change can be made with ample justification. The more any individual is controlled by sensuousness and selfish passions, the more he resembles the wild beasts of the

forest. Man in these depraved, unregenerate, states can be called a beast because he has sealed off those parts of the mind and spirit which make him a truly rational being and has allowed the primitive laws of the jungle to rule his life. But man need not always and forever live on this low plane of existence.

The power of growth is in his soul and it is this which distinguished him from all else in creation. Animals do not and cannot change their basic nature. A cat stalks a mouse in exactly the same way as it did thousands of years ago. A dog can be taught to respond to certain simple commands, but the dog cannot transmit that training and experience to her puppies. In spite of the claims of evolutionists, animal life in the world is on the same level of development as it was at the beginning of history.

But how different it is with human beings. By the use of his capacity to learn through experience and to grow mentally, vast changes have taken place in man's understanding of himself and the control he has over his environment.

The reason for this creativity and progress, which is possible only to man, is to be found in his possession of a will and an understanding. To express the same thought in terms more familiar to the student of psychology, we can say that man has volitional, or emotional, powers—that is, he can feel, desire, long-for, etc., and at the same time he possesses the ability to acquire knowledges and to think, reflect and reason from them. These two essentials of man's nature provide all of the potentialities he has for self-improvement and self-determination; he was endowed from the beginning by his creator with these gifts. The will is the receptacle, or container, which receives from the Lord the very essence of life which is love. It is this love from the Divine which provides the impetus that makes man an animated being, capable of action and purposeful motivation. The understanding, intellect, rationality, provides the reasoning processes, the wisdom, that gives form and guidance to the desires, the impulses of the individual. The union of these two basic parts of man, his will and understanding, is necessary for the proper and full development of the soul. This integral relationship is described in many places in the Scripture as a marriage.

Besides giving man great potentialities for growth, the Lord has also given him the Sacred Scripture to awaken him to his powers for spiritual growth and eternal blessedness. This divine revelation in addition shows man what he is and how his soul can receive more and more of the love and wisdom the Lord has to give to all those who are ready and willing to receive them. What was behind the impassioned words of the prophets of old? Was it only to arouse the children of Israel to the danger which threatened their national life? When Isaiah exhorted the people to reform their ways and return to the Lord, were his words intended primarily for a tiny nation in a remote land some three thousand years ago? To think so is to belittle the wisdom of the Lord and to underestimate the power of His truth. The people of Palestine who worshipped idols, the corrupt church at Jerusalem that put such emphasis upon rites and rituals, the attacking armies of the Babylonians, the droughts and the famines are all symbolic representations of the very qualities of the spirit which endanger the world today and keep men in deep, dark spiritual valleys. To see ourselves in the kaleidoscopic events of Old Testament days—and the New as well—is a long step towards a fuller understanding of the nature and universality of the Scriptures.

Does this Book of Books say to man, "You can go only so far in the development of the spirit"? Indeed, it does not. There is an ancient Chinese proverb which says, "A mouse can only drink its fill from the mightiest river". No such maxim can apply to the human soul. Is there a stopping place for the development and perfection of a mother's love? Is there a point beyond which the love of humanity cannot venture? Can one say to the mind, "Read no more; study no longer; there is nothing more for you to learn—all else is beyond human comprehension"? A most emphatic "no" is the answer for all of these questions. The human spirit can always respond to the challenge given by the Lord when He says, "Lift up thine eyes round about, and behold".

No consideration of man's potentialities can be complete without giving some thought to the New-Church doctrine of remains. Stored up in the inmost being of every child are impressions, feelings and influences received from loving parents and the invisible presence of angels. These remains are implanted during the early years of innocency by the Lord. As an infant begins to live more and more in the realm of sight, sound and touch, and his selfhood asserts itself in wilfulness and worldliness, these precious celestial fragments are left stored away deep below the levels of consciousness. Later on stirred by some external stimulus, these remains subtly awaken the spirit and cause it to move in the direction of righteousness.

An incident told by the great American ornithologist Audubon, illustrates the way in which these remains work. During an earlier period in the history of our country, when pirates roamed the seas around Florida, a notorious buccaneer, stood beside a well dug in the hot sands on one of the keys which dot the area. All at once

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Airlines now have Clergy Bureau

THE AIR TRAFFIC industry now is prepared to embrace the reduced rate clergy program by the establishment of the Airlines Clergy Bureau, which received recognition by the Civil Aeronautics Board Sept. 1 and was sponsored by Northeast Airlines.

The Airlines Clergy Bureau serves both ministers as well as airlines seeking the best of service for the traveling clergyman. Complete service is now available from New England to Florida and Bahamas, with negotiation in progress to cover six Central States, and all the Western States from Alaska to Arizona before the first of the year.

The air travel reduced rate is 50% of regular one way first class or coach fare. The Airlines Clergy Bureau is now ready to issue the 1961 identification card which is good through the entire year 1961, and will be honored by all participating airlines, hotels, and car rental agencies.

Applications may be obtained by writing direct to the Airlines Clergy Bureau, Municipal Airport, Sacramento, Calif.

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he heard the soft, plaintive coo of the Zenaida dove. As he listened there came over him a deep sense of remorse and shame for the lawless life he had been living. Thereafter each time he heard the melancholy notes of a dove this sense of guilt became stronger and stronger. At last he could stand it no longer; he resolved to leave behind him his evil life. After going through many dangers and hardships he escaped from the band of pirates and made his way back to the family he had left long ago. The remainder of his life was spent in usefulness and respectability.

This incident as related by Audubon is something more than mere sentimentality; it is the account of an evil man who at last saw his potentialities through an insight given by the activity of remains. The song of the dove stirred something deep within his soul—perhaps this bird uttered the first soothing sound the man had heard since childhood—and a new man was born.

Today, tomorrow, or very soon, the remains which the Lord has, with divine foresight, stored deep within each one of us will awaken us to a consciousness that we can be something more than what we are or have been. The vision of angelhood will be seen clearer than before and the dark ugliness of the self-centered ego will be more repelling than ever. When the soul is thus stirred by the spirit of the Lord, who can set boundaries around what man can achieve in wisdom and righteousness? It was the limitless potentialities of human beings that inspired the Psalmist to ask this rhetorical question, "What is man, that thou art mindful of him?"

FOOD, CLOTHING, AND SHELTER,---FREE

by H. L. Honemann

AMONG THE delightful surprises one experiences in reading Swedenborg's books are the detailed descriptions of the Spiritual world. Whether or not our state is such that we are inclined to accept them as true, they are, nevertheless, well worth reading if only for the breadth added to our thoughts and speculations.

For instance, when we first read that everything necessary is given to angels and spirits, including food, clothing, and dwellings, we sigh deliciously and murmur to ourselves, "I'm for that". Our yearnings for such freedom from care are all the more poignant the harder we have struggled for a living here on earth.

Then, when we have moments in which we dream and ponder over these conditions, it might occur to us that things here and now ought to be different. It would be real nice, we say, if that were true here on earth. What's good for heaven is good for us now, our reasonings run. Do we not pray for that when we say: "Thy kingdom come; Thy will be done on earth as it is in heaven"? And we conclude, tentatively, to do something about it.

But now for the first time in our dream, we're in trouble. We're swimming in deep water. We wonder if this heavenly state of affairs isn't very much like that called Communism on earth and many daily reminders are shouted at us that this is an undesirable, if not an actually, bad state, socially.

So we decide on a little exploring expedition of our own. We ask a few people: "How would you like it if food, clothing and shelter were provided free?" After a few puzzled moments, to give the idea a whirl in his thoughts, our quarry generally responds, "I don't think I would like that at all". The more active and vigorous the respondent is, the more positive his decision seems I would like that at all". The more active and vigorous to be. Our wishful thinking isn't getting much support here.

Uses of conflict

Turning our thoughts to recreation, we realize that competition is the zest in athletic games. Individually and in groups, players thrill to contests. Losers are not downcast, for it seems that there is always a hope of success in the future at contests yet to come.

Also, in business and trade, we find that competition is not feared by the vigorous and alert. Government subsidies, control, and interference are decried as undesirable and inferior to self-supporting, profitable, commercial ventures.

But competition leads to conflict and war is terrible. Even in this field, though, we recollect many thinkers

who are of the opinion that war has its virtues. There are long periods in wars when opponents are not engaged in killing each other, and even peacetime has its accidents and catastrophies. Stresses and strains are said to give birth during wartime to many inventions for war purposes which later serve mankind. Stern necessity seems to be the mother of inventions which normally would not be produced in the tranquil states of peace.

Plainly, we are losing out in the effort to substitute heavenly blessings for earthly procedures and it behooves us to go back to base and make a fresh start. Let us look a little closer at those things which seemed to set us off in the wrong direction.

First, the plea in the Lord's prayer of: "Thy will be done on earth as it is in heaven" must have been misunderstood. We are not told to ask that heavenly states be transposed to earth. "Thy will be done" is an entirely different matter from that. Let us clearly make up our minds that heaven and earth are two entirely different states, each with its own purpose and use.

Secondly, we were too enamoured of the idea of relief from long and arduous labors for the necessities of earthly requirements of food, shelter, and clothing to look farther into Swedenborg's writings to appreciate that this heavenly state succeeds the earthly state and does not supplant it. Had we done so we would have discovered the teaching that man can be formed for heaven only by means of the world.

Now the whole chain of instruction comes clearly into sight. From the time of our birth, even then possessed with individually unique hereditary tendencies passed on to us by our forbears, we are slowly prepared in infancy, childhood, and youth so that we can and do decide for ourselves, in freedom, the kind of personality or character we want most as our own. That means we must be able to find support in reasons and in pleasures for our choices, whether we choose to be unselfish or selfish; for that is the basic determination we must make during our earthly lifetime.

Were you the Creator?

Let us put this whole idea to a real test. Suppose you were the Creator of mankind, what would you do? In a sense, we are creators (co-creators, at least) of our children and do we not earnestly desire for them everything we feel they would enjoy? Those of us who are proud and selfish do so because we regard the children as ours. Others do so because they regard them as their

responsibilities and privileges. Would not all of us then, as Creators, provide for each and every individual we create a life that would be happy, satisfying, and worth living, from the time of birth to eternity?

In all fairness to our Creator must we not conclude that just this has been our experience so far in our life on earth? Whatever our present age is, do we not realize, in retrospect, that all periods of our development were brimful of varied, enjoyable experiences, interspersed with contrasts to accent the good and pleasant in each? Through it all we have been guided by a Providence, of whose activities we were totally unaware, except in reminiscences. Our feeling of individuality, uniqueness, and selfhood is complete. It is necessary for us to search out our Creator to find Him.

But at no time are we without adequate guidance and instruction as to the way of life we should select in order to obtain the greatest blessings from life here and hereafter. Parents, playmates, friends, teachers, schools and churches fulfill this need and each is exactly adapted to our requirements. They teach clearly that of all the ways which are open to us to choose from, this and this are the best.

But choose we must, and choose we do.

Necessities prod us along but, as we discovered in our recent exploration, we actually like these stimulations and prefer them to softer, more indolent ways of progress.

If our eyesight is sharp, we recognize that all food, shelter and clothing is provided for each human being while living on earth also. We are apt to worry about them, though, and hence the Divine instructions given in the Sermon on the Mount for us to consider how flowers and birds have been provided for without any foresight on their part. We are urged to seek out the Kingdom of God and His righteousness and to be assured that our necessities have long since been provided for. This is not an invitation to a life of idleness but to a life of usefulness.

And now when we reread that food, clothing and shelter are provided free in heaven, we let our thoughts and research go deeper. Heaven, we find, is within us, even now. Food, clothing and shelter are but provisions for our spiritual nourishment, for our outward attractive appearance, and for peaceful, restful, and enjoyable states among our deepest thoughts and affections. We know these necessities have been lovingly provided for and that our concern is not to be for them but rather that we should apply ourselves usefully for the greatest good of all. This is God's will and it can be done here on earth as well as in heaven.

The author is an active member of the Baltimore Society, and a deep student of the Writings.

GOD IS LOVE

GOD is love.

And love requires an object which can love in return.

And which mirrors its infinity by loving it more and more to eternity.

And made two worlds for him to dwell in;

One in which through rationality he can choose love freely,

And one to be perfected in to eternity.

Then God led man into a beautiful paradox:

Man must lose himself in Him

And so find himself.

For all love and wisdom are from God,

And man by himself is nothing.

As man acknowledges this he becomes more and more wise

And more and more loving.

