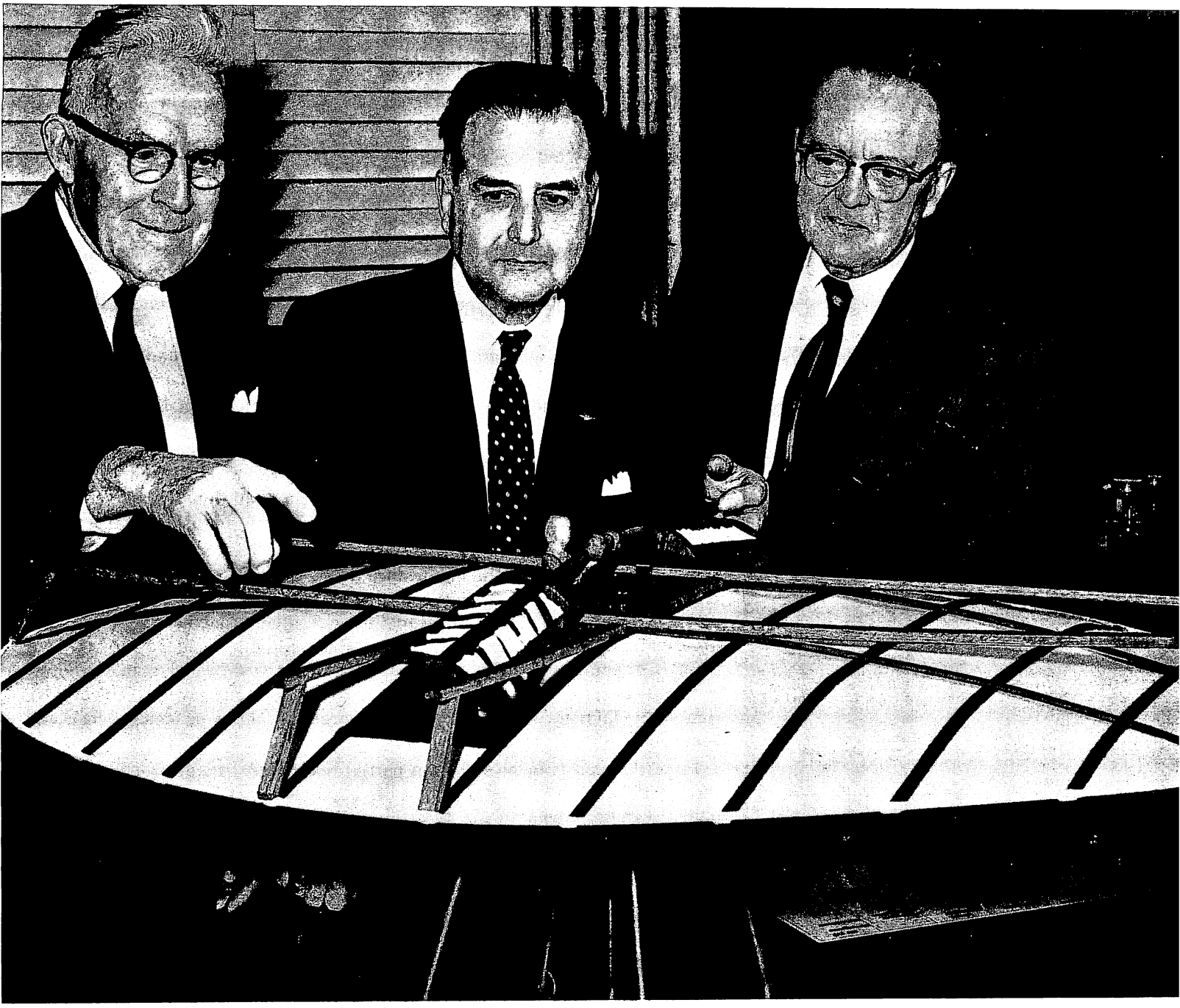
NEW-CHURCH MESSENGER



—SCANDINAVIAN AIRLINES SYSTEM

Model of an early concept of an aircraft designed by Emanuel Swedenborg now on permanent exhibit at the Smithsonian Institute, Washington, D. C. The model was built by Gustav Genzlinger (R) from drawings made by Swedenborg. Rev. Karl Alden, Bryn Athyn (L), Paul E. Garber, Smithsonian Institute, (center). For fuller story refer to Jan. 15 MESSENGER. *(ED. WARNING: This conveyance is not to be used for any orbital flights.)*

MARCH 1, 1962

NEW-CHURCH MESSENGER

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Vol. 182, No. 5 Whole No. 4821

MARCH 1, 1962

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

•

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

•

Evil should be shunned as sin against God.

•

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

Dream of the Good Life

ON THIS LITTLE PLANET, lost in the vastness of the universe, no more than a speck of cosmic dust, its principal tenant, man, has dared to dream of a good life, a satisfying life, a meaningful life. Dr. Eustace Haydon in his book, *The Quest of the Ages,* says that the one theme common to all religions, whether these be the ancient pagan religions, those of the primitive races of today, or the highest expression religion has received, namely, Christian thought, is the dream of a good life. The good life, as Dr. Haydon defines it, is a life that is reasonably secure against the dangers, both physical and spiritual, which beset man.

This dream man has boldly flung in the face of fell circumstance. It has been one aspect of his response to the forces of evil that always seemed to dog his footsteps and mock his efforts.

In the various religions this dream has taien on many forms. Man did not know, and does not know today, how it may be realized. Much self-love has often been blended with it. Many may desire for themselves what they conceive of as a good life, but may be quite indifferent to the claims of others for it. Many, indeed, have sought to attain it at the cost of suffering and death to others. Yet it has never been wholly absent from man's religion.

The good life cannot be attained by the race of man except by a large measure of harmonious action springing from the love of God and of neighbor. Nor can it be realized until man has the insight to see that his quest must be primarily for spiritual values. The material goods of life of themselves can bring no happiness, contentment or joy in living. They must be, as it were, a by-product of spiritual development. Indeed, material well-being may become a curse rather than a blessing. "But seek ye first the kingdom of God and his righteousness, and all these things (the material things) shall be added unto you" (*Matt.* 6:33). "For what is man profited, if he shall gain the whole world, and lose his own soul?" (*Matt.* 16:26).

The good life assumes the importance of character, of love, and of the need on the part of man for association with his fellowmen. He is so created that he cannot live alone. It is in conjunction with others that he must work out his salvation. No splendid isolation is possible for him. The idea of the "grand man" is a picture of heaven, and it is also the ideal toward which man's striving should be directed. "Thy will be done on earth as it is in heaven". The evolution of the human race could be written largely in terms of men's increasing dependence on their fellows.

From this fact it follows that no partial realization (there will never be on earth a full realization) of the good life is possible except to the extent that human beings co-operate for its attainment. In so doing man is co-worker with God, for as we are told in *Divine Providence,* "It is the aim of Providence that Divine love and wisdom should find its way to the ultimates of life and creation".

God has given to men the desire and the capacity to work together. In times of great danger or catastrophe this often is successfully accomplished. In an old school reader we saw a picture of men and women equipped with buckets, axes, wash basins, and even tin cups, hastening to a fire. They had been summoned by a warning bell. The text accompanying the picture told us that it was an artist's portrayal of a scene he had witnessed in a pioneer village which was without an organized fire-fighting group. But the village relied on an understanding that when the bell tolled in a certain agreed fashion it meant a fire, and every able bodies person was to come out to do what he could to extinguish the flames and prevent their spread. Men were perfectly willing to work together in the face of a common threat. Wars, floods, and famines readily call into being such spontaneous co-operation.

There is something sublime about the way in which the people of a nation will rally to the defense of their country. Could not the same spirit become active in an effort to build the good life here on earth?

The Revolution in Western Thought

Our generation is playing a crucial part in a radical revolution of thought, the development of the Post-Modern Mind and a new view of reality.

By HUSTON SMITH

QUIETLY, irrevocably, something enormous has happened to Western man. His outlook on life and the world has changed so radically that in the perspective of history the twentieth century is likely to rank—with the fourth century, which witnessed the triumph of Christianity, and the seventeenth, which signaled the dawn of modern science—as one of the very few that have instigated genuinely new epochs in human thought. In this change, which is still in process, we of the current generation are playing a crucial but as yet not widely recognized part.