And so more and more he seems to be his own,

Yet he is more and more God's own.

This is love—

That which spends itself on another and so renews itself;

Yet not for itself, but so that the other may also love.

This is the secret of Creation

And its final End.

—STEVE KOKE, *From the League Journal.*



Associations Meet

A GROUP of some of those attending the S.E. Association Oct. 29-30 as they ate their Sunday dinner under the banyan tree at the Miami Church. —David Johnson Photo

S. E. Association Meets Hears Vincent Ewald

IN PERFECT WEATHER and at the beautiful New Church home of the Miami Society, the Southeastern Association held its annual meeting Oct. 29-30.

An interesting program and good attendance added to the enjoyment of the occasion which included an inspiring sermon by the General Pastor the Rev. David Philip Johnson, Kitchener, Ont., president of Convention.

Following registration and luncheon, the business meeting was held Saturday afternoon. In addition to the regular order the session was thrown open by the President, Rev. Ernest Lewis Frederick, local pastor and chairman, to a question and answer period concerning the litigation into which the Association has been placed by five or more of its members.

With attorney Vincent R. Ewald, Chicago New-Churchman present, some of the newer members of the Association, not to say those others who had not fully understood the principles involved, were considerably enlightened as the counsellor freely and frankly stated Convention's position in supporting the Association, and the action it had taken in doing so, through 127 delegates and ministers, at its recent annual meeting.

Reports of the missionary ministers showed still further progress in the field. There has been remarkable growth in Miami. From two known New-Church people there in 1954, its membership now totals forty, with four new members enrolled in the course of the annual meeting. From twenty-three reported in 1954 for the Association as a whole, there are now about 150 on the Roll.

A feature of the meeting was the Convention "talkie" a series of exceptionally well selected slides depicting members, churches, institutions and even literature of the larger New Church in a manner explaining its uses and needs. The voice track was especially well done in its dignity and clarity. We understand this picture is available to any society upon application to the Committee on Films, Rev. Thos. A. Reed, 75 Otis Street, Newtonville 60, Mass.

The Saturday afternoon program featured a scenic boat ride, and in the evening a Vesper service was followed by the Rev. Mr. Frederick's account of the missionary work in the field. It was most encouraging to learn of the new groups formed, the devotion of individual New-Church people, isolated for the most part, and of the excellent results at the Miami bookroom, and from the Society's advertising and broadcasting.

Sunday morning worship, with the church well filled, was conducted by the Rev. Mr. Frederick, a feature

always being that all the music including hymns and the solo is rendered by professionals, tape recorded. Following the Rev. Mr. Johnson's sermon all partook of the Holy Supper.

This week-end meeting was concluded by the annual Association dinner and social hour. About fifty were in attendance; Mr. and Mrs. C. Fred Burdette, of the Boston Society, on a Florida visit, coming the greatest distance.

—L.M.

MARYLAND AND PENNSYLVANIA ASSOCIATIONS DISCUSS MERGER

THE 99th ANNUAL meeting of the Maryland Association was held in Baltimore's beautiful new church, Hillside Chapel, October 29. Rev. Martin conducted the opening worship service. Forty-five members and friends from Washington, Wilmington, Philadelphia and Baltimore attended the sessions.

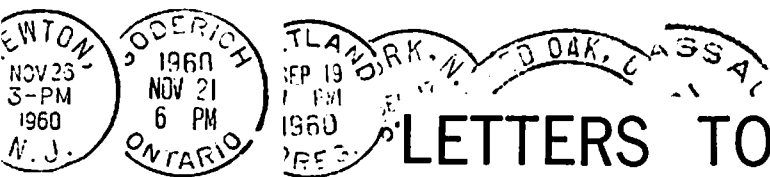
New officers for the coming year were elected: president, Rev. Ernest O. Martin; vice president, Talbot Rogers; treasurer, Arthur Kalmbacker; secretary, Mrs. Robert K. Somers; executive committee: Milton Honemann, W. Alderson Lynch, David Morrell and James Spamer.

Much interest was shown in a new proposal that the Maryland Association investigate the possibility of buying a summer camp. Mr. Rinehimer is chairman of a committee to make a survey of the amount of active interest in the various societies, in this project. A motion was made and passed that we devote a major part of the next meeting of the Association to discussing and bringing about the merger of the Maryland and Pennsylvania Associations. This meeting to be arranged for the spring of 1961 in Wilmington. The ladies of the Baltimore church served a delicious luncheon at one o'clock.

The program of the day was moderated by Rev. David Garrett. Rev. Richard Tafel, Daniel Nielsen, H. L. Honemann spoke on the problems of the inner-city Church. Much emphasis was placed on their advertising programs and efforts to build up their congregations.

James Spamer and Milton Honemann presented challenging questions on the minister shortage problem. Rev. Capon, president of the New-Church Theological School and Rev. Tafel, chairman of the Board of Managers of the School spoke at some length in reply to the questions presented: *What can General Convention do? What can the Theological School do? What can the Maryland Association do?*

A lively and stimulating question and answer period ended the afternoon session. Tea and a social hour followed the adjournment of the meetings.



PRESIDENT JOHNSON COMMENTS ON EDITORIAL

To the Editor:

I read with interest in the August issue of the *MESSENGER* the editorial which gives consideration to biennial or triennial instead of annual Convention sessions. Both pro and con points of view have been recorded in letters responding to that editorial.

Though we have considered the possibility of biennial or triennial sessions in the past, it would seem wise to give them consideration again, to review more recent experience and to either reaffirm our present annual sessions or set up the necessary steps which would lead to a change with a set date as a goal.

Among the things that will need very serious consideration beyond those mentioned in your thoughtful editorial are two more that come to my mind.

First, I believe that when our church has grown considerably, Association or other regional gatherings will not only be useful, but we may find them essential to provide the efficient handling of business and the fellowship that is now found in our comparatively small Convention sessions. With few exceptions, however, our Association meetings are small and poorly attended and actions taken by them would not seem to be as representative as they might be. But I look forward to the day with hope and anticipation when such meetings might serve the purpose that our annual conventions now meet.

The second consideration that we will need to think through carefully and searchingly is whether we will be willing as a church to delegate more authority to our General Council, our Council of Ministers and possibly our General Pastors. One of Convention's traditions, which it has guarded jealously, is that which it cherishes as the freedom of its individuals and its component parts. How far will our membership be willing to go in delegating some further authority to such bodies or persons as noted above for the sake of more efficient organization, possible savings in cost to Convention, and more effective Convention sessions held on a less frequent basis than at present?

The Rev. Ernest Martin in his letter notes that at the recent Convention, there was no time for our discussion groups. I feel we need to be reminded that this program was only instituted four sessions previously and that these were found to be helpful and meaningful to all who attended. I, too, regret that we were unable to hold them this year because of the very serious, yet significant and important matter before us arising out of difficulties in the Southeastern Association. Yet I would remind all who were there, and inform those who were not, that this matter dealt with the basic nature of our organization. It led us to think more deeply than we have in many years about just what we believe is the nature of our organization, and presented us, for the first time in the memory of many of us, with the necessity to make a decision that might either affirm or deny the basic tenets, traditions and customs which we have long affirmed with our lips.

Inspiration and the development of constructive programs are essential to any organization, but is it not

true that it can be an inspiration to be forced to think through what we have affirmed for many years, and is it not constructive when a body such as ours faces a difficult decision, works it through, and takes action upon it?

Let us indeed give further thought to less frequent Convention sessions, weighing every facet of our present practice beside the new proposals, as your editorial so wisely proposes.

David P. Johnson
Kitchener, Ont.

ANIMALS AND GRAVEL PITS?

To the Editor:

It is to be hoped that *What Is Man?* (Johannson) and *The Social Self* (Honemann)—*MESSENGER* Oct. 15, 1960 will stir up a little interest among your readers.

This side of the coin (tails) opines that to write about *Man* and *Social Self* is almost equal to writing about animals and gravel pits. Generically it seems to me, it is a waste of time to even think of Man.

To concern oneself with a man, an ape, a grain of sand is to begin to gain a modicum of understanding. Any given soul, it seems to me, is a composite of myriads of souls which have gone before. There is that important intangible which E.S. has called *reliquae*. Any existing particular man, as an individual, is a sort of catalyst (a means of accelerating change without material change in itself) between his ancestry and his progeny; generation upon generation, eternally.

Lewis (fitch gibbens) Warren
Boston, Mass.

KEEP THE DOCTRINES ALIVE

To the Editor:

I read with interest the article by the Rev. Erwin D. Reddekopp of the Western Canada Conference. I feel that it is up to the older generation to keep alive the doctrines of the New Church, both to the younger generation of the New Church and also to do all possible to spread the doctrines to those who have not been privileged to know about them.

I believe the doctrines are essential and applicable to all churches, and because of the unrest and the doubts and the questioning in all churches where the doctrines are not known there seems to be no answer.

I believe we have the answers, so let us let our lights shine. I also believe, as the author does, that we should not go along with those who have a tendency to de-emphasize the distinctiveness of the New Church.

And now, if I may give my own experience, in regard to the assertion of some, that our Church is more concerned with the doctrines than with the life of charity: I, myself have felt at times that this was so. I have felt that there should be more sentiment and love, and perhaps less of intellect. In other words, the truths that I know now given to me of the Lord, should be put more

into practice in my life. This question has been settled in my own mind and heart. As I have progressed in my regeneration I have found that there must be both.

I will close with this thought. And now abideth Faith, Hope and Charity—these three. But the greatest of these is Charity.

Mrs. Lois Hendrix
Millerton, Pa.

IN REALIZATION OF PROPHECY

To the Editor:

From time to time the *MESSENGER* publishes comments of those who, more or less, attempt to define just *what the New Church is*. The consensus of opinions gathered from these resumé leads the reader to believe that "the New Jerusalem descending from God" is the Divine Truth which ultimately must permeate all denominations and their members.

This heavenly descent of truth is often pictured as being too universal to be limited to a denomination. No organization, not even the New Church can claim infallibility or a monopoly of truth. Our New Testament gives us the clearest definition of pure doctrine by stating that "he who lives the life will know the doctrine."

Swedenborg's inspired words reiterate that neither truth nor doctrine can be known except by 'living the life.' Spiritual truth cannot be imagined or invisioned, not even by the most mentally alert. Yet a pure-hearted child or simple illiterate may sometimes catch flashes of it.

Despite the ecumenical nature of the descent of this wonderful New Jerusalem, and although its goal is the reformation and regeneration of all mankind, I believe that the *organized churches* which are dedicated to the promulgation of the teachings of Swedenborg, are one of, if not the most essential step toward the realization of this prophecy. If, as Swedenborg declared, all events are governed by the Divine Providence, then surely the group of Christians known as New Church is in the scheme of providence. Our houses of God, dotting every part of America and Europe, and scattered over Africa, Asia and the islands of the seas, proclaim our loyalty to the basic truths first declared by the Lord, and later by one of his most devout servants, Emanuel Swedenborg. Our church is dedicated to a complete faith in and worship of Christ as Jehovah Incarnate, faith in man's immortality and in God's love and justice.

While the Bible fairly teems with Christ's assurance that He and the Father are one, and that he who sees the Son beholds the Father, even now after so many centuries, our various evangelical churches seem to be far from unified on this subject. Some clergymen fearlessly avow Christ's Divinity, others refer to Him as 'The Brother,' or the 'Mediator' or the third person in the Father, Son and Holy Ghost triplicity of persons.

It was the early fervent disciples of Swedenborg who, like the early apostles, have seen to it that Swedenborg's doctrines have lived and been immortalized in published form.

Marie Lussi
Kingston, N. Y.

DECEMBER WEDDING

Dr. and Mrs. Robert K. Somers announce the engagement of their daughter, Jean, to James C. Morse of Bellevue, Mich. Miss Somers, a graduate of Michigan State University is teaching in Lakeview, Mich. Her fiancé is a senior student at MSU. Plans are being made for a December wedding.



METHODIST LAYMEN and their ministers have been called to a renewed campaign to keep CHRISTMAS FOR CHRIST. One of the sponsors of the annual drive is the Division of Temperance and General Welfare of the General Board of Christian Social Concerns, formerly the General Board of Temperance.

Program materials aimed at combating the increasing commercial aspects of the religious holiday are prepared by the division and can be utilized by church and community organizations.

The CHRISTMAS FOR CHRIST campaign includes special effort to encourage non-alcoholic Christmas parties. Business representatives and individuals are urged to discourage the giving of alcoholic beverages as Christmas gifts and to hold office parties and social functions in keeping with Christ's birthday.