The dominant assumptions of an age color the thoughts, beliefs, expectations and imaginings of the men and women who live within it. Being always with us, these assumptions usually pass unnoticed—like the pair of glasses which, because they are so often on the wearer's nose, simply stop being observed. But this doesn't mean they have no effect. Ultimately the assumptions which underlie our outlooks on life refract the world in ways that condition our art and our institutions: the kinds of homes we live in, our sense of right and wrong, our criteria of success, what we conceive our duty to be, what we think it means to be a man, how we worship our God or whether, indeed, we have a God to worship.

Thus far the odyssey of Western man has carried him through three great configurations of such basic assumptions. The first constituted the Graeco-Roman, or Classical, outlook, which flourished up to the fourth century A.D. With the triumph of Christianity in the Roman Empire, this Graeco-Roman outlook was replaced by the Christian world view which proceeded to dominate Europe until the seventeenth century. The rise of modern science inaugurated a third important way of looking at things, a way that has come to be capsuled in the phrase "the modern mind."

It now appears that this modern outlook, too, has run its course and is being replaced by what Dirk Jellema of Case Institute and others have begun to speak of as the Post-Modern Mind. What follows is an attempt to describe this most recent sea change in Western thought. I shall begin by bringing the Christian and modern outlooks into focus; for only so can we see how and to what

extent our emerging thought patterns differ from those that have directly preceded them.

From the fourth-century triumph of Christianity in the Roman Empire through the Middle Ages and the Reformation, the Western mind was above all else theistic. "God, God, God; nothing but God"—in the twentieth century one can assume such an exclamation to have come, as it did, from a theologian. In the Middle Ages it could have come from anyone. Virtually without question all life and nature were assumed to be under the surveillance of a personal God whose intentions toward man were perfect and whose power to implement these intentions was unlimited.

In such a world, life was transparently meaningful. But although men understood the purpose of their lives, it does not follow that they understood, or even presumed to be capable of understanding, the dynamics of the natural world. The Bible never expands the doctrine of creation into a cosmogony for the excellent reason that it asserts the universe to be at every point the direct product of a will whose ways are not man's ways. God says, "Let there be"—and there is. That is all. Serene in a blaze of lasting light, God comprehends nature's ways, but man sees only its surface.

Christian man lived in the world as a child lives in his father's house, accepting its construction and economics unprobed. "Can anyone understand the thunderings of God's pavilion?" Elihu asks Job. "Do you know the ordinances of the heavens, how the clouds are balanced or the lightning shines? Have you comprehended the expanse of the earth, or on what its bases were sunk when the morning stars sang together and all the sons of God shouted for joy?" To such rhetorical questions the answer seemed obvious. The leviathan of nature was not to be drawn from the great sea of mystery by the fishhook of man's paltry mind.

Not until the high Middle Ages was a Christian cosmology attempted, and then through Greek rather than Biblical inspiration, following the rediscovery of Aristotle's *Physics* and *Metaphysics*. Meanwhile nature's obscurity posed no major problems; for as the cosmos was in good hands, it could be counted on to furnish a reliable context in which man might work out his salvation. The way to this salvation lay not through ordering nature to man's purposes but through aligning man's purposes to God's. And for this objective, information was at hand. As surely as God had kept the secrets of nature to Himself, He had, through His Divine Word and the teachings of His church, made man's duty clear. Those who harkened to this duty would reap an eternal reward, but those who refused to do so would perish.

We can summarize the chief assumptions underlying the Christian outlook by saying they held that reality focuses in a person, that the mechanics of the physical world exceed our comprehension, and that the way to our salvation lies not in conquering nature but in following the commandments which God has revealed to us.

It was the second of these three assumptions—that the dynamics of nature exceed man's comprehension—which the sixteenth and seventeenth centuries began to question, thereby heralding the transition from the Christian to the modern outlook. The Renaissance interest in the early Greeks revived the Hellenic interest in nature. For the first time in nearly 2000 years Western man began to look intently at his environment instead of beyond it. Leonardo da Vinci is symbolic. His anatomical studies and drawings in general disclose a direction of interest that has turned eye into camera, in his case an extraordinary camera that "could stop the hawk in flight and fix the rearing horse." Once again man was attending to nature's details as a potential messenger of meaning. The rage to know God's handiwork was rivaling the rage to know God Himself.

The consequence, as we know, was modern science. Under scrutiny, nature's blur was found to be more apparent than final. With patience the structure of the universe could be brought into marvelous focus. Newton's exclamation caught the excitement perfectly: "O God, I think thy thoughts after thee!" Although nature's marvels were infinitely greater than had been supposed, man's mind was equal to them. The universe was a coherent, law-abiding system. It was intelligible!

It was not long before this discovery began to reap practical rewards. Drudgery could be relieved, health improved, goods multiplied and leisure extended. As these benefits are considerable, working with intelligible nature began to overshadow obedience to God's will as a means to human fulfillment. God was not entirely eclipsed—that would have entailed a break with the past more violent than history usually allows. Rather, God was eased toward thought's periphery. Not atheism but deism, the notion that God created the world but left it to run according to its own inbuilt laws, was the modern mind's distinctive religious stance. God stood behind nature as its creator, but it was through nature that His ways and will were to be known.

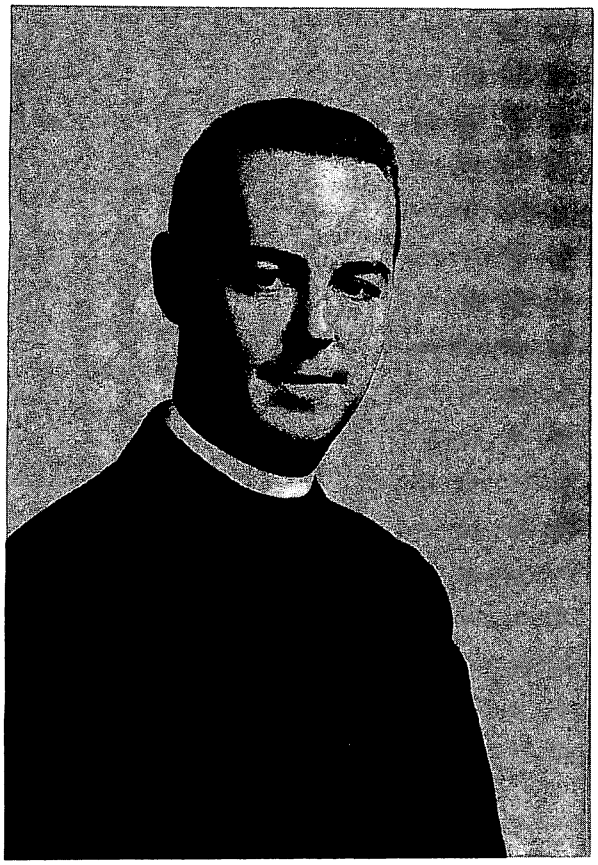
Like the Christian outlook, the modern outlook can be summarized by identifying its three controlling presuppositions. First, that reality may be personal is less certain and less important than that it is ordered. Second, man's reason is capable of discerning this order as it manifests itself in the laws of nature. Third, the path to human fulfillment consists primarily in discovering these laws, utilizing them where this is possible and complying with them where it is not.

The reason for suspecting that this modern outlook has had its day and is yielding to a third great mutation in Western thought is that reflective men are no longer confident of any of these three postulates. The first two are the ones that concern us here. Frontier thinkers are no longer sure that reality is ordered and orderly. If it is, they are not sure that man's mind is capable of grasping its order. Combining the two doubts, we can define the Post-Modern Mind as one which, having lost the conviction that reality is personal, has come to question whether it is ordered in a way that man's reason can lay bare.

It was science which induced our forefathers to think of reality as primarily ordered rather than personal. But contemporary science has crashed through the cosmology which the seventeenth-to-nineteenth-century scientists constructed as if through a sound barrier, leaving us without replacement. It is tempting to attribute this lack to the fact that evidence is pouring in faster than we can throw it into perspective, but although this is part of the problem, another part runs deeper. Basically the absence of a new cosmology is due to the fact that physics has cut away so radically from our capacity to imagine the way things are that we do not see how the two can get back together.

If modern physics showed us a world at odds with our senses, post-modern physics is showing us one which is at odds with our imagination, where imagination is taken as imagery. We have made peace with the first of these oddities. That the table which appears motionless is in fact incredibly "alive" with electrons circling their nuclei a million billion times per second; that the chair which feels so secure beneath us is actually a near vacuum—such facts, while certainly very strange, posed no permanent problem for man's sense of order. To accommodate them, all that was necessary was to replace the earlier picture of a gross and ponderous world with a

MEET YOUR GENERAL COUNCIL



MR. WOOFENDEN

WILLIAM R. WOOFENDEN, born May 28, 1921, in Ontario, Canada; was raised in Detroit, Mich. In 1938 he entered the printing trade. He served in the U. S. Army, combat engineer batt., from Feb. 1942 to Sept. 1945; and with 7th Infantry Div. saw service in the Aleutians, Marshalls, Philippines, Marianas. In 1945 he re-entered the printing trade.

Mr. Woofenden attended the New York University from 1947–1949; and the New-Church Theological School and the Boston University from 1949 to 1952, obtaining a B.A. degree. During these years he also worked as a proof reader for the *Boston Globe*.

In 1952 he went to New York as assistant to the late Rev. Arthur Wilde, and on the latter's death became the minister of the Society. Part of the time he studied at the Columbia University. In 1957 he accepted a call from the Detroit Society, which he is serving today.

In addition to being a member of the General Council, he is the vice-president of the New-Church Board of Publication, and also the vice-president of both the Fryeburg Assembly and the Almont Assembly. He is also a member of the Advisory Placement Committee; chairman of the *Hosanna* Revision Committee, and president of the Alumni Association of the New-Church Theological School.

subtle world in which all was sprightly dance and airy whirl.

But the problems the new physics poses for man's sense of order cannot be resolved by refinements in scale. Instead they appear to point to a radical disjunction between the way things behave and every possible way in which we might try to visualize them. How, for example, are we to picture an electron traveling two or more different routes through space concurrently or passing from orbit to orbit without traversing the space between them at all? What kind of model can we construct of a space that is finite yet unbounded, or of light which is both wave and particle? It is such enigmas which are causing physicists like P. W. Bridgman of Harvard to suggest that "the structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . The world fades out and eludes us. . . . We are confronted with something truly ineffable. We have reached the limit of the vision of the great pioneers of science, the vision, namely, that we live in a sympathetic world in that it is comprehensible by our minds."

This subdued and problematic stance of science toward reality is paralleled in philosophy. No one who works in philosophy today can fail to realize that the sense of the cosmos has been shaken by an encyclopedic skepticism. The clearest evidence of this is the collapse of what historically has been philosophy's central discipline: objective metaphysics, the attempt to discover what reality consists of and the most general principles which describe the way its parts are related. In this respect the late Alfred North Whitehead marked the end of an era. His *Process and Reality: An Essay in Cosmology* is the last important attempt to construct a logical, coherent scheme of ideas that would blueprint the universe. The trend throughout the twentieth century has been away from faith in the feasibility of such undertakings. As a tendency throughout philosophy as a whole, this is a revolutionary development. For 2500 years philosophers have argued over which metaphysical system is true. For them to agree that none is, is a new departure.

The agreement represents the confluence of several philosophical streams. On one hand it has come from the positivists who, convinced that truth comes only from science, have challenged the metaphysician's claim to extrascientific sources of insight. Their successors are the linguistic analysts, who have dominated British philosophy for the last several decades and who regard all philosophical perplexities as generated by slovenly use of language. For the analysts, "reality" and "being in general" are notions too thin and vapid to reward analysis. As a leading American proponent of this position, Professor Morton White of Harvard recently stated, "It took philosophers a long time to realize that the number of interesting things that one can say about all things in one fell swoop is very limited. Through the effort to become supremely general, you lapse into emptiness."

Equal but quite different objections to metaphysics have come from the existentialists who have dominated twentieth-century European philosophy. Heirs of Kier-

kegaard, Nietzsche and Dostoevski, these philosophers have been concerned to remind their colleagues of what it means to be a human being. When we are thus reminded, they say, we see that to be human precludes in principle the kind of objective and impartial overview of things—the view of things as they are in themselves, apart from our differing perspectives—that metaphysics has always sought. To be human is to be finite, conditioned and unique. No two persons have had their lives shaped by the same concatenation of genetic, cultural, historical and interpersonal forces. Either these variables are inconsequential—but if we say this we are forgetting again what it means to be human, for our humanity is in fact overwhelmingly shaped by them—or the hope of rising to a God's-eye view of reality is misguided in principle.

The traditional philosopher might protest that in seeking such an overview he never expected perfection, but we ought to try to make our perspectives as objective as possible. Such a response would only lead the existentialist to press his point deeper; for his contention is not just that objectivity is impossible but that it runs so counter to our nature—to what it means to be human—that every step in its direction is a step away from our humanity. (We are speaking here of objectivity as it pertains to our lives as wholes, not to restricted spheres of endeavor within them such as science. In these latter areas objectivity can be an unqualified virtue.) If the journey held hope that in ceasing to be human we might become gods, there could be no objection. But as this is impossible, ceasing to be human can only mean becoming less than human—inhuman in the usual sense of the word. It means forfeiting through inattention the birthright that is ours: the opportunity to plumb the depths and implications of what it means to have an outlook on life which in important respects is unique and will never be duplicated.

Despite the existentialist's sharp rebuke to metaphysics and traditional philosophy in general, there is at least one important point at which he respects their aims. He agrees that it is important to transcend what is accidental and ephemeral in our outlooks and in his own way joins his colleagues of the past in attempting to do so. But the existentialist's way toward this goal does not consist in trying to climb out of his skin in order to rise to Olympian heights from which things can be seen with complete objectivity and detachment. Rather it consists in centering down on his own inwardness until he finds within it what he is compelled to accept and can never get away from. In this way he, too, arrives at what he judges to be necessary and eternal. But necessary and eternal *for him*. What is necessary and eternal for everyone is so impossible for a man to know that he wastes time making the attempt.

With this last insistence the existentialist establishes contact with the metaphysical skepticism of his analytic colleagues across the English Channel. Existentialism and analytic philosophy are the two dominant movements in twentieth-century philosophy. In temperament, interest and method they stand at opposite poles of the philosophical spectrum. They are, in fact, opposites in every sense but one. Both are creatures of the Post-Modern Mind, the mind which doubts that reality has an absolute order which man's understanding can comprehend.

Turning from philosophy to theology, we recall that the modern mind did not rule out the possibility of God; it merely referred the question to its highest court of appeal—namely, reality's pattern as disclosed by reason. If the world order entails the notions of providence and a creator, God exists; otherwise not. This approach made

Continued on page 74

SWEDENBORG'S BIRTHDAY

EMANUEL SWEDENBORG'S birthday January 29 gave Pittsburgh Swedenborgians a varied program at the New Jerusalem Christian Church including a talk on "Swedenborg the Scientist" and an illustrated explanation of the Swedenborg coat-of-arms. The *Sunday Press* had featured a story and picture of the coat-of-arms held by Rev. Leon C. Le Van, pastor of the church and president of the Swedenborg Fellowship of Pittsburgh.

The program opened with all standing and singing a stanza of "Blest Be the Tie that Binds" followed by the Lord's Prayer. Welcome was extended by the president; visitors were introduced; free literature and guest book were provided.

"What is a Swedenborgian?" visitors sometimes ask. Rev. Le Van said: "Let us go to the dictionary for an answer;" and he then read the brief statement in Webster's Unabridged dictionary and the more-detailed statement under "Swedenborgians" in the American Unabridged. "You see," he said to the members, "you are in the dictionary."

Edwin Markham's poem on Swedenborg beginning with the words: "Out of the North the great seer rose to scan the genesis and destiny of man" was read by Mrs. Elma Smith, who received a round of applause.

The talk on "Swedenborg the Scientist" emphasized Swedenborg's contribution to the development of present-day thinking on the nature of the created universe, pointing out Swedenborg's introduction of the now universally accepted concept that the material creation consists of innumerable galaxies of suns or stars with planets orbiting around them.

Ray L. Heddaeus, former president of the church, read from a framed enlargement of "Strength For the Day" by Dr. Earl L. Douglass whose syndicated newspaper feature appears to millions of American readers daily, giving emphasis to the words:

> Emanuel Swedenborg stands out as one of the most unique and truly great figures in world history. . . . Swedenborg's vast erudition, the purity of his life, the significance of his scientific discoveries, and the clarity with which he wrote on spiritual matters has caused him to be numbered among the seers of the ages.
> The Swedenborgians are among the most unusual and fascinating religious groups in the entire world. . . . Swedenborg was chief among the world's great spiritual leaders. He deserves to be classed with the greatest the Race has produced.