A new leaflet this year, "Interoffice Memo" reproduces a memo sent out by a large business concern explaining why no alcoholic beverages would be sent as Christmas gifts. Other materials include posters, car cards, bulletin covers, Christmas seals, a mat set, a brief play and a picture of Christ in prayer. Samples may be obtained from the Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C.

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Two New Church Ministers Enter the Spiritual World

Charles Winfield Clodfelter

Charles W. Clodfelter passed quietly into the spiritual world Oct. 8 after a long illness. Born at Mill Grove, Missouri, Sept. 11, 1875, he was 85 years of age. He is survived by his wife, Adeline Laurence Clodfelter, and three children—Fred Laurence and John Laurence Clodfelter and Mary Jo who is now Mrs. Nelvin Roman. He was married to Adeline Laurence on Aug. 18, 1909, in Kansas City.

Charles first learned of Swedenborg from an old doctor in Princeton, Mo., and read the *True Christian Religion* as quickly as possible when first he saw it. Like many others who "came upon Swedenborg from outside" the New Church, it was just the food his hungry soul had long desired. By 1906, when he first met the lady who was to become his wife, he was on fire with the good news. His life was given to making it known to an unbelieving world. Long before he came into contact with the New Church as an organization, with financial support from his uncle, T. W. Ballew, Princeton, Mo., who was also greatly interested, he started distributing *Heaven and Hell*, *The Divine Providence*, *The Four Leading Doctrines*, and the *True Christian Religion*. He sent out thousands of circulars to Protestant ministers and others.

The American Swedenborg Association of New York City gave him help by furnishing materials for his work and in 1912 he moved to New York and worked for this organization for a few years. It was while living in New York that he joined the New Church, being confirmed by the Rev. Julian K. Smyth in 1913. He was ordained into the New-Church ministry June 19, 1918. He ministered to the New-Church Society in Fall River, Mass., until 1926. From 1927 to 1945 he served the Lancaster, Pa., Society, and for a number of years he visited and conducted monthly Services for a small group at Montgomery's Ferry, Pa.

Charles Clodfelter was a man of great kindness, social conscience, and strength of character. In a period when even the strongest pulpit orators and faithful pastors, such as his good friend the Rev. Julian K. Smyth, were having difficulty in holding a congregation together because of the rapid mobility of the population and the increasing secularizing of society, Charles fought a good fight. Not until ill health incapacitated him did he retire. One of his Sunday School pupils said that only two men seemed to him to be somewhat like the man Jesus must have been, one of his college professors and the Rev. Charles Clodfelter. Surely, our Lord's word to him is this—

"Well done, thou good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

—JOHN W. SPIERS

Earl Clarence Hamilton

The Rev. Earl Clarence Hamilton, after a long illness, passed into the spiritual world September 7, at a convalescent home in Dayton, Ohio. He was 78 years old, having been born, in Wellington, Kansas, July 28, 1882. His schooling led him finally to New York University, and then to McCormick Divinity School in Chicago. After a general theological training there, he spent a year in study at our theological school in Cambridge, the school year 1916-1917. He was ordained in the ministry of the New Church at Fryeburg, Me., August 26, 1917. There he also began his ministry, serving from 1917 to 1920. For the next three years he was minister of the Urbana, Ohio, church, and then for six years the minister of the Vineland, N. J. society. In the summer of 1930 he was engaged in work at an Arkansas college. He returned to Cambridge where he resided until 1938, and in the church-year 1934-1935 alternated with the undersigned in serving Waltham, Mass. and Brooklyn, N. Y. In 1939-1942 he was the minister of the Cleveland Society. Mr. Hamilton was a gentle and unassuming man, a clear and meaningful writer, and more forceful in writing than in speech. This talent, as well as his residence in Ohio, took him into newspaper work with the *Yellow Springs News*. Many articles in the *MESSENGER* and in the *New Christianity* told his fellow New Churchmen of his ardent interest in the application of Christian principles and ideals to society. Such titles appeared as "Incentives to a New Christian Society" and in a series of six articles in the *MESSENGER* "Social Action." He must have taken much satisfaction in pursuing the same interest in his assistance to Dr. Morgan of T V A and Antioch College in studies and projects for the development of "the small community." He would also report in the *News* the conferences of persons from various countries who were interested in the problems of small community life and economy. Mr. Hamilton and Leonora Talbot were married in 1915. He lost his wife in the days at Vineland. He also lost a son, Charles, age sixteen in 1935. Surviving is his son Addison, Dayton, Ohio, who during the years of his father's disability, has been his close companion.

—WILLIAM F. WUNSCH

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BOOK REVIEWS

RED POTTAGE. By Michael Aaronsohn. *The Johnson and Hardin Co., Cincinnati, Ohio.* 430 pp.

Although this book is written in the third person, it is really a combination of an autobiography and heavily biased comments on the politics from 1923 to the present.

Rabbi Aaronsohn was blinded in the first world war. This, however, did not prevent him from continuing with his studies for the rabbinate. He was ordained and has served capably both as a rabbi and as a teacher in the Hebrew Union Theological College. He is known to his friends as a gentle and compassionate person.

In 1929 Rabbi Aaronsohn became a convert to the single tax theories of Henry George, and has at times been an active worker for this cause. It is in this connection that the rabbi mentions several New-Church people in Cincinnati, such as Fenton E. Lawson, Ed. Alexander, Rev. Louis G. Hoeck, and Geo. W. Hughes. The rabbi states that "Henry George's writings were no less divinely inspired than the utterances of Moses and Isaiah —" (p.122). The reader may wonder somewhat how the rabbi reconciles George's ideas on free trade with the protective tariff of the Republican Party to which he is ardently devoted.

Rabbi Aaronsohn has been active in several political gatherings, and he apparently feels strongly about many things in this area. Pages upon pages are devoted to his emotional reactions to political events and ideas. He does not essay to make any scholarly analysis or study of political issues—merely to record his often overwrought feelings. His comments are rarely above the level of that which constitutes perfervid campaign oratory. This is disappointing coming from one who is a scholar by profession.

There is a vividness about his style which induces the reader often to relive nostalgically some of the great events of the past few decades.

HUNZA LAND. Dr. Banik and Renée Taylor; *Whitehorn Publishing Co., Long Beach, Calif.*

A wonderful people are the Hunzukuts, a fair skinned people, who live in a section of the Himalayas bordering on Western Pakistan, Russia, and China. Their small valley home is surrounded by mountain peaks that are from 10,000 to 18,000 feet high. On the slopes of these peaks, through continued long periods of labor, the famous terraced gardens were constructed, using but the primitive tools of wooden shovels and ibex horn picks. The height of these terraces vary from 15 to 20 feet and they are constructed of stone of varying sizes. Into these mountain-slope gardens, through carefully planned and constructed irrigation channels, came the waters from the mountain peaks, rich in minerals and in the mineral bearing silt.

The history of these gifted and intelligent people goes back for 2000 years when soldiers of Alexander the Great's army met, and married persian women, and settled in their chosen Himalayan valley which became their permanent home, and that of their descendants to this day.

Their religion is that of the Moslems with some modifications. Their women mix freely with all of the population. Their marriages are monogamous. Wine, forbidden to most Moslems, they use and make, but never with any resulting intoxication.

The Mir, or ruler of these remarkable people, said this, "Our men do not know what fatigue is in terms of

their daily work" . . . "Only with extreme exertion do they feel any tiredness, and then for only a short time". Pointing to an old fashioned piano belonging to his grandfather he said: "Twenty men—ten at a time—carried this heavy instrument sixty-five miles over the nearly impassable terrain of the Himalayas."

Dr. Banik, an optometrist, who visited these people, and who was entertained at the home of the Mir, has this to say in this book: "Hunza men are straight and tall, broad-shouldered, deep chested, slim-wasted, and heavy-legged. They walk erect with a smooth, effortless glide that can be identified as far as it can be seen. For centuries, Hunzukuts have been known as the most efficient porters obtainable; they carry the heaviest loads, and they appear to be always good-natured and uncomplaining. When resting they seldom take off their heavy packs."

Elsewhere, in this interesting and informative book by Dr. Banik, we are told that men 80 to 90 years of age can walk 65 miles carrying a load, and then go to their day's work. Women of 80 have the appearance of women in our country who are only 40 years old. The people in this remarkable country live to be 120 years old, and it is thought that some reach the age of 140. They have no diseases and their eyes and teeth are nearly perfect. Death comes, Dr. Banik writes, when "all the Hunzukuts' bodily organs seem to expire at one time. One day the oldest is there; the next day he is gone." The day for these long-lived people begins at 5 in the morning and concludes at 9 in the evening with a short period of rest in the afternoon.

These people are neat and orderly in their ways of living. Their form of government is democratic although they have a Mir or ruler, a council of elders, and village chiefs. They have no police, jails, or army, and no locked doors. Their only controversies arise over irrigation rights. But these are quickly settled by the council animosity. The Mir is greatly beloved by his people and freely mixes with them helping them with their problems. "Thievery acts of violence and murder are unknown in this remarkable land. . . . It is almost impossible to imagine the existence of a county so free from the disputes, ill-feeling and strife that shake the modern world."

Further Dr. Banik writes: "It is their home life that has made Hunza children so superior in character. The young Hunzukuts are brought up in an atmosphere of firmness serenity and good nature. They laugh readily and seem to have a kindly feeling toward everyone. There is no juvenile delinquency in Hunza . . . Divorce is rare."

Their schools are simple and the equipment for them limited. The "subjects taught include history, geography, arithmetic and languages—Urdu, Persian and English." The modern sciences are unknown so that the remarkable agricultural methods used in Hunza are the results of native thought and intelligence. These methods have been followed for centuries with impressive results. Their gardens and fields have never been devitalized as ours so frequently are. They return to the soil all that has been taken out of it, wood-ashes from fires, leaves, ground bones of animals, animal refuse. They never use artificial fertilizers. All their grown products are rich with the natural vitamins that should be there.

Their grains include wheat, barley, buckwheat, corn, millet, alfalfa and rye. For fruits they have apricots, peaches, apples, cherries, mulberries, watermelons and grapes. Their vegetables are potatoes, tomatoes, carrots, onions, garlic, peas, beans, and pulses. For nuts they use mostly walnuts. Their milk comes from goats and provides them with butter and cheese. Meat is scarce. Only a few eggs are imported.

Twenty percent of the food eaten is cooked in a little water which is later used as a drink. The remaining food is eaten raw. In the winter months dried fruits, that are prepared in various ways, from the main part of the sugar.

In the last fifty years the population of Hunza has increased from 7,000 to 25,000 necessitating the limiting of the size of families because of the scarcity of arable land. But one or two children per family is now the rule.

The long life, the extraordinary vitality and strength of the Hunzokuts is due in all probability to several factors, their peaceful, tranquil lives, their outdoor living and work in fields and in the clear mountain air, and also to their diet and complete avoidance of devitalized foods.

We, here in this country, and elsewhere, have much to learn from these remarkable people.

—WARREN GODDARD

LONDON SOCIETY MEETS

The 150th annual meeting of the Swedenborg Society, Inc., London, England, was held June 8, with the president, Mr. Roy H. Griffith in the Chair. The two honorary Secretaries presented the Council's report for 1959. Dr. Griffith referred to the pleasing increase in the distribution of books and to the progress made in the year in the preparation of Vol. I of *The Spiritual Diary* which is now in the printer's hands. Mr. Drummond spoke of the Society's advertising, the most fruitful media being *The Listener* and *John O'London's*. He referred to the historical brochure produced for the Society's sesquicentenary describing it as informative and inspiring. Printing charges mentioned by the Society's treasurer, included the Zulu translation of *The Doctrine of the Sacred Scripture* and a new edition of *The Word*, 'the New-Church canon.'

In the discussion which followed it was said by one member that while he admired the Society's publishing work and the dignity and courtesy with which its functions were carried out, he felt that its public lectures could be more challenging, less in the spirit of 1910 and more of 1960. In support of this the Rev. Dennis Duckworth said that it was important that the lectures should encourage thinking from Swedenborg's Writings.

Mr. Griffith was reelected as president for the ensuing year, and Sir Thomas Chadwick will continue as vice-president of the Society.

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POWER

SPIRITUAL AND NATURAL

by L. E. French

All power, both spiritual and natural, originates in the Creator, and flows forth as spiritual heat and light from the Spiritual sun. These are living forces.