A three-foot model of Swedenborg's coat-of-arms was then displayed in brightly "living colors" and explained by the pastor of the society as to its several distinctive features. Suggestion was made that the church should eventually formulate and adopt a "statement of meaning" concerning the shield and crest, which would delineate the correspondential significance of the lion, the laurel branches, wreath, keys, ribbons, stars, fire, mountain, arrow, as well as the colors. Such a statement of meaning could be well employed to illustrate the law of correspondences in a visible, practical manner.

Adolph T. Liebert, president of the church, related how he had recently come upon a phase of Swedenborg's work while doing research for a Pittsburgh engineering company, and he read from a document describing the faith of the Pittsburgh Swedenborgians who (beginning with seven members in 1841) have maintained uninterrupted worship for more than 120 years.

The Fellowship voted to sponsor a 30-day "Swedenborg Fellowship Contest" beginning Feb. 7, 1962 aimed

at obtaining the best possible quotation from Swedenborg's writings (or a statement about Swedenborg) in twenty-five words or less—with a first prize of $5.00. A second prize of $3.00 will go for the best sketch to accompany the coat-of-arms on letterheads or stationery. A third prize of $2.00 will go for the best letter suggesting additional uses of the coat-of-arms. All messages submitted will be available for enlargement and display in the decorated church literature windows. Mrs. Anne Liebert was named contest manager to publicize the contest, obtain a panel of judges, receive entries, and formulate the contest rules.

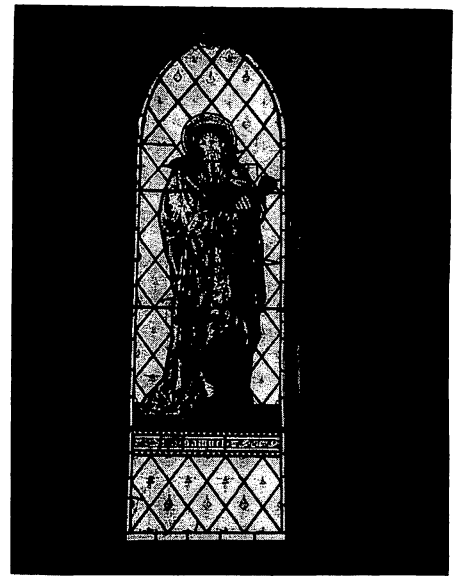
Among the visitors were Mr. and Mrs. Samuel Ely Eliot, who were married by Rev. Joseph Worcester in the then new San Francisco Lyon Street Chapel. Mr. Eliot's mother was a sister of Dr. Charles Mack of LaPorte, Ind.; and Mr. Eliot is related to T. S. Eliot, poet and essayist, and to the late President Charles W. Eliot of Harvard University. Dr. Earl Douglass sent a message from his home in Princeton, N. J. Letters, telephone calls, and messages followed Rev. Le Van's article on Swedenborg in the January number of the *Carnegie Magazine* and the satisfying feature in the *Pittsburgh Sunday Press.*

The program ended with the unveiling of a beautifully decorated table featuring ice cream and a birthday cake emblazoned with the title "Happy Swedenborg Anniversary," which even the waiting children were eager and able to "grasp."

PROGRAM OF PRESIDENT'S VISITS

March 13–July 15, 1962

Tues.	Mar.	13	Board of Missions, New York
Wed.	Mar.	14	Convention Committee on Business, Pawnee Rock, Kansas
Thurs.		15	Convention Committee on Business, Pawnee Rock, Kansas
Tues.	Mar.	27	Department of Publication—Evening Cambridge
Wed.		28	Department of Publication, Cambridge, Mass.
Sat.	Apr.	14	Massachusetts Association
Fri.	Apr.	27	Wayfarers' Chapel Board, Portuguese Bend, California
Sat.		28	Wayfarers' Chapel Board, Portuguese Bend, California
Fri.	May	4	Wedding, Kitchener, Ontario
Sun.	May	6	Miami, Florida
Mon.	June	25	Problem-Solving Institute—tentative
Tues.		26	Problem-Solving Institute—tentative
Wed.		27	Problem-Solving Institute—tentative
Mon. through Sun.	July	9 15	General Convention, Pawnee Rock, Kansas



CINCINNATI'S WM. MORRIS WINDOW

ON JANUARY 29 the Cincinnati New-Church Society had a dinner and program in honor of the birthday of Emanuel Swedenborg. At the morning services the minister, Bjorn Johannson, preached on the "Enduring Values in Swedenborg's Teachings". Following the dinner in the parish house, Mr. Arlin Sayles and Miss Melrose Pitman spoke, and there was a musical program by Miss Janet Kimery and Miss Margaret Kroll, with Mrs. Kathryn Maish at the piano. Mr. Sayles, who is an engineer by profession, and who formerly was the lay-leader of the LaPorte, Ind., Society, spoke about the work of Swedenborg as a scientist. Miss Pitman, niece of the famed New-Churchman, Sir Isaac Pitman, and formerly professor of art at the University of Cincinnati, spoke about the route taken by the Wise Men on their return home from their visit to the Lord, interpreting it from the standpoint of symbolism as seen in the New-Church writings. Several visitors were present, among them the head of the Engineering Society of Cincinnati, and a teacher of physics from the Hughes High School.

There was a large exhibit of Swedenborg's scientific works, arranged by Miss Florence Murdoch.

In connection with this birthday celebration, Alfred Segal, a widely-read columnist of the Cincinnati *Post and Times Star*, carried an account of Swedenborg and quoted the following from the *MESSENGER*: "Swedenborg's teachings will endure as long as the human mind can assimilate the truth in them, and find this truth a means to enter the temple of faith with understanding." The *Post and Times-Star* also carried a story about this celebration, and gave a brief account of the famed "Burne-Jones" window in the Vestibule of the Church.

The story is as follows:

"William Morris, the 19th century English poet and artist who invented a reclining chair that bears his name, has a special niche in Cincinnati history. A stained glass window made by Morris, possibly the only such window in America, is in the Church of the New Jerusalem.

"It was designed in the late 1880s by Sir Edward Burne-Jones and made by Morris for a church in Philadelphia, but it was damaged in transit and refused by the Philadelphians.

Morris then had it sent to Henry L. Frye of Cincinnati a noted woodcarver, artist and member of the Swedenborgian congregation. He skillfully repaired the glass and in 1893 he gave it to his church. In 1902, the window was installed in the present church on Winslow Avenue."

A LENTEN SERMON

by George Pausch

WE ARE NOW approaching the climax of the Church year, in the commemoration of the events of Holy Week and Easter.

I should like to ask you to consider the implications of this season, to you and to me, to the Church, and now, more than ever in the history of the world, to the human race itself.

When we say that Christianity is a religion, we measure it with the faiths and beliefs, nay, more than that, of the very way of life in which we live. Try as we sometimes do, we cannot curtain it off within the confines of an hour Sunday morning. Restrict it as we may, it takes command of us and leads us, many times in a way we would not go.

In past ages and in different countries, the philosophy of life assumes many different forms. And as the centuries roll on, new concepts arise to change the old forms,—sometimes for good and sometimes for bad.

In the primitive life of mankind, we are told on high authority, men lived in a Golden Age of peace and spirit. Men did not wage war against each other. Instead they lived in harmony and communion with the angels and with each other. Consequently they were free from doubts and discords, from the subtle reasonings of those who would seek advantage over others. Thoughts were immediately apparent without the limitations of speech.

But the age of innocence did not last. Mankind descended to successively lower stages, until when history as we know it, came into play, the level of living reached a low scale.

The forces of evil then loomed up as equal to or greater than those of good. The world was filled with gods and spirits, aligned with the destructive forces of nature. Lightning was the property of an angry god. The flow of seasons from summer to winter were the results of ever-recurring contests of opposing deities.

It would take too long to refer to the various stages of decline that came into being. In general the world lost sight of the spiritual life and concentrated on the natural visible earthbound realms of existence.