The natural sun is dead and composed of natural substances. While its heat and light are natural forces they could not, by themselves, produce vegetable and animal life. The natural sun is like the physical body which is infilled by a spiritual body, the spiritual sun, which gives it living force.

The whole universe can be summed up in two words: Force and forms. Creative Spiritual forces, emanating from the Spiritual sun, flow down through the various discrete degrees, terminating in ultimates on the natural plane. These forces cloth themselves with spiritual and natural substances, creating natural and spiritual forms, into which they continue to flow, thus maintaining life in these forms.

Force in motion, acting against resistance, creates power. Force in motion, creates and maintains substances. The atom consists of force in motion, minute particles revolving around a central nucleus at the speed of light. The enormous forces involved are manifested by an atomic explosion when these forces are released.

Spiritual power is produced by the uniting of two spiritual forces; spiritual light and spiritual heat or Divine Love and Wisdom or good applied to truth. There are two forms in man and spirits, created to receive these spiritual forces, namely the will and the understanding. It is good applied to truth that is the source of all power. "The whole power of good is by means of truth" (*Divine Love and Wisdom*, 406).

"There is a correspondence between things spiritual and things natural and by means of correspondence they are conjoined" (*Ibid.* 374). "Things that correspond to each other act in like manner except that one is natural and the other spiritual" (*Ibid.* 399).

Water corresponds to truth; heat corresponds to love. When heat is applied to water in a boiler, steam is generated, which is conveyed to a mechanism formed to receive it, either a steam engine or a steam turbine, converting the force into mechanical motion or power. Steam corresponds to the ultimate truths of the church.

All this natural power stems from the spiritual sun. That sun acting through the medium of the natural sun, has produced coal, wood and oil in which potential heat has been stored. The sun evaporates water, carries it to the clouds, deposits it on the mountains, stores potential energy in the water, which descending by gravity releases natural power when applied to turbines.

Heat applied to air in automobile cylinders and in jet engines, releases mechanical power. Air corresponds to perception and thought, consequently faith, thus the union of love and wisdom produces power.

When mechanical power is applied to an electric generator, potential energy is produced. An electric generator is composed of an iron core wound with coils of copper wire. Iron corresponds to natural or rational truth in ultimates. Copper corresponds to natural good of the last heaven. This good must be set in motion to produce power, the copper coils whirling in a magnetic field produced by the iron core. Thus natural good, set in motion in a field of truth, stores potential electric energy which can again be converted to mechanical power when applied to an electric motor, which again

is composed of copper coils set in motion in a magnetic field produced by an iron core.

There is a similarity in the production and distribution of electrical energy on the natural plane and the distribution of spiritual energy on the higher plane. The energy, emanating as living force from the spiritual sun, is carried by influx through the three discrete degrees of the heavens into the world of spirits and terminates in the natural plane in the animal and vegetable kingdom, entering and animating these forms. The three degrees in the heavens and the plane in the world of spirits temper and modify this influx to adapt it to uses on the natural plane.

Electrical energy, originating as outlined, in the spiritual sun, produced on the natural plane by an electric generator, which is a natural means of ultimating and converting the form of spiritual power into natural power, is of too high a potential to be used directly in the household. It is passed through a transformer, near the point of use, where the high voltage is modified and reduced to a point of safety. It is then converted in the house to light and heat and mechanical power and to sound and light in the television mechanism. These mechanical forms are adapted to receive and convert the electric energy from the source into ultimate uses for man, just as man receives spiritual forces in the forms of his will and understanding, and by the union of spiritual truth and good, converts them to natural uses. The higher degrees in the spiritual world correspond to the electric transformer which reduces the high voltage, the spiritual influx being modified for man's reception.

An electric circuit requires two wires from the source to the receiving forms to form a complete circuit. Spiritual influx makes a similar circuit from the source, through the discrete degrees to the ultimate natural plane and then on a return circuit back to the spiritual source.

The radio and television receive energy through two mediums, through copper wires and through radio waves through the atmosphere: (the ether). This corresponds to the spiritual influx from the Spiritual sun, terminating on the natural plane, this influx being partly mediate and partly direct.

The Divine influx, entering and animating spirits and angels, is molded by the individual characteristics of the recipients. This is illustrated by the Divine force, acting through a human father in activating the egg at human conception, being molded to the characteristics of the parents. The efflux from spirits and angels, is the Divine force, modified to the characteristics of the individual.

These forces descend through three discrete degrees and through the world of spirits finally terminating on the natural plane. In this way modified Divine forces clothe themselves with material substances producing both mineral, vegetable and animal forms.

The operations described apply also to the three degrees of the hells. Living forces from the Divine enter the minds of evil spirits and are there transformed into evil forces, truth into falsity and good into its opposite, evil. Each infernal discrete degree is the opposite of the natural, spiritual and celestial heaven, the lowest hell being the perversion, or opposite, of the highest heaven. The forces from hell have no power or reaction on the heavens as evil has no power over good. A magnet attracts iron but has no force against copper. Iron represents sensual truth which when separated from the spiritual truth is converted into falsehood. Copper corresponds to natural good.

Evil influx from the hells enters the natural earth plane and the world of spirits, acting upon the evils in unregenerated men. These evil forces also clothe them-

selves with natural matter, thus bringing into being evil plants, harmful animals and harmful insects which are outward expressions of evil thoughts and affections from the hells acting through the evils in unregenerated men, ultimating on the natural plane.

On the natural plane, the evil forces from the hells are opposed by the good forces from the heavens, acting on the good in men in an equal and opposite direction, thus producing an equilibrium which permits freedom of action by men. The evil forces act upon the inherited evils in men, stimulating these evils and creating temptation. In the process of regeneration inherited evils must be stirred up and brought to light before they can be removed. When man yields to evil forces, motion towards hell is produced, force in motion producing power. When man resists evil force by allowing good influx to enter, he moves towards heaven releasing power for good.

1876 PHILADELPHIA EXHIBITION

Included in a large lot of stamps and "miscellata" reaching the Mission Board's stamp outlet recently was a "Visitors Guide to the Centennial Exhibition in Philadelphia, 1816," published, incidentally, by the publishing house of Lippincott whose family was of the New Church, we have been told. It is a most detailed account of Philadelphia as a city as well as a "guide" to the world's fair there 84 years ago, and a list of churches was not overlooked.

There were 503 then, with the "New Church (Swedenborgian)" recorded as having three places of worship, the principal one at Broad and Brandywine Streets. This was more churches than had the Congregational, Unitarian, Reformed Episcopal and Disciples of Christ denominations, in the Quaker City at that time.

Of further general interest is the fact that a total of ten million visitors was estimated from May 10 to Nov. 10, and that there were more than 60,000 exhibitors at the exposition.—L.M.

EDDY'S REFERENCES TO SWEDENBORG

The Evidence Society's attention has been called to Sherwood Eddy's *You Will Survive After Death* (Rinehart, N. Y. '50), in which we had not previously noticed the rather extensive reference to Swedenborg, pp. 28-31.

Under the heading "A Cloud of Witnesses" (to survival) the author, having introduced a number of well-known figures who over the years have been concerned with other-world matters, begins with Swedenborg as "an older contemporary of Wesley." He refers to Swedenborg as "one of the originators (sic) of modern spiritualism," and then goes on to place his genius with that of Goethe, Coleridge, *et al.* Of course, Emerson's adulations are brought in together with the "Queen's Secret" anecdote, and the traditional account of the "Gothenburg fire."

As all this is acknowledged as drawn from Tafel's *Documents* it is accurate and informative, especially too as some of the facts come from Trowbridge's *Life of Swedenborg*.

Eddy's book, it seems to us, is an important and perhaps valuable addition to the vast literature on the subject much of which, so far as we have seen it, indicates little acquaintance with the positive side so easily accessible in the oldest book dealing with it, still in active circulation,—Swedenborg's *Heaven and Its Wonders and Hell*.—L.M.

MEMORIAL

ROPES—Alice G. Ropes 94, passed into the other life Oct. 15. Her beloved husband, Arthur D. Ropes, had preceded her by a number of years. Born in Portland, Maine, Aug. 30, 1866, the daughter of Charles F. and Caroline (Hall) Williams, Mrs. Ropes and her family joined the New Church in that city. After moving to Boston they became members of the Roxbury New Church during the pastorate of the Rev. Julian K. Smythe.

Mrs. Ropes was a teacher of the sixth grade at the Mather School in Dorchester until her marriage to Arthur D. Ropes, at which service Mr. Smythe officiated. Shortly after the birth of a son, Bradford, Mr. and Mrs. Ropes moved to Wollaston, Mass., where both became active in civic affairs. Mrs. Ropes was a member of the Wollaston Current Events Club and one of the founders of the Wollaston Women's Club which she served as the first president. She was also a regent of the Abigail Phillips Quincy Chapter of the Daughters of the American Revolution. Her illustrated travel talks on Europe

and the United States were, for a number of years, eagerly-awaited events in the lecture hall of the Boston Public Library. But perhaps her most significant contribution to the betterment of life was her tireless, unceasing devotion to the WCTU, the Women's Christian Temperance Union, where she served for seventeen years as president of the Massachusetts chapter, participating in all its activities and representing Massachusetts at the organization's World Conferences in London, Paris and Los Angeles.

Services for Mrs. Ropes were held Oct. 17 in the New-Church Chapel at Cambridge, Mass., with the Revs. Everett Bray and Antony Regamey officiating. She is survived by her son, Bradford and a sister, Miss Flora E. Williams, 98, both of Wollaston, Mass.

In a more personal vein, I, as her son, should like to recall to some of the older New-Church members, the years when my mother taught Sunday School in the old Fourth Division room of the Roxbury Church; her wonderful direction of the Christmas pageants in the church vestry; and her activities with the Women's Alliance. I am certain many remember her glowing accounts of journeys to Europe and Western United States with my beloved father.

A devoted wife who, though herself seriously ill, cared for my father during his last illness; a mother who never failed to encourage her son in his chosen work; a dedicated worker for causes which bring dignity and goodness to mankind, I know Mother will be sorely missed by all those who had the privilege to know her.

In my father's poem "Here and Hereafter" is expressed the faith in which they lived.

—Bradford Ropes

ETERNAL VALUES

"MY PEACE I give to you," He said

When all uprisen hell

Was closing in with deadly aim,

And that He knew right well.

"Fear not, your Father waits to bless,"

He said, although He saw

In every upturned face just fear

And searching, helpless awe.

He spoke of glory that He had,

But what His friends could see

Was shame, inhuman treatment,

And deepest agony.

Our Lord would not deceive His own.

Though dwelling here on earth,

Time's values vanished when compared

With everlasting worth.

—ALICE HOEY SHAFFER

HERE AND HEREAFTER

THEY do not fade with the advancing years,

Those faces that we loved on earth below;

But, bathed in the eternal sunlight of the soul,

Grow ever brighter in that Heavenly glow.

And we, who stand upon the earthly side,

Who gaze with yearning toward those golden gates,

Still feel within our hearts the gentle warmth

Of that sweet springtime where our loved one waits.

Still, in the silent watches of the night,

Or with the first pale wak'ning of the day,

We hear celestial melodies that seem

A message from our loved ones, far away.

So may our hearts grow evermore in tune

With the faint harmony of that sweet song

Until at last, we join with heart and voice

The mighty chorus of the angel throng!

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NEW-CHURCH MESSENGER

CHRISTMAS
1960



O CHILD of Beauty rare—
O mother, chaste and fair
How happy seem they both, so far
Beyond compare.

She in her infant blest
And he in conscious rest
Nestling within the soft warm cradle
Of her breast!

What joy that sight might bear
To him who sees them there
If with a pure and guilt untroubled eye,
He looked upon the twain, like Joseph
Standing by.

—GOETHE

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Editor

Bjorn Johannson

Associate Editor
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

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DECEMBER 15, 1960

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

Without Parable spake He not unto them Mt. 13:34

THE SOUND OF A TRUMPET

by Bjorn Johannson

THERE ARE two kinds of symbols. The one represents in a visible form that which is within our experience yet cannot be really visualized. The American accepts the cartoon of Uncle Sam and the Britton that of John Bull as symbols of their respective countries, yet neither think of these as any kind of a real likeness, but rather as convenient representations of something which is very real and which belongs to their experiences. They are reminders of ideas and emotions which they hold.