One very remarkable era is that of the Greek world whose philosophies derived, we are told, from the early Golden Age, although indeed in modified form. Their fables disguised inner meanings, based on the early times when men recognized natural objects as the prototypes of spiritual phenomena. The sun, the stars, the earth, the sky, silver, gold, the lion, the lamb, the wolf, the bear—these and many others took on a significance which becomes apparent to the reader. The golden fleece, the Trojan horse, the apple of discord, told their stories to an intelligent world. And out of this came the words and deeds of such men as Plato, Aristotle, Socrates, and many others, which came down to us in fresh vigor, even in the present day and age.

But our Lord was rejected and His message well nigh completely ignored when He came to lift the iron curtain imposing itself upon earthbound men. Only to a few was his message of the spirit preserved as the germinal seed is kept for future growth. Much of what He said and did was distorted, if not ignored. And the world has paid the penalty, for only He taught by word and example the true Way of life. Even today, He is completely ignored or denigrated by large portions of the human race. Mankind wilfully turns from His teachings, His way of life, to follow their selfish and ambitious designs. We hear of the universal brotherhood of man and fatherhood of God at a time when warfare and slavery and social and individual injustice permeate every age. Today we stand again at Armageddon, and our leaders are striving for peace against those who want no peace, because they reject His way of life.

Yet there have been many men and women to whom the light has permeated; and these we call the great of the earth. Only a few can be cited within these brief limitations. But Leonardo da Vinci placed it in his immortal painting of the Last Supper, with our Lord brooding with ineffable love over His disciples, soon to carry on without His visible presence. Shakespeare was vouchsafed and inner glimpse when he tells us that:

> The quality of mercy is not strain'd
> It droppeth, as the gentle rain from heaven,
> Upon the place beneath: it is twice blessed
> It blesseth him that gives, and him that takes;
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown;
> His sceptre shows the force of temporal power,
> The attribute to awe and majesty,
> Wherein doth sit the dread and fear of kings,
> It is an attribute to God himself;
> And earthly power doth then show likest God's
> When mercy seasons justice.

and again

> Look, how the broad floor of heaven
> Is thick inlaid with patines of bright gold;
> There's not the smallest orb, which thou beholdest,
> But in his motion like an angel sings,
> Still quiring to the young-ey'd cherubims;
> Such harmony is in immortal souls;
> *But, whilst this muddy vesture of decay*
> *Doth grossly close it in, we cannot hear it.*

Goethe portrays the great drama of redemption in his play of "Faust".

Beethoven's aspiration burst beyond the limits of music when he brought *The Ode to Joy* of Schiller into his Ninth Symphony, bringing into enormous significance the aspirations for man's attainment to common brotherhood.

Swedenborg was divinely inspired to bring into the ken of mankind the world of spirit and the life that our Lord brought into this world. His voluminous writings spell out in exact language the laws of the spiritual world, and the part we play in it.

Abraham Lincoln in an inspired moment, closed his address at Gettysburg with these words—"That we here highly resolve that these dead shall not have died in vain—that this nation under God shall have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth".

The Divine has come to us; has lived our life among us; has conquered evil step by step to the very end on the cross; has been rejected and buried; has risen; and now lives in His Divinely Human Nature forevermore alive among us, at once as Lord and friend and guide.

Let us therefore adapt the immortal words of Lincoln; Let us here and now, all perils set aside, with His guidance and with His blessing;—let us here highly resolve that He shall not have died in vain—that we under Him, shall have a new birth of freedom and that government of the Lord, by the Lord, for the Lord, shall not perish from the earth.

The author of the above eloquent sermon is well-known in Convention. For years he has held many offices in that body, and served for many years as its vice-president. By profession he is a lawyer.

BOOK REVIEWS

DISCIPLINES: A devotional manuel for ministers, theological students, and other church workers. A compilation from various authors. 352 pp.

A POCKET BOOK OF HEALING, by David MacLennan 75 cents.

THERE ARE ANSWERS TO LONELINESS, by Peter Gordon White, 24 pp.

THE TWO GREAT COMMANDMENTS, by James H. Jauncey. 64 pp. 35 cents.

RELEASE FROM ANXIETY, by E. Anker Nilsen. 24 pp.

THE LIFE OF GOD IN THE SOUL OF MAN, by Henry Scougal. Arranged and Edited by Thomas S. Kepler.

SELECTIONS FROM THEOLOGIA GERMANICA. Arranged and Edited by Thomas S. Kepler.

SELECTIONS FROM THE WRITINGS OF FRANCOIS FENELON. Arranged and Edited by Thomas S. Kepler.

SELECTIONS FROM THE INTRODUCTION TO THE DEVOUT LIFE, by Francis de Sales. Arranged and Edited by Thomas S. Kepler.

All of the above books and booklets are published by the Upper Room, 1908 Grand Ave., Nashville 5, Tenn. The Upper Room is widely known for its chapel, its museum, and its library in Nashville. These are said to have been visited by over 46,000 guests in 1961. It is also known for its publication of non-denominational devotional literature, of which the first two above are a good sample. But devotional literature does not lend itself readily to reviewing. It must be felt rather than analyzed. Each one of these books are written by a number of authors. There is as a result a variety of theological points of view and manner of expression. Yet every reader will find things in them that are heartening and inspiring to him. Dr. Jauncey's book is for Lenten reading. He encourages us to graduate "from law to love."

He emphasizes the fact that through Christ "love so amazing" is revealed to us. In the chapter on "Love One Another," he looks at marriage and the rearing of children in the light of love. Dealing with everyday living, he says "earning one's living can be an expression of the principle of love: love for God and love for one another."

In A Pocket Book of Healing, Dr. David A. MacLennan makes a helpful Christian approach to the subject of healing. The book deals primarily with the healing power of Christ, but also gives proper emphasis to medical science's place in God's plan for our health.

Dr. MacLennan has had many years of pastoral experience and also was professor of Preaching and Pastoral Care at Yale Divinity School. He writes from this rich background.

There is to be found in the book by Peter Gordon White a joyous confidence that man with God's help can overcome his loneliness. There is evidence of the effectiveness of man's faith joined to the power of God to eliminate the agony of spirit that usually accompanies loneliness.

Release from Anxiety is written from the perspective of a Christian pastor whose concern for men is genuinely altruistic. The booklet will be a help to the person who

is caught up in today's tension; but it can be used also as the basis for study groups.

The last four are additional books to the series entitled *Living Selections from the Great Devotional Classics*, and readers familiar with devotional literature will recognize them as some of the very best among the devotional classics. They are excellent for personal devotions, for resource material and for sermon illustrations.

LETTERS TO THE EDITOR

ABSTRACT ART

To the Editor:

The article by Alberta Babcock in the Jan. 1 issue, entitled "The Grand Man," prompts a comment.

It is true that "God Himself is man and His infinite wisdom and soul are the ultimate in beauty." But to suggest that "hence, abstract art will back off the stage" is to draw an unjustified conclusion.

As Swedenborg points out in *Earths* (No. 4, etc.), man on this planet is certainly a minority creature and exists in a shape whose variability we can only surmise. Thus this shape, which is what non-abstract art justly finds beautiful, might well be the least beautiful expression of that greatest beauty which in actuality lies discrete degrees away.

One enters an understanding of mathematics by learning first about the number system. From this knowledge are abstracted those essential qualities which we call algebraic notions. And only then can our arithmetic be seen as just one of many possible "ultimate" manifestations of the abstraction. In the same way may we view our developing concept of the Grand Man? Man is first aware of himself as a shape. Only with contemplation does the notion develop that the real man is not the physical shape. And only through revelation are we made aware that the real form of the man is only a manifestation of the form of God.

My thought is that abstract art may well be a valid expression, or at least a valid attempt at expression, of real qualities of real man. Thus I would hesitate to accept the implications made by artist Babcock.

Richard A. Foster
Somerset, N. J.

THE TRINITY OF MAN

MAN IS SO created that he may be termed a trinity. The soul, the internal man, thinks and wills. The body, the external man, speaks and acts. Conjunction of the two creates action, which is life and thus man.

Man is different from the inanimate and the beast because he enjoys the freedom of choice in the field of emotions and this scope is in three loves; love for God and the neighbor, love for the world and its flatteries, love for self and all the vanities. When emotions are prompted by motives of good uses as set forth by the Word of God, the internal man rejects evils of the flesh and the external acquiesces. Thusly, the trinity of man, through action, is good, but when the internal man yields to the appetites of the flesh, evil prevails and the soul leans toward love for the world and self. Hence the trinity of man, through action, becomes evil and sensualism is born.

The soul of man is housed in flesh and the sensual man can pretend to love virtuous living while guiding the naive and youth into evil ways. In the spiritual world, this hypocracy cannot be disguised. While on earth, this type of action makes it difficult for the trinity of man to always act in harmony with the precepts of faith and charity. Nevertheless, man is destined to run the gamut of earthly realities before his soul, the internal man, can be spiritually molded.

Now, there is a class of people more sensuous than others and since the senses of the external man are more yielding to the appetites of the flesh, it would be a falsity to love the neighbor as a being instead of a love for the good therein. Hence, by refusing to mingle with the sensual and the evil ways thereof, one is using a good method of safety from the wiles of evil men who can reason and act cunningly from the fallacies of the senses, by which youth and the naive are easily misled into the throes of sin and torment.

Since the quality of love for the neighbor is measured by intent of the ends, it can be claimed that prudent social contacts and discreet mixing are justified, when protection and preservation of good morals are the motives therefor. Charity for the sensual does not mean to embrace such humans promiscuously. Charity in action, is to see that proper corrective action is taken to protect the community by the appropriate agencies, which in time will seek to rehabilitate the offenders. This is a field for the specialists, not the laity, because misplaced charity can breed more evils.

Mr. Hill has long been a member of the New Church. His home is in Newberry, S. C.

—T. L. HILL

MEMORIAL

WUNSCH—Mrs. Edward F. Wunsch, born Marion Elizabeth Andrews, passed into the other life Dec. 31, at her home in Grosse Pointe, Michigan, after a trying illness. Last services for her were conducted on Jan. 3 in the Chas. Verheyden Funeral Home, Grosse Pointe, by the Dean of the Episcopal Cathedral there. Interment was in Woodlawn Cemetery, Detroit.

Marion was the oldest daughter of Mr. and Mrs. Seward Andrews of Detroit, born to them August 24, 1885. She grew up among a group of young people most of whose social activities were centered at their church, first the church home of the Detroit Society at Cass and High Streets, then the edifice on Forest Avenue, designed by one of the group. Ties with those early companions remained dear to her throughout life. She was attending high school when the family removed to Chicago, where she finished her schooling. On March 29, 1909, she was married to Edward F. Wunsch, of Detroit, in the Kenwood Church in Chicago, Rev. Messrs. S. S. Seward and John W. Stockwell officiating at the wedding. They made their home in Detroit. Mrs. Wunsch resumed her interest and activities in the Detroit Society, as her parents did when they returned to Detroit. Her Ellis grandparents had been members, and Dr. John Ellis was a great-grand-uncle. With removal to Grosse Pointe in later years Mr. and Mrs. Wunsch attended the Episcopal Cathedral there, but New-Church convictions were lifetime convictions. Mrs. Wunsch was a gentle but spirited person, a capable worker, and a warmhearted hostess, extending the hospitality of the home she loved to organizations of which she was a member and to her many friends, among these the close companions of her childhood and youth. She was a devoted wife and mother and intensely interested grandmother. Three of her young families she had close by her in Gross Pointe, and at the summer home near Traverse City she could assemble all of them of a summer.

Besides her husband, Mrs. Wunsch leaves three sons, Edward S., Dr. Richard E., both of Grosse Pointe, and Ellis A., of Traverse City, a daughter, Mrs. Albert Thomas, Jr., of Grosse Pointe, fifteen grandchildren and four great-grandchildren. Mrs. Oliver True, of Port Clinton, Ohio, and Mrs. George E. Post, of Highland Park, Michigan, are her sisters, and Mr. Ellis Andrews, of Chicago, is her brother.

W. F. W.

THE THEATRE OF LIFE

ACCORDING TO SWEDENBORG, the universe in which we live and are a part is a theatre in which the spiritual life of man is represented. All things in the universe, therefore, have their origin and their significance in relation to our 'inner' or 'spiritual' life. It is because of this that we can often see deep spiritual truths clearly illustrated in natural phenomena. And through this, we can gain a clearer insight and understanding of what can and should take place in the development of the spiritual life.

I do not think there is a clearer example of this than in the field of astronomy. Up until,—and even during, Swedenborg's life,—and in spite of the fact that he himself seems to have written to the contrary—it was commonly thought that our solar system was made up of only six planets. All of these planets can be seen with the naked eye—and all rotate from west to east.

But in 1781, nine years after Swedenborg's death. Sir Wm. Herschel discovered what he thought at first to be a comet. A comet is one of those heavenly bodies that appear dramatically and unexpectedly in the sky. Their shape is irregular and they move in no particular plane.

After close observation however, this 'comet' proved to be another planet. It was also discovered that this planet—subsequently called Uranus—moved in an opposite direction to the planets and that, although four times as large as the earth—it moved almost in the same plane.

In 1846, two young men—independently—and in different countries—completed calculations which led to the discovery of the planet Neptune. They knew that there must be something beyond the planet Uranus, because of disturbances that were apparent—and they succeeded in establishing the existence of Neptune, even before it was seen through the telescope.

Careful studies of Uranus and Neptune indicated the possibility of yet another planet. This planet was sought, not by telescope, but through a search of photographs of the sky. And, in 1930, the planet Pluto was discovered,—completing our picture of the main bodies of our solar system.

And all this can teach us an important lesson for it is much the same in the spiritual life! We go along, thinking that what we see about us is all that there is. Perhaps we live a reasonably 'good' life—have faith in God—and do not behave unkindly towards our neighbors. But there has been no particular change in our spiritual understanding over a long period of time—and we have become dissatisfied.

And then we decide to take another—and closer—look at the Christian 'way of life'—and at the promises set forth in the Gospels. With our first serious look, Christianity, with all of its promises and hopes, appears like Herschel's first view of Uranus. It appears to be spectacular, irregular,—and far removed from our own plane of existence.

But closer observation and study ultimately brings it within the range of our own experience. And, although the experience begins to move us in an opposite direction to that with which we have been accustomed, our picture of life begins to broaden and we find that, instead of taking us away from the earthly plane of responsibility and life,—this 'way of life' brings us more and more in tune with it.

And then, as we begin to examine this new state of life, we become aware that there are further states indicated. Our progress does not come to a halt. Instead, we find that this is just the beginning. There are other worlds to conquer,—other solar systems to discover.

Yes, in a very dramatic way, the discoveries of heavenly bodies can illustrate to us the courage and the faith that are necessary to discover corresponding heavenly truths. For we must, each one of us, if we are to come into the life of heaven, be willing to go forward on the basis of what we know—and understand—in order to come into possession of that which we do not know and do not understand.

Each discovery widens our circle of life. And each discovery indicates the possibility of still further development and growth. Regardless of how 'complete' our life may seem to be, we can see that there will always be 'something more'—something beyond.

The promises of God—although they may appear extraordinary, irregular, and difficult to understand—at first glance—will prove to be firm and true—if we will only put ourselves into the position where He can make them good in terms of our own experience. If we will only seek with all our hearts, and minds, and lives—with the whole of our being.

Let us go forward in hope and faith—ever seeking the Lord's kingdom. Let us become receptive children of a loving Heavenly Father—and thus inherit a new and wonderful life.

Let Us Pray

O Lord, who can alone make life full and meaningful, enter into our hearts and minds, and lives with love and understanding. May the circles of our lives become broad and full and more complete as we seek for closer fellowship with Thee. May the things of the world become expressions of Thy deeper spiritual truths and shine forth and strengthen us in our journey towards the Eternal, We ask it in Thy Name, O Lord our Strength —and Our Redeemer. Amen.

—KENNETH W. KNOX

DRIVING EAST?

Is someone driving a scenic route from Convention in Kansas to the East Coast?

With an extra seat?

With an interest in a fifteen year old boy from Vienna, Austria?

Helmut Prochaska, from our New-Church society in Vienna, is a guest this year with the Batemans in Berkeley, California. The Batemans, with Helmut, plan to drive to Convention in July. From there Helmut should be on his way home. It would be wonderful for him if some family could include him on their return to their home in the eastern section of the country.

We will pay for Helmut's share of the expenses *en route.*

—The Batemans
579 Vincente Avenue, Berkeley 7, Calif.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.