The other kind of symbols attempt to give information in terms of one kind of experience about something which lies outside of experience. The old story of the blind man, to whom the color scarlet was described as the sound of a trumpet, illustrates this. Color being outside the realm of sightless man's direct experience had to be apprehended in terms of some other experience. Maybe Father Divine had something like this in mind when he declared, "I am not God, but I visibilates and tangebilates God." John Milton in his *Paradise Lost* has Adam asking an archangel to tell him the secret of the other world. The archangel obliges, but says:

...what surmounts the reach

Of human sense, I shall delineate so,

By likening spiritual to corporeal forms.

In religion we find both symbols used profusely. The first include a vast variety of visible objects and activities which remind us of things associated with our religious beliefs and practices. With these I shall not attempt to deal. The second class, those which are used as a means of giving information through analogy or by resemblances between things which lie outside of realm of direct experience to those which are a matter of experience, bulk large in religious thinking—indeed, the only way in which the most fundamental concepts of religion can be formulated and verbalized is by such symbols.

The sarcasm has been leveled at Herbert Spencer that after setting aside a vast area which the human intellect has sought to probe into as unknowable, he proceeded to try to show that he knew more than little about it. Perhaps the same could be said about theology. It tells us that God is infinite, therefore incomprehensible to a finite mind. Then it proceeds to tell us much about this Incomprehensible Reality. In answer to this we may say that God as He is in His Infinity is incomprehensible to man, but God in His dynamic aspect is at work in all nature and all life. Therefore the heavens declare His Glory, but that declaration can never be anything but a symbol of a deeper reality. Yet as such it is meaningful, for it depicts in terms of man's everyday experience something of the vast reality that lies beyond him.

This is not intended to contradict the claim of man's direct experience with God, or of the God within. But even such direct experiences can never be more than faint hints about the Infinite and the incomprehensible, and hence symbols.

There are at least four mental images which, however literally they have been used in the less developed cultures and even in some instances

in higher cultures, are so firmly embedded in human language that no thought of God or of spiritual things is possible without them. The first two of those are height and time. Height is drawn from our conception of space. The Divine is conceived of as high or as far removed from earth. Moral qualities are described as high or low. So with time. Endless existence is ascribed to the Divine. God is timeless in the usual sense of that word. Yet for the finite mind finiteness and time go together. Therefore even the eternity of God must be symbolized by time as man experiences it. Ascribing to God a temporal duration is only a symbol or an analogy for a life that it is not within man's power to grasp.

The third of these mental images is light. This image has been widely used in the religions of the world. It is a symbol of the knowledge which will enable man to see the paths that lie before him, and to choose the right one. It is a power that exposes the dangers that lurk round about, and shows up man's own actions as evil or good. In the ancient religions which still reflected some lingering knowledge of correspondences, the highest gods were associated with the light. In Egypt the chief god was identified with the sun. This is perhaps best illustrated in Zoroastrianism which depicts Ormazd as light and life, the creator of everything that is good in an ethical world of law, order and truth. Against him is pitted Ahriman, the god of darkness, who produces all that is evil in the world.

In Christian thought light as the symbol of God is found in many forms, as in *Jn. 1:5*, "God is light and in him is no darkness at all."

Those who wish to pursue this subject, are advised to read William Worcester's *Language of Parable* and F. H. Brabent's *Time and Eternity in Christian Thought*.

Spirit and breath

The fourth and perhaps the most important symbol in religious thinking has been the term *spirit*. The original meaning of this word, which comes from the Latin and is derived from *spirare*, was wind or breath. But this came to mean soul, and hence what gave life and vigor to the body. Many students of primitive man have declared that in the early days of the human race the soul was identified with the breath. This would be a natural deduction to make in a pre-scientific age, since the cessation of breath coincided with the end of conscious life here on earth.

Early Greek thinkers seeking for the primal substance of the universe were divided as to whether this was fire or air. Anixmanes in the sixth century B.C. chose air because it seemed the most nearly bodiless. All liquid and solid forms of matter were simply condensations of this primary substance. Diogenes writing in the fifth century added the idea that this prime substance had the characteristics of mind, was conscious and omniscient, and that the mind of man was a "piece" of this substance. He called this substance air. Later the Stoics identified air-in-motion under the term *pneuma* with the divine substance which was active in all things.

It would seem that in early Greek thinking this conception was predominantly, if not wholly, materialistic—although not in the sense in which the word materialistic is used today, since the idea of mind was associated with it. Air or any gaseous substance, regardless of how rarified, is still matter. There does not seem to have been a distinction between spirit, as that term is used today, and matter. No "discreet degree" separated the one from the other. But it should be noted that there were other Greek thinkers as far back as the fifth century B.C. who sought to describe the Divine in terms that applied to the inner life of man. And Plato speaks of Diety as a psyche, a supreme soul.

In the Hebrew the term *ruakh* has the meaning of wind, but it has many other meanings which relate to the inner life of man. (See, *Hebrew and English Lexicon*, by Brown, Driver, and Bridge, p. 924.) In the Old

Visual symbols

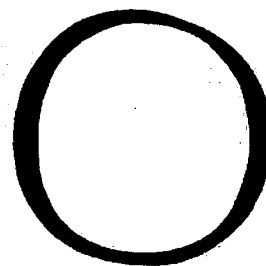
used from the earliest times

to the middle ages by primitive

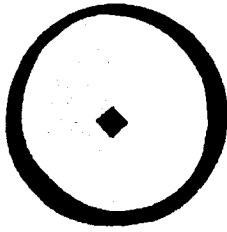
peoples and Early Christians



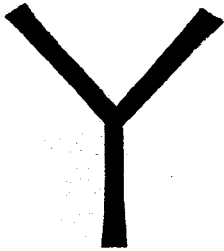
The vertical stroke represents the one-ness of God, or the Godhead in general; it also symbolizes power descending upon mankind from above, or, in the opposite direction, the yearning of mankind towards higher things.



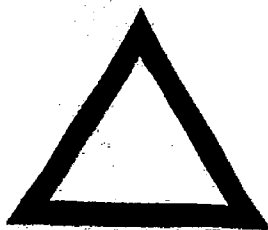
The circle, being without beginning or end, is also a sign of God or of Eternity. Moreover, in contrast with the next sign, it is a symbol of the sleeping eye of God: "The Spirit of God moved upon the face of the waters."



The open eye of God, the purpose of Revelation: "And God said, Let there be light."



The furca, or fork, a mediaeval symbol for the Trinity, is also a Pythagorean emblem of the course of life, in the form of a rising path with fork roads to Good and Evil. This sign is very ancient in origin, has a further meaning, namely, the expectant soul, man gazing aloft with outstretched arms.



Fire.

Testament it is used regularly to designate the inner, non-material life of man, namely the spirit. It also came to mean the spiritual energy of God operating in human life, and with it came to be associated the ethical ideas of righteousness, mercy, goodness, obedience to God's will. Whatever the original meaning of *ruahh* may have been, in its usage to designate spirit, there does not cling to it the materialistic implications of *pneuma* in earlier Greek thinking.

Besides these images mentioned already as used in our thinking about divine and spiritual things, many others could be listed, but space forbids. It will be readily agreed by all religious thinkers of whatever faith that these images are not to be understood literally. But here two major difficulties arise. The first is, how far can one proceed in discarding the anthropomorphic in our conception of God? Certainly a mind similar to the human mind cannot be attributed to God. However, if to Him is attributed love, wisdom and activity, even if each of these words is prefaced with the adjective "infinite", one is still talking about qualities which human beings possess in finite measure. If one talks about God wholly in terms of immensity and eternity, use is still being made of images that come out of daily experience. And if the idea of God is depersonalized, where is the Being Who is worshiped, trusted and loved? And if one tries to think of him as the "Absolute Other", to use a phrase employed by Rudolf Otto and later closely associated with Barthian theology, is one not just saying that God is totally incomprehensible, and that from the point of view of our lives Divine Action is paradoxical and impossible?

Strip from the idea of God everything that you know as a constituent of human personality and you have nothing left; and anything you may say about God from thereon is empty rhetoric.

The only recourse then is a symbolism drawn from human experience. This, of course, does not mean that these symbols constitute an adequate description of the true realities. They are only man's humble and groping efforts to reach toward these realities.

But this very effort raises another difficulty. Although Jews, Catholics, Protestants, and Theists in general will readily agree that no picture of the Infinite Reality can be drawn by the human imagination, many of those same people contend that when religious ideas are regarded as symbols of the higher realities, the foundations of Christian faith are torn down. There is some justification for this assertion. Certainly one must be made uneasy by the "demythologising" activity of the German New Testament critic, Rudolf Bultman, for instance; although Bultman does not interpret what he calls "the myths" of the New Testament as symbols, strictly speaking. He has adopted an existential approach, and seeks to find the meaning and value of these so-called myths in the subjective experience of the Christian. In his book *Jesus*, issued in 1937, he seemed to be almost willing to dismiss Jesus as an historical person, and did designate as unhistorical much of what the Gospels relate about Him. Nevertheless, the teachings attributed to Him call for a personal decision, Bultman declared, and therefore these teachings are God calling to man. Dr. Bultman has since then somewhat modified his views, but he still holds that the Virgin Birth, the miracles, the Resurrection, are myths and are of value and have meaning only if they become a subjective experience for the Christian.

Similarly, the Christian will be disturbed when he hears, as he does in some quarters, that the Resurrection is not an historical fact, but is an analogue depicting the continuing influence of Jesus in the lives of His disciples through the memory of His words and works. Of this view it may be said that it is hard to see why any analogue is needed. Man's awareness of the continuing influence of those who have passed from this earth, exercised through the memories of or the records concerning these

departed ones, is so much a matter of experience that no symbol of it is needed, and no symbol of this experience can make it any clearer.

To reduce to the symbolical, and nothing else, the Gospel story, would be disastrous to the Christian Church and the Christian faith. Suppose, for example, that it were to be accepted that Jesus was not a real person who lived in time and space, and with whose life many striking incidents are associated; that instead He was a symbol of a beautiful teaching and a wonderful way of life. What would then happen to the assurance, so important to the Christian, which asserts that the Lord is now and ever will be a real person active in the immediate present in human life: that He is willing to come in and sup with whomsoever is willing to receive Him? Obviously the Christian Church would be committing suicide, were it to allow all Christian tradition to be without discrimination reduced to the merely symbolical. This would be emphatically true of the Resurrection story. The Apostles preached the Resurrection of the Lord not only over the Roman Empire, but right in the community where they said it took place. If they had been lying they would quickly have been exposed. To believe that a world religion could have had its origin in what would have been a palpable lie; that frightened men who had gone into hiding after the crucifixion suddenly were transformed into bold proclaimers of what they knew was a falsehood, would be to place an impossible tax on human credulity. The Resurrection is indeed a symbol, but it is also an historical fact. It must then be said that although the interpretation of some Christian traditions as symbols is necessary, this kind of interpretation must be made with caution and restraint. But when the subject is the being of God, it must either be said that we have no knowledge about Him and therefore must keep silent; or else that God can in some sense be known and this knowledge can be set forth in symbolical form. When we speak of the love of God, we know we are speaking of a love which is different from any love we can know in human creatures. And yet this element in the life of man may be said to correspond to what is unimaginable in God. We cannot penetrate any further into this reality than the symbolical idea will carry us, except by personal experiences which have to be described as ineffable.

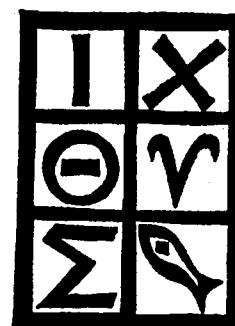
It should, nevertheless, in this connection be noted that the knowledge which we have of God and which we seek to verbalize in symbolical language, is itself a creative act of God. Human resources are not sufficient to bring us into such knowledge. To be sure, Paul said, "The invisible things of God from the creation of the world are clearly seen being understood by the things that are made." But surely Paul who laid so much stress on faith and on revelation, could not have meant that God could be deduced from the observations man makes of the natural world. More likely, Paul saw in "the things that are made" symbols of a deeper meaning in the veil of changing appearances. It is also true that it is dogma of the Roman Catholic Church that God's existence can be proved by a rational inference from the phenomena of the natural world. But probably no intelligent Catholic would insist that the evidence is so cogent as to bring conviction to any person of normal understanding. As everyone recognizes there are many of normal understanding as well as some of outstanding intellects who are not swayed by the usual arguments brought forward to prove the existence of God. It is God operating in a receptive soul who brings about the sort of faith dealt with in *Hebrews 11*. It is the faith itself which provides the evidence for the things not seen. The symbols then become the means for bringing the faith into the rational understanding.