WALKING THROUGH THE VALLEY

by William E. Fairfax

LIFE IS A JOURNEY. In the sunny morning of a beautiful day we set out and advance through the golden mountains of love; we bask in the sun, we run happily from side to side and gather pretty flowers; we lead a sort of charmed life, caressing all things, and confiding in the love and good will of all around us.

It is doubtless the intention of Divine Providence that we should gather in this early stage of life stores of affection, of confidence, of trust, and of encouragement, and happy are they who traverse this part of life's journey with no rude shocks which may give them knowledge of the existence in their path of selfishness and sin. As we advance in life, we come to scenes less warm, but bright, and beautiful, and varied. We have the love of knowledge; we seek for truths, and welcome them. We listen in full faith to all around us. We walk in wonderland, but its marvels are not astonishing to us. All things come and go and all our wants are attended to without care, contrivance, or anxiety on our part, and we are ready to receive; yes, we are formed to receive, all that the highest truth can tell us of our heavenly Father, of His unceasing bounty, and His Glorious Kingdom.

It is our age of faith, and happy are those who are supplied the food their states demand; who are provided thus early and fully with the conviction expressed in the first verse of this Psalm, which subject I often speak on. "The Lord is my Shepherd; I shall not want; He maketh me to lie down in green pastures: He leadeth me beside the still waters." After a time, however, we come upon lower ground, and walk upon lower scenes. We enter the darker realities of life, and are astonished to find wild beasts begin to appear on our road; we become aware of gloomy jungles; mysterious thickets in our road, and sometimes they lie before us. Our remembrances of the sunny heights of infancy and childhood become more faint as the scenes themselves become distant, and we find often we are walking in a valley; sometimes it is one of the deep and frightful shade. It is such a valley of which our text speaks. "Yea though I walk through the valley of the shadow of death, I will fear no evil: For thou art with me." The correspondence of valleys easily suggests itself when we remember the correspondence of mountains. The latter corresponding to high principles within the soul, which are connected with our inmost motives; the former correspond to the lower principles of the soul, those which have especially to do with action and with outward life. Such is the correspondence, and such its use, in the Word. Quoting Isaiah the Prophet, when announcing the Lord's coming into the world, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain" (*Isaiah*: 40:4). The valleys were exalted.

An interesting application of the valley is made in *Psalm* 84:5-7. "Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth *before God.*"

In the prophecy of Hosea there is a similar idea of a valley, (*Hosea* 2:15.) "I will give her vineyards from hence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

Becomes door of hope

The Valley of Achor is the valley of trouble.

All our troubles really take place in the natural mind, where spiritually this valley is. Our temptations are there. All our battles against our passions take place there. Our sins and our sorrows are alike experienced in this region of disorder. But if we faithfully stand in temptation, struggling manfully and trustingly for the right; heeding neither the whispering nor whispers of lust, the cravings of covetousness, the violence of passion, nor the hisses of hate; but watch and wait for help from above to aid us still to walk on the path to heaven, each trouble borne and conquered will become a door of hope, assuring us of final victory. And with each fresh temptation overcome, we shall sing there, as in the days of our youth; or as in the day when we first devoted ourselves to the Divine will, as in the day when we were first brought out of Egypt that is when we were first converted. The Prophet Jeremiah speaks with a like sense of valley. "How canst thou say, I am not polluted, I have not gone after Balaam? See thy way in the valley, know what thou hast done." (*Jeremiah* 2:23.) The way in the valley is the evil they had brought into act. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of dry bones, and caused me to pass by them round about: and behold there were very many in the open valley, and lo, they were very dry" (*Ezekiel* 37:1-2). A striking representation is this of the mind dead to the holy life of religion and of heaven. No warm and generous sympathies with virtue and truth are there; no living activity in goodness is there.

The doctrine of religion which would have formed the framework of a new man lie like disjointed bones, in the memory here and there, with out life, and very dry. When the soul in this state comes under our notice, and

we observe how careless, how heedless it is of its highest interest; how indifferent to things of the weightiest moment, and only alive to trifles, or to polluted pleasures, which drain up all its energies, we are tempted to exclaim with the sacred speaker, "Can these bones live?" And, if man were left to his own unaided exertions to improve himself, doubtless it would be impossible to make them live. But the Divine Mercy would be over them, and breathe heavenly life into the otherwise motionless mass, and those who were dead become alive again, and those who were lost are found. But the valley mentioned in our text is said to be the valley of the shadow of death, and some have supposed that the allusion is to the hour and pains of death in the body. It is, however, not so.

The other death

It is the valley not of death, but of the shadow of death. Besides, death in the Bible seldom alludes to earthly dissolution. The living death of sin is usually meant by the term death, with its related terms in the Scriptures. The death of the body is not the prophecy death at all. It is but the change of a lower for a higher kind of life.

The covering of man is thrown aside, but the man himself arises, unincumbered by his clay, to display powers that before were feebly exerted, because in their swaddling clothes, but now triumphant, for they live in their element, the world of mind. Oh, no, the death of the body is no real death; it is but a change, a removal, a throwing off of the clothes, worn out in the world, for the enjoyment of a new life in a new dress. The messenger of death is to the good man only the herald of everlasting life. It is the King of Kings who summons us, from our out-post in the wilderness, to return home to the Palace. He calls us to perfections, to joys, and to company, which are all a reward and welcome to the good. For to live is Christ, and to die is gain. Of 1,500,000,000 on earth maybe 80 percent are dead. The death that is to be feared, is the death which moral evil inflicts upon the soul. The first time death is mentioned in the Scriptures is where it is said, "In the day thou eatest thereof thou shalt surely die". And that death is undoubtedly spiritual death, for no other death did man suffer that day.

The writer is the minister of New Christian Church in New York City.

CONCURRENCE

I, HUMAN, walk the daily road;
You also walk.
I carry, maybe, unjust load.
But do we talk?
Might try this road a little way,
Together walk.

Amazes us, (it could or should!)
Apart we stalk.
In lots of ways to buckle would
Keep team from balk.
Might be in bigger way one day
Men could together walk.

—MELROSE PITMAN

THE LIGHT IN THE MIND

What if the road be hard to travel
Not smooth hard-top, but mostly gravel
That shifts about with the wheels of the car,
And dust rising high, veiling sun, moon and star,
And hedges tall, grey by day, black by night,
May hide friend or foe completely from sight?

The only guide on a road like this
Is the Inner Leader, who ne'er goes amiss,
He tells the driver how to keep going.
It seems that ahead there's a small light showing—
And a voice whispers clearly,
"Brighter yet comes the day!
Keep thy courage! Don't falter!
I am with thee alway!"

—ALICE LEWIS

STATUS SYMBOL

RETIRED CLERGYMEN, and saints;
Now and Then
where a 'clam shell' excavates;
from the sidewalks, superintend.
Along the ditch, a crash helmet gleams,
his wrinkled clothes, daubed with clay;
a man beneath a huge machine;
the picture of rich simplicity.
There slacked a silver cable off one day;
the golden bowl did break
and He was taken up with them
who, their business make
from the sidewalks, to superintend.
Symbolic of man's high estate
from the sidewalks, to *superintend.*
Symbolic of man's high estate
and, lo! Sparks of light did shine,
'neath the wrinkles, 'neath the grime and clay.
for like sprinkles of stars his mind
almost profound wisdom, did display.

—PAUL D. HAMMOND

[*Swedenborg explains the phenomena thus—T.C.R.* 354]

"Owing to worldly occupations, a man can acquire only a few truths of faith; but if he approaches the Lord and worships the Lord alone, he receive the power to know all truths. . . . Those who come into the Lord's New Church will have similar experience."

THE REVOLUTION IN WESTERN THOUGHT

Continued from page 66

the attempt to prove God's existence through reason and nature the major theological thrust of the modern period. "Let us," wrote Bishop Joseph Butler in his famous *The Analogy of Religion*, "compare the known constitution and course of things . . . with what religion teaches us to believe and expect; and see whether they are not analogous and of a piece. . . . It will, I think, be found that they are very much so." An enterprising Franciscan named Ramón Lull went even further. He invented a kind of primitive computer which, with the turning of cranks, pulling of levers and revolving of wheels, would sort the theological subjects and predicates fed into it in such a way as to demonstrate the truths of the Trinity and the Incarnation by force of sheer logic working on self-evident propositions. Rationalism had entered theology as early as the Middle Ages, but as long as the Christian outlook prevailed, final confidence was reserved for the direct pronouncements of God Himself as given in Scripture. In the modern period, God's existence came to stand or fall on whether reason, surveying the order of nature, endorsed it. It was as if Christendom and God himself awaited the verdict of science and the philosophers.