The limits of this article preclude a discussion of symbolization in the light of the doctrine of correspondences, and this must await for some essay in the future.



Air.

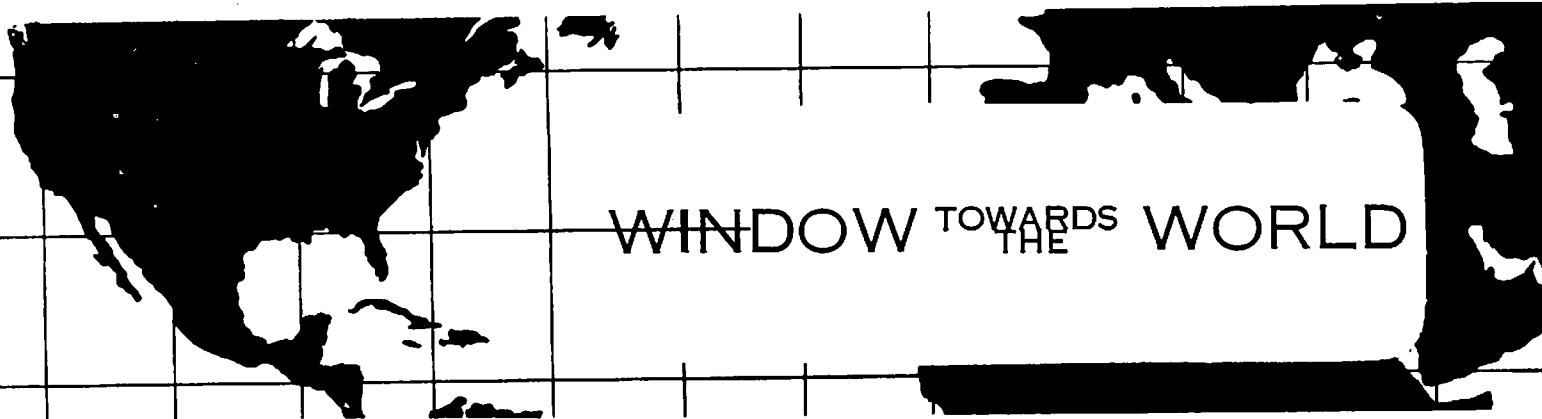
**The four elements play
an important part
in all the mysticism of
the Middle Ages.**



The fish sign is a symbol used from the very earliest days of Christendom. The letters forming the word "fish" in Greek, (Ichthys), are the initial letters of five Greek words meaning: "Jesus Christ, Son of God, Saviour."



**The illustrations
were once cut on wood
by Fritz Kredel,
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THE SOBELL CASE

A FEW DAYS after David Greenglass was released from prison, 1500 ministers sent a petition to President Eisenhower asking for the pardon or retrial of Morton Sobell. Greenglass, an atom spy by his own confession, had been in prison for 9½ years. Morton Sobell was sentenced to 30 years in prison, convicted by the testimony of a single witness, a known perjurer. Sobell was not charged with having transmitted any specific information to the Soviet Union, but his trial was linked with that of the Rosenbergs, in the atmosphere of hysterical panic that marked the beginning of the McCarthy campaign against "unAmerican activities".

It is not within our knowledge to say whether Sobell was innocent or guilty. But when eminent lawyers, educators, and theologians join in asserting that Morton Sobell did not receive a fair trial, our social conscience bids us to speak for the cause of justice. Prominent law journals such as the Columbia Law Review, the Yale Law Journal, and the University of Chicago Law Review agree that Sobell did not receive due process. Concurring in this opinion we find "The Christian Century", Dr. Reinhold Niebuhr, and Nobel Prize scientist Dr. Harold Urey.

Throughout his imprisonment Sobell has steadfastly proclaimed his innocence. Thirty years is a lifetime sentence that his family share with him. During this time his mother and wife have worked unceasingly to obtain his freedom.

Why should we be concerned about the freedom of this one man? When our country becomes indifferent to the freedom of one individual, the freedom of all is jeopardized. Every person is precious in the Lord's sight and we are doing his will when we defend the freedom and seek justice for our brother man. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—PERRY S. MARTIN

MAN'S INTUITIVE FACULTY

"SCIENTISTS IN THEIR zeal for absolute knowledge are putting virtually everything under their microscopes these days—and now it may be the turn of the intuitive faculty. Prof. Jerome S. Bruner, a Harvard psychologist, has issued a call for scientists to launch a massive probe of the intuitive process—on the grounds

that it is an essential element in productive thinking that has been shamefully neglected by American educators.

'The shrewd guess, the fertile hypothesis, the courageous leap to a tentative conclusion—these are the most valuable coin of the thinker at work, whatever his line of work,' the professor writes in his book, *The Process of Education*, printed by the Harvard University Press.

"What is needed today, he maintains, is a major research effort to uncover the hidden springs that produce intuitive thinking so that we can develop the intuitive gifts of our students from the earliest grades onward. To stimulate intuitive thinking, Prof. Bruner says, teachers should encourage guessing followed up by as much verification and confirmation as needed."

The above is a quotation from a letter written by E. A. Johnston, Seattle, Wash. It interests us because it raises anew the question of what relation the intuitive faculty of the mind of man has to what Swedenborg calls influx; and the pure intellect, which he discusses at length in his *Rational Psychology*.

WHAT IS THE INTENT?

IN A PROPOSED anti-colonial declaration which a number of Afro-Asian nations are pressing before the United Nations, the statement is made: "Inadequacy of political, economic, social or educational preparedness should never serve as a pretext for delaying independence."

It is not difficult to understand that people who have suffered under colonial rule and who have longed for freedom for centuries should be impatient, nor that they will be prone to view as "pretexts" any reasons that colonial powers may advance for delaying independence. Yet it is not wise to overlook entirely the question whether such people as are demanding independence are capable of setting up a stable form of government. The experience in Congo indicates that the freedom which is demanded may not be an unmixed blessing. It would seem that what should be the criterion for judging whether the reasons given by colonial powers for refusing independence are sound or are merely pretexts should be the intent of such powers as shown by their acts and attitudes. Is the colonial power honestly seeking to train and prepare its subject people for self-rule? Is it encouraging education, industrial progress, health measures, and is it gradually giving more and more freedom to its colonies? If so it may honestly claim that its intention is to grant full independence as soon as this is practical.

The Christmas Star

by Louis H. Dole

THE STORY OF the wise men and the star has captured the imagination of children and of older people as well all down through the centuries. There are those who try to explain the star as a natural phenomenon, and in Christmas fiction it is often represented as having excited the wonder of all the people. But the story itself precludes such ideas. The wise men saw the star "in the east." When they reached Jerusalem they told Herod they had seen it. It was news to Herod. Then the star reappeared to the wise men after they left Jerusalem and led them to the house "where the young child was." The star was seen only by the wise men.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." This is one of the well-known prophecies of the coming of the Lord into the world. It was spoken by Balaam some fourteen hundred years before the wise men set out on their long journey to Jerusalem. The wise men were of the same country as Balaam and cherished the same prophecies and when they saw the star, they knew that the prophecy had been fulfilled and they knew to what country to go to find the Lord. Their knowledge was not derived from Jewish sources but from the Ancient Word, the remnants of knowledge from the Ancient Church.

We know that the Ancient Word was written entirely in symbolic language, and symbolism is characteristic of our Scriptures also. The star which was seen by the wise men was the symbol of the beginning of the Christian Church and has become one of the outstanding symbols of Christianity. It ties in the Christian Church with the Ancient Church and connects the Christian Church of today with all the churches that have gone before it.

And it connects the Christian with the heavens as well. For it was not a natural star seen by natural eyes. It was a supernatural phenomenon. The eyes of the wise men were opened in vision. The star they saw was of the same nature as the bright light the shepherds saw and the light that Paul saw on the road to Damascus.

This Christmas star has a distinct spiritual meaning for us. It represents the spiritual knowledge concerning the Lord's coming that has been handed down from most ancient times. Astronomers tell us that light comes from the stars over vast fields of space. They tell us that light, traveling at over 18,000 miles a second, takes about

seventy-five years to reach us from one of the nearer stars, and that the light we see coming from the constellation Hercules started on its journey through space five thousand years ago. So the stars fitly correspond to spiritual truths handed down by revelation from century to century. The wise men were not of the Jewish Church. Their knowledge of the Lord's coming had descended to them in an indirect way and through many centuries.

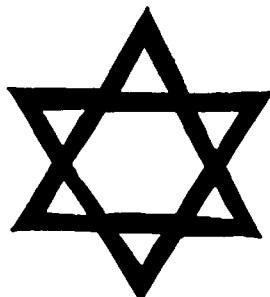
The star that the wise men saw and which led them to Bethlehem was seen only by them, just as the greater light was seen only by the shepherds. Is not this true today? Can the Lord make His advent into our minds and hearts except as we learn, cherish, and obey the truths of His Word? The wise men cherished the prophecies of an Ancient Word. We have a Word for this age, and in the Gospels the record of the Christ life upon earth. Upon this depends our knowledge and recognition of God. As the Lord was recognized only by those who had His Word and believed it, so today the Lord is known and recognized only as He is seen in His Word.

If we want to know about this natural world, we collect facts and analyze and explain them by means of the power of the natural reason. We do not make the facts. We acquire knowledge of the world by going to the world for facts and finding out what they are and what they mean. Neither do we make the facts of the spiritual world. Facts concerning God and the spiritual world are revealed in the Word. We do not create for ourselves a knowledge of God. It is by means of the Word that the Lord is born in our minds. Since in the Christmas season we celebrate the Advent of the Lord into the world, Christmas should mean to us ever deepening knowledge, recognition, and experience of Him in our lives.

The wise men were led to the Lord because they cherished the truths of revelation. These truths were represented by the star which lighted their minds and led them to come to Him.

May we likewise learn and love the truths of the Word, that the Lord may lead us by these truths to the sure knowledge and recognition of Him as incarnate in Jesus Christ, so that He may be present with us.

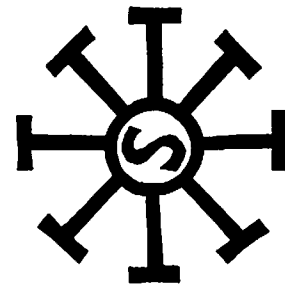
The author is the pastor of the Bath Society, and general pastor of the Maine Association.





The Christmas story according to The Gospel of St. Matthew

“ . . . and are come to worship him”



The cross-strokes at the ends of the rays represent the vault of the Heavens.

THE STORY of the three Kings, following the Star.

Melchior brought gold, the tested value of our hearts.

Balthazzer carried incense, which rises as our thoughts and prayers toward heaven.

Casper offered myrrh, our unawakened powers.

Herod too was a king.

The Christ Child was a King.

This as the Star of David was the story of Five Kings.

And legend has it

That the animals, the plants

The minerals, and a star,

What Victor Hugo called the world soul,

Knew the Child was born.



The Gospel of St. Luke

"Peace to men of Good will."



CHRISTMAS
1960



MEDIEVAL MYSTERY PLAYS

*"O little town of Bethlehem
How still we see thee lie
Beneath thy deep and dreamless sleep
The silent stars go by."*

IN simplicity or with pageantry the Christmas Story is celebrated. We all want and need each phase. Pageantry has long been a rare and challenging word. And Christmas, full of wonder, is alerting to the best in our souls. It is almost 2000 years since the Christmas event blest this old earth; we know from long tradition. The story from the Gospel of Matthew tells of the Three Wise Men; while the tale of the shepherds keeping watch over their flocks by night is in the Gospel of St. Luke. These stories were known and lost; re-found, enacted in simple form, were sung and loved, pictured by great artists, translated for many peoples; and now they have come to us.

Across many centuries, certain towns and villages of Europe and of England gave and repeated certain stories, or, gave them in play or pageant form. These became the so-called "cycles". The specific plays were given each year and these growing into pageantry became the fame and tradition of each village. It was to all the people the focal point of experience and of challenge. It was their great festival of the year, a schooling, the opening for hidden talent. For many years moveable double-deck carts were the simple theatres which were the stage setting and the start of the revised theatre of Europe. The towns-people anticipated, and shared, then cheered and crowded about the stage-carts. They would stand on the rounded cobble stones, be glad and care-free and join in all the well-known chorals.

*"To God on His Throne
Our praise we make known".*

"This year, this year".

*"A child is born in Bethlehem,
This year, this year".*

*"I bring thee, King, this lambkin white,
Wherein thou mayest much delight".*

"This year, this year."

There was overflowing excitement; not only the crowding audience, but for the players, the guilds of different trades who vied with one another even as town tried to outdo town. The merchants and the customers shared their part. At an early period, these plays were part of the Church.

The Miracle Plays were the sequence or episodes from the life of a saint. The Mystery Plays (the so-called

"cycles") were the stories from the Old and New Testament; later, the Morality plays were dramas where the characters represented the virtues and the vices which man met.

The shepherds almost anticipated the clowns of our day. As the "Paynters Guild of Chester" gave their play, a reverent but dishevelled shepherd could sing:

*"Oh would I walk full wild,
Under bush my bower to build,
from stiffe storms my sheep to shield
And save them from bad weather."*

A number of the old mystery plays and some full "cycles" are revised and again being presented annually.

—MELROSE PITMAN

XX

CREDITS

pp. 371, 372, 373, 376, Symbols and accompanying text, from The Book of Signs by Rudolph Koch, Dover Publications, Inc. pp. 376 and 377 designed by Melrose Pitman.
p. 376 Center, The Holy Family by Peter Paul Rubens, given to Christ Church, Cincinnati, by Mary M. Emery.
Lower left, donkey at stable, published by The Universities Federation for Animal Welfare, London.
p. 377 Upper left, The Shepherds, from the Sforza Book of Hours, British Museum, London.
Upper right, Madonna and Child, atelier of Andre Della Robbia, National Gallery, Washington.
Lower right, The Virgin with the Laughing child, Victoria and Albert Museum, London.

XX

SNOW

SNOW as a Christmas symbol has been carried to the most illogical places on earth by western man. In the depths of the Congo, in India, Hong Kong, and in Central and South America where snow is rarely if ever seen, snow-draped evergreen boughs and chimneys, snowmen, snowy sleighs and reindeer appear in mid-December as if by magic. It would be difficult to estimate what part of the millions of Christmas cards sent each year depict snow in some form, but it is safe to assume that the percentage is a large one. Even the scene of the Nativity is sometimes pictured as a snowy one, yet snow is rarely seen in Bethlehem. We have come to accept snow as a part of Christmas, and logical or not, it adds greatly to the festivity of the holiday.

How snow came to be one of the symbols of Christmas is not as illogical as might first be assumed. While Christianity was born in the warm lands east of the Mediterranean, its growth and flowering came in Europe. Italy was its heart and it spread northward and westward into countries of winter, of frost, of short days and long dark nights, of evergreen forests and of snow during the Christmas season. The evergreen boughs, long used in pre-Christian festivals, symbolized eternal life; the candles held something of the radiance of the Christ Child. The snow, fresh and clean, came easily to suggest purity, and along with the candles its very whiteness helped to make less harsh the blackness of the long, European, winter night. Since Christianity became firmly established in Europe before the great explorations it is natural that the holiday, Christmas, with all its symbols was carried to the corners of the earth.

The Swedenborg Student

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

ARCANA CLASS—January 1961

Volume VII, 5150—5242

January 1—7	5150—5173
8—14	5174—5194
15—21	5195—5213
22—31	5214—5242

AS an introduction to Joseph's interpretation of the baker's dream we have in number 5150 a further statement concerning Joseph. We recognize Joseph as the connecting link between our conscious life in the world and the Lord, by means of which we can eventually become regenerate. Here we are shown how the Lord's influx descends into the natural plane, enlightening the mind, and forming in it a new will. It is only this influx which enables us to understand ourselves and our lives as to their true nature and purpose, and to put away the evils which stand in the way of the development of our spiritual nature. Joseph alone can interpret our dreams. Notice especially that this influx is both mediate and immediate, the mediate influx being through our interior rational, but in proportion to our knowledge of truth and the correctness of our thought concerning it. It is the immediate influx which gives us the power to think at all. We are told elsewhere that this immediate influx is with every man—good and bad alike—and that if it were withdrawn from a man at any time, he would have no power to think.

The baker could not be restored to his office. The old selfish will is not changed. This again we are told many times in the writings. Our own will remains with us to eternity. Regeneration is not the changing of our inherited will. It is the formation of a new will in the intellectual part of us, by means of which we are enabled to reject the promptings of the old will. The Lord alone was able to put away this selfish will completely, because it was not His own. His own will was the Divine love itself. This is explained at the end of number 5157.

It was on Pharaoh's birthday that the butler was restored and the baker hanged. This signifies entrance into a new state of regeneration, when interior things begin to obtain dominion and the external things begin to serve the interior. It marks the time when the pleasures of sense and of the world cease to rule. Changes of state take place in all men whether they are regenerating or not, because of changes in the body and changes in civil life. Sense pleasures may have to be given up, as well as various activities, because the body can no longer engage in them. Our mental states change also, and things once attractive no longer appeal. And the desire to appear good, wise, and just may lead men to submerge and control their selfish loves. But this is not regeneration. With such men the things of the body and of the world still have dominion within. Their spiritual state is not changed. They may even be growing worse. There are such men even within the church (5164).

The interchapter reading on the Grand Man deals with the correspondence of the organs within the body. Swedenborg's study of the human body made it possible for this knowledge to be conveyed to him. Most of us, because of our lack of definite anatomical knowledge, get only a glimpse of enlightenment from these numbers.

The rest of this month's reading deals with Pharaoh's dreams. The fact that two years had passed since Joseph had interpreted the dreams of the butler and baker is mentioned to teach us that the internal does not come into power over the external at once. Truth has to be applied to life and so conjoined to good.

Number 5202 gives us a good summary of what we have been studying and introduces what is to come. It tells us frankly that the processes of regeneration "come with difficulty into the light of the human understanding," and yet we should make the effort to understand all that we can, for without effort we understand nothing. All dreams recorded in the Word are prophetic, and Pharaoh's dreams are prophecies for us of the course which regeneration must take in our lives. And again we should remember that regeneration is never complete. There is always a new cycle beginning as we recognize deeper and deeper evils in ourselves and determine to reject them. The years of plenty, the years of famine, and the salvation through Joseph are repeated over and over again in our lives. Note especially the statement in 5202: "But as the natural cannot be reborn as to the intellectual things alone, there were also things of the will." Knowledges learned, if they are to become real knowledge, must be applied to life.

This is not accomplished immediately. For a time the knowledges which cater to self eat up or banish the truths that teach us that the purpose of life is to learn and do the Lord's will—to minister not to be ministered unto. The words "And, behold, it was a dream" are a good description of what this ideal state seems to a man at first. It seems visionary, a dream, something which has no reality or substance to it. But the dream troubles us, as it troubled Pharaoh, until we are able to find someone who can show us what it really means.

Notes

5150. Providence is predicated of good, but foresight of evil.

5159. Note this important statement of the difference between changes of state in the regenerate man and the same apparent changes in the unregenerate.

5164. Denying the Divinity of the Lord leads people to "take away all power from the Divine, and attribute all things to themselves." "There are very many of this character within the church, who deny the Lord, and say they acknowledge one supreme being."

5164¹. The faces of spirits and angels in the other world are formed from the quality of the exterior natural.

5199. Spiritual beauty is the affection for interior truth, because truth is the form of good.

5214. Ends are of no use which do not benefit the neighbor.

5223. The representative Ancient Church existed in Egypt. Note the statements on the difference between magicians and wise men and on the origin of magic.

5229. Angels and spirits can meet all persons whom they have known or have heard of "when the Lord allows them to call them to mind."

The Riverside, Calif., Society now has a Wurlitzer electric organ, the gift of their secretary and organist in memory of her parents, Mr. and Mrs. John C. Perry.



NEW PUBLICATIONS

To the Editor:

In the Nov. 1 issue of the *MESSENGER*, Paul Zacharias asks how we can encourage more theological research. One way to discourage it is our present attitude towards publication. After spending four years on the study of some of the very subjects Mr. Zacharias mentions, one student described the book he had written about them to the chairman of our publication board. The answer was that he should seek another publisher. Some months later, at the office of the Swedenborg Foundation in New York, he was told that we have books, and that we should concentrate on reading those already published instead of trying to add more.

I am sure that some of those we already have are superior to anything the majority of us could produce. Even so, had we never published anything on the ground that we should concentrate on what we already have we would never have added any to the first book. The question is, how long will the youth of our church concentrate on its problems when the most interested among them are told that there is no sense in looking at anything they have done because, whatever it is, it has already been done better. And how long will an organization pulsate with life when it loses interest in examining new ideas?

To publish anything just because it is submitted would be suicide. It must be worthy of publication. But one answer to Mr. Zacharias' query is surely to have someone who is willing, at least, to examine the efforts of our students, to tell them frankly if they are below par, and to encourage them if they show promise. Books are pouring off the presses of other churches. Is it not altogether likely that studies of the Bible made in light of the teachings of Swedenborg would be at least as worth while to publish?

J. W. Peters

New Concord, Ohio

SWEDENBORG AND PEGASUS

To the Editor:

It appears that Greek mythology is related to what we have learned, through Swedenborg, about the meaning of The Word.

The ancient myths of Greece, as well as those of Judah, make sense only when their cryptic messages are interpreted in terms of "correspondences". A good example occurs when we apply Swedenborg to the story of Perseus and the Gorgon head of Medusa which turned into Pegasus. Pegasus, in turn, went stamping all around the place and finally at Mt. Helicon, with one of his "stamps" released Hippocrene, the fountain of poetic inspiration.

Below, I give your readers the true score in the matter as deduced from "correspondences":—

Horse is enlightenment
and understanding of
man's thought environment
inspired from above.

THE EDITOR

It is of interest

that fountain of a Muse

was sprung from quiet rest

by horse which had no shoes.

A spring or fountain gives

man power to discern

how faith and doctrine lives

in Word for man's concern.

How powerful the hoof

unearthing Hippocrene!

Such only acts as proof

that Perseus severed clean.

A mountain represents

celestial principles

and good in residents

of heaven's pastorals.

Had poets strength to stamp

as hard as Pegasus

no doubt poetic lamp

would shine more glorious.

fitch gibbens
Boston, Mass.

Wanted: Companion

By ailing woman. Would prefer lady on Social Security, who is able to drive a car. Nice home and small salary to the right person. Write to Mrs. A. H. Shaffer, 287 Virginia Drive, Ventura, Calif.

Book Wanted

New or used copies of the pamphlets "Voices from the Open Door" by Mrs. Honts.

A. W. SPINK

R. R. 3, Warsaw, Ky.

The Rev. Leslie Marshall reports that the Mission Stamp outlet is running short of cancelled postage stamps. Please save your stamps and send them to the Mission Stamp Outlet, P.O. Box 386, St. Petersburg, Fla.

THE NEW-CHURCH MESSENGER

The most significant birth in history

by Alvin N. Rogness

THERE IS no period quite so tender and lovely as the weeks immediately before the birth of a child. Then, if ever, husband and wife have hearts that beat as one. Hope mingles with fear; joy is poised against apprehension; and the spirit is at its gentlest and most sensitive pitch.

Throughout the Christian world the mood of expectancy once again prefaces the birth of Jesus. Christmas is just around the corner. Throughout more than nineteen hundred years the world has prepared, as now, to celebrate the most significant birth in all history. This was the Child whom the prophets foretold, whom the angelic hosts heralded, whom the shepherds and the Wise Men came to see, and to whom mankind has since bowed in homage as to none other. The birth of this Child left history in two, so that every date before and after now bears the label B.C. or A.D.

How easily man stumbles over the lesser miracles and fails to see that in Christmas he confronts the Himalayas of wonders. The major premise of Christmas is that the eternal God, who made the heavens and the earth, has become incarnate in this laboring man of a despised people. How strange that in coming to earth, God should have elected to appear in the form of one who would be scorned and rejected and at last shamefully crucified.

The alternative to this is equally perplexing. If the birth in Bethlehem were but another ordinary event and the matchless life of Jesus merely another in the long parade of human idealists, how will we explain away nineteen hundred years of Christendom, a power which has unloosed unparalleled resources for human betterment throughout these centuries? To interpret this in human terms or naturalistic phenomena is more incredible than to assert that Jesus was God. Absurd or not, millions of people in all generations have confessed the faith of the poet's words:

I know not how that Bethlehem's Babe

Could in the Godhead be.

I only know the Manger Child

Has brought God's life to me.

Thirty-three years after this Bethlehem night, Jesus stood before Pontius Pilate in the Roman judgment hall. Pilate asked Him, "Art thou a king then?" Jesus' reply was the answer of either a madman or of God: Yes, I am a king; but my kingdom is not of this world. But I am a king. To this end have I been born, and to this end am I come into the world.

Year after year you and I have taken Christmas quite in our strides. Its totally unique and preposterous origin is likely to escape us. Try transporting yourself back to Jerusalem. Imagine that you are hearing for the first time this claim of a quiet peasant from a northern village. He declares that He is God, the King of all kings, the Lord of all lords. To Pilate it sounded like a simpleton's

drivel; to the high priest it seemed sheer blasphemy. To stop Him from stirring up the rabble into some new folly, they quietly put Him to death.

By all standards of statesmanship the matter should have stopped there. In modern times a gas chamber or a Siberian exile puts an end to fanatics. But the kingship of Christ did not burst as a bubble at three o'clock that Friday on Golgotha's hill. An Easter Resurrection and a Pentecost rocketed His claim out into the years. And today, although we live in a space age, the claim of Christ to rulership is as tormenting and tantalizing as it ever was. The years have not been able to shake Him. He constantly intrudes His claim into your heart and mine. If we disavow Him, we are left haunted by a sense of emptiness or of shame worse than if we had trampled upon our flag. It is nothing short of horror to have someone from centuries ago keep reappearing, as if in continuous reincarnation, pressing His totalitarian claims upon every generation. It would be horror if it were any other than Jesus—if it were Alexander or Nero or Genghis Khan, or Hitler. But Jesus comes so near to "the heart's desire" of every man and woman who loves the truth, that His intrusion touches the longings and the yearnings of humankind. It is not horrible but beautiful to have "the hopes and fears of all the years" converging in the streets of Bethlehem.

As we ponder Christ's claim to kingship, let us fix clearly in our minds what such rulership implies. A man becomes a president by election; he becomes a dictator by revolution; but a king is king by birth. Christ's rulership of earth is not conditioned upon a majority vote. If every person on earth these nineteen hundred years should have disclaimed Him, that would not affect in the least the validity of His claim. If we should today vote unanimously that the sun should no longer be the sun, the sun would continue to shine as tranquilly after our vote as before. If we should all agree that hereafter two plus two should equal five and not four, our agreement notwithstanding, two plus two would go on equalling four. We do not change truth; truth changes us, depending on whether we adhere to it or not. Whether we adore Christ or despose Him does not change His status. It is our own status that is changed. To disobey this King does not dethrone the King; it only makes the dethroner a rebel. If all the world should plunge on in its selfish and chaotic way, heedless of Christ its King, the world could at last lie in utter ruin, all life destroyed, but Christ would remain as much a King as ever. We who make presidents and governors and senators by our vote can well remember that our franchise does not extend to the heavens. Christ remains the King of the nations, whatever course the nations may take.

If He should design to offer any credentials, which obviously He need not do, the use that He makes of His power ought to reassure us. He used His limitless power to go to a cross for the sins of the world. Most of us misunderstand the inner nature of power. We imagine that to the degree that we possess power, to that degree can we become independent, and in this independence separate ourselves from others. The precise contrary is

the case. If you are strong, your strength is for others to lean on. The fact that you have strength puts you in debt to everyone who is weak. You think that your strength will enable you to shake yourself free from everything weak. Instead, your very power entitles the powerless to cling to you as chips of iron to a magnet. It entitles life's structure to rest on you as on a pillar.

If you refuse to let your power be used as a pillar or girder for others to rest upon, you violate the intrinsic nature and purpose of power. To whom much is given, of him shall much be required. On him who is strong all others must depend. Christ claimed all power in heaven and earth, and He went unflinchingly on to the inevitable consequence of wielding such power. He who was King of all became the Servant and Savior of all. The cross becomes His unmistakable claim to the crown. It is when power expresses itself in the language of love that we have the clue to heaven.

He came to this earth a child in a Bethlehem stable. He grew up in the home of a carpenter. He taught under the open sky along the shore of a lake. People heard him gladly because His words carried the authority of truth and of love. It took a resurrection and the outpouring of the Spirit to open their eyes to His power and glory, the glory as of the only begotten of the Father. But their eyes once opened, they became the tireless apostles of the glad good news. God had visited His people with salvation! The doors of heaven were opened! Man could live with God. He could be forgiven and restored! All the enterprises of earth became the stage for a mission in which love was joined with power to remake the world.

Christmas becomes at once past, present and future. He who came to redeem the world is with us still, entering hearts that will open to Him to bestow strange comfort and courage, moving quietly through time and powerfully through the events of history. And at last He will come in glory to give humanity a new heaven and a new earth.

The author of this Christmas Meditation is President of the Luther Theological Seminary in St. Paul, Minn.—ED.

NEWS FROM HERE AND THERE

by Merle Haag

The Baltimore Society held its annual Oyster Supper and Bazaar on Nov. 19. This event is awaited with eagerness each year because of the tastiness of the food and the excellent things offered for sale. The ladies are to be commended for the tremendous job they did in cleaning the church and making neat inventoried lists of all the equipment. Men, boys, and even some of the ladies worked on the grounds. In the course of cleaning, some old books in Latin and English were discovered. If anyone would like these, please contact the board of trustees.

Welcome to the following new members of the Bath, Me., Society: Jane Stevens, Gertrude Dole, and Mr. and Mrs. William W. Briggs.

The November Boston Tea Party was devoted to a study of the United Nations. The Thanksgiving offertory was devoted to Boston's "adopted daughter" Korean student Miss Juing Kim, daughter of the Rev. En Bo Chung of the Kwangju New Church.

The Cambridge, Mass. Ladies' Aid is very busy making scrap books and other gifts which will be given to local charities at Christmas time.

THE TEMPLE OF MANHOOD

I am not one

to gaze upon my human form—

Shapely and fashioned by plan beyond

My comprehension,—woven of sinew and nerve,

Pulsing with strength and vibrant force,

Enveiled with soft and silken shield

Touched with the blush of life

Then call myself a man

No, no, not I.

My manhood is a temple wrought

By Hand Divine. My will the altar, my thought

God's servitor, to sweep away the lurking lust

Of human cravings and vain conceits—

To swing the incense of universal love

From heart to head—

That He may dedicate the temple.

So I dare build

A Holy of Holies,

Carved from Hope and Faith invincible—

Eternal Substances—where in Charity

Breathe all ideals, cleansed by experience,

Purged of self-love and wilful pride

That our Lord may enter in

And find true worship.

—LELIA M. TINSLEY

The Cincinnati Club of Good Cheer had an outstanding speaker recently. Miss Edith Fox spoke on "Church Architecture in America". The Young People's Dramatic Society gave such a delightful performance after the Association Dinner, Oct. 29, that they were invited to put on a Thanksgiving program. Hostesses for a Christmas Tea are: Mrs. Ralph Wessendorf, Miss Sally Chapman, Mrs. Joseph Hargrave, and Miss Emma Runte. The program will feature the reading of a Christmas play by Miss Irma Fenton and music by Miss Ann Tipton.

THE LEADERSHIP EDUCATION INSTITUTE

WHAT IS IT? It is a branch of the Department of Education of General Convention. It is designed to assist young people to develop their capacities as leaders, teachers, and responsible committee workers in the Church of the future. We think of this developing process as covering three stages. Individual development and age of students determine somewhat the time necessary to cover the three stages.

Stage I: Development of young people in camps.

Stage II: The Leadership Education Institute.

Stage III: Specialized training in seminars preparing graduates of L.E.I. for work as counselors, Sunday School teachers, and so on.

These are, in reality, three stages of a total youth program.

STAGE I: Development in church camps, other camps, and Sunday Schools up to about the age of sixteen, when the student may enter the next stage if his individual and group reactions and his scholastic standing have been appropriate.

El Cerrito is very proud of its new director for the Junior Choir, Sheila Sawyer. Miss Sawyer, not only has had excellent training, but she has performed professionally in the United States and Canada. At the annual meeting El Cerrito elected Blake Eastin and Frank Clifton to the Board of Trustees. Robert Acker was elected Chairman. The El Cerrito Bazaar was preceded by a very inexpensive Bean Supper. The El Cerrito members have also worked hard landscaping their grounds and constructing shelves.

As part of their public relations program the Philadelphia Society showed the film "The Unconquerables" about Helen Keller. Each one in the audience was given a copy of *My Religion*. The Ladies' Aid sponsored a Turkey Dinner and Fair on Nov. 18.

San Francisco has some faithful members who freely devote their time to improving the Church. Herbert Eloesser used part of his vacation to sand a veranda and apply non-slip paint onto it. Mrs. F. Howe comes every Tuesday afternoon to vacuum the library books.

The Washington, D. C., Society certainly does a good job in advertising their social events. More than 150 people attended Dr. Harmon Bro's lecture on "The Religious Significance of Psychic Experience" on Oct. 10, and an organ recital by William Watkins on Nov. 7. At the organizational meeting of the Spiritual Frontiers Fellowship the following officers were elected: Chairman, the Rev. Ernest Martin; Asst. Chairman, the Rev. Angus Logan; Study Group Chairman, the Rev. Robert Topping; Secretary, Mrs. Louise Swindell; and Treasurer, Daniel Nielsen. Thanks to the direction of Claire Hirsch, the Church library has been reorganized, renewed, and restocked.

The Kitchener Society, which is well known for its innovations, has a new plan for the Sundays in which their pastor, the Rev. David Johnson, is absent on Convention business. The Adult Class will lead its own discussions and the questions arising out of this will be presented to the pastor the following Sunday.

STAGE II: In this stage, various methods of instruction are used—lectures and class instruction as well as group discussions in which staff members act as resource persons. The teachings of the Church are taught and their practical applications discussed by the group. Worship services are led by group members under the direction of one of the ministers. In all these ways the trainee is urged to understand himself and to express himself and to attain maturity in his dealings with other people. The L.E.I. Committee counts upon the co-operation of all who have come in contact with the applicant—camp leaders, teachers, parents, and, especially, his minister—in the choice of trainees for the L.E.I. program. The Institute offers the opportunity for an intensive learning experience and promotes a climate in which the desire for growth and achievement is encouraged. Our efforts are limited by the desires of the students attending. The success of our efforts largely depends upon the response of the students. The response is revealed in the lively interest of the students to discover themselves and to learn how to live with other people.

STAGE III: This stage has not been as well defined as the others, as we are all seeking the best approach to the problem posed by this group. They will be trainees who have received the maximum benefit that Stage II has to offer them. They will be ready to step forward into some position of usefulness. However, it may be that the L.E.I. can help them gain special skills they may need for some particular position.

THE PROBLEM: How can we introduce these young people to the work of the Church, not as professional workers, but as at least capable of acting as Sunday School teachers, camp counselors, workers in local Leagues, committee members? It is hoped that our summer camps will use many of these young people, some of whom are already acting as camp counselors and as junior staff members.

YOU CAN HELP: If you are a camp director, a minister, or a Sunday School superintendent, or are in a position in which you can use one or more of these young people in Church work, you could tell us about specialized needs. We, in turn, would then endeavor to provide specialized instruction for them, such as a short mid-year Institute heavily programmed to give special instruction in areas not covered by L.E.I. This instruction could well be provided by YMCA teachers or by attendance at some institute set up by the Church Federation. These seminars could be held in some central location, or in several places, depending upon the geographical location of the trainees.

LOOKING FORWARD We are training these young people to be useful. Attendance at one L.E.I. session does not necessarily provide sufficient background for the trainee, so we envisage the process as covering several years. Camp leaders can tell us well ahead of time the type of person needed for camp counselor, what special training is required, how we can best help you. Others can tell us what particular work they have in mind for these students. We hope that you will make use of as many of our students as you can work into your program.

—IMMANUEL TAFEL, Chairman
Committee on Leadership Education

CHAPEL at Palos Park where Council of Ministers will meet in February. This photograph, taken at last year's meeting, shows Ernest Martin and John King (R) as they leave the Chapel.



-David Johnson photo

THE MIDWINTER MEETING and Institute for the Council of Ministers will be held in Palos Park, Ill., Feb. 20-24, according to an announcement from the Rev. Edwin G. Capon, president of the Council of Ministers. Among the things that will be discussed at the meetings will be the Rites and Sacraments of our Church. The Rev. Ernest Frederick will be chairman in charge of facilities. Worship services will be in charge of the Rev. John King, assisted by the Rev. Owen Turley.

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