This hardly describes the current theological situation. Scientists and philosophers have ceased to issue pronouncements of any sort about ultimates. Post-modern theology builds on its own foundations. Instead of attempting to justify faith by appeals to the objective world, it points out that as such appeals indicate nothing about reality one way or the other, the way is wide open for free decision—or what Kierkegaard called the leap of faith. One hears little these days of the proofs for the existence of God which seemed so important to the modern world. Instead one hears repeated insistence that however admirably reason is fitted to deal with life's practical problems, it can only end with a confession of ignorance when confronted with questions of ultimate concern. In the famous dictum of Karl Barth, who has influenced twentieth-century theology more than anyone else, there is no straight line from the mind of man to God. "What we say breaks apart constantly . . . producing paradoxes which are held together in seeming unity only by agile and arduous running to and fro on our part." From our own shores Reinhold Niebuhr echoes this conviction. "Life is full of contradictions and incongruities. We live our lives in various realms of meaning which do not cohere rationally."

Instead of "These are the compelling reasons, grounded in the nature of things, why you should believe in God," the approach of the church to the world today tends to be, "This community of faith invites you to share in its ventures of trust and commitment." The stance is most evident in Protestant and Orthodox Christianity and Judaism, but even Roman Catholic thought, notwithstanding the powerful rationalism it took over from the Greeks, has not remained untouched by the post-modern perspective. It has become more attentive to the extent to which personal and subjective factors provide the disposition to faith without which theological arguments prove nothing.

It is difficult to assess the mood which accompanies this theological revolution. On one hand there seems to be a heightened sense of faith's precariousness: as Jesus walked on the water, so must the contemporary man of faith walk on the sea of nothingness, confident even in the absence of rational supports.

But vigor is present too. Having labored in the shadow of rationalism during the modern period, contemporary theology is capitalizing on its restored autonomy. Compensating for loss of rational proofs for God's existence have come two gains. One is new realization of the validity of Pascal's "reasons of the heart" as distinct from those of the mind. The other is a recovery of the awe without which religion, as distinct from ethical philosophy piously expressed, is probably impossible. By including God within a closed system of rational explanation, modernism lost sight of the endless qualitative distinction between God and man. Post-modern theology has reinstated this distinction with great force. If God exists, the fact that our minds cannot begin to comprehend his nature makes it necessary for us to acknowledge that he is Wholly Other.

These revolutions in science, philosophy and theology have not left the arts unaffected. The worlds of the major twentieth-century artists are many and varied, but none resembles the eighteenth-century world where mysteries seemed to be clearing by the hour. The twentieth-century worlds defy lucid and coherent exegesis. Paradoxical, devoid of sense, they are worlds into which protagonists are thrown without trace as to why—the world which the late French novelist Albert Camus proclaimed "absurd," which for his compatriot Jean-Paul Sartre is "too much," and for the Irish dramatist and short-story writer, Samuel Beckett, is a "void" in which men wait out their lives for a what-they-know-not that never comes. Heroes driven by a veritable obsession to find out where they are and what their responsibility is seldom succeed. Most of Franz Kafka is ambiguous, but his parable, "Before the Law," closes with as clear a countermand to the modern vision of an ordered reality as can be imagined. "The world-order is based on a lie."

Objective morality has gone the way of cosmic order. Even where it has not been moralistic, most Western art of the past has been created against the backdrop of a frame of objective values which the artist shared. As our century has progressed, it has become increasingly difficult to find such a framework standing back of the arts.

A single example will illustrate the point. One searches in vain for an artistic frame of reference prior to the twentieth-century in which matricide might be regarded as a moral act. Yet in Sartre's play *The Flies*, it is the first authentic deed the protagonist Orestes performs. Whereas his previous actions have been detached, unthinking or in conformity with the habit patterns that surround him, this one is freely chosen in the light of full self-consciousness and acceptance of its consequences. As such, it is the first act which is genuinely his. "I have done my deed, Electra," he exults, adding, "and that deed was good." Being his, the deed supplies his life with the identity which until then it had lacked. From that moment forward, Orestes ceases to be a free-floating form; his acquisition of a past he can never escape roots his life into reality. Note the extent to which this analysis relativizes the moral standard. No act is right or wrong in itself. Everything depends on its relation to the agent, whether it is chosen freely and with full acceptance of its consequences or is done abstractedly, in imitation of the acts of others, or in self-deception.

We move beyond morality into art proper when we note that the traditional distinction between the sublime and the banal, too, has blurred. As long as reality was conceived as a great chain of being—a hierarchy of worth descending from God as its crown through angels, men, animals and plants to inanimate objects at the base—it could be reasonably argued that great art should attend to great subjects: scenes from the Gospels, major battles or distinguished lords and ladies. With cubism and surrealism, the distinction between trivial and important

disappears. Alarm clocks, driftwood, pieces of broken glass become appropriate subjects for the most monumental paintings. In Samuel Beckett and the contemporary French anti-novelists the most mundane items—miscellaneous contents of a pocket, a wastebasket, the random excursions of a runaway dog—are treated with the same care as love, duty or the question of human destiny.

One is tempted to push the question a final step and ask whether the dissolution of cosmic order, moral order and the hierarchic order of subject matter is reflected in the very forms of contemporary art. Critic Russel Nye thinks that at least as far as the twentieth-century novel is concerned, the answer is yes. "If there is a discernible trend in the form of the modern novel," he writes, "it is toward the concept of the novel as a series of moments, rather than as a planned progression of events or incidents, moving toward a defined terminal end. Recent novelists tend to explore rather than arrange or synthesize their materials; often their arrangement is random rather than sequential. In the older tradition, a novel was a formal structure composed of actions and reactions which were finished by the end of the story, which did have an end. The modern novel often has no such finality." Aaron Copland characterizes the music of our young composers as a "disrelation of unrelated tones. Notes are strewn about like *membra disjecta*; there is an end to continuity in the old sense and an end of thematic relationships."

When Nietzsche's eyesight became too poor to read books, he began at last to read himself. The act was prophetic of the century that has followed. As reality has blurred, the gaze of post-modern man has turned increasingly upon himself.

Anthropological philosophy has replaced metaphysics. In the wake of Kierkegaard and Nietzsche, attention has turned from objective reality to the individual human personality struggling for self-realization. "Being" remains interesting only as it relates to man. As its order, if it has one, is unknown to us, being cannot be described as it is in itself; but if it is believed to be mysteriously wonderful, as some existentialists think, we should remain open to it. If it is the blind, meaningless enemy, as others suspect, we should maintain our freedom against it.

Even theology, for all its renewed theocentrism, keeps one eye steadily on man, as when the German theologian Rudolph Bultmann relates faith to the achievement of authentic selfhood. It is in art, however, that the shift from outer to inner has been most evident. If the twentieth century began by abolishing the distinction between sublime and banal subject matter, it has gone on to dispense with subject matter altogether. Although the tide may have begun to turn, the purest art is still widely felt to be entirely abstract and free of pictorial representation. It is as if the artist had taken the scientist seriously and responded, "If what I see as nature doesn't represent the way things really are, why should I credit this appearance with its former importance? Better to turn to what I am sure of: my own intuitions and the purely formal values inherent in the relations of colors, shapes and masses."

I have argued that the distinctive feature of the contemporary mind as evidenced by frontier thinking in

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science, philosophy, theology and the arts is its acceptance of reality as unordered in any objective way that man's mind can discern. This acceptance separates the Post-Modern Mind from both the modern mind, which assumed that reality is objectively ordered, and the Christian mind, which assumed it to be regulated by an inscrutable but beneficent will.

It remains only to add my personal suspicion that the change from the vision of reality as ordered to unordered has brought Western man to as sharp a fork in history as he has faced. Either it is possible for man to live indefinitely with his world out of focus, or it is not. I suspect that it is not, that a will-to-order and orientation is rather fundamental in the human make-up. If so, the post-modern period, like all the intellectual epochs that preceded it, will turn out to be a transition to a still different perspective.

But if reality does get reordered for the Western mind, this order is certain to be very different from that which the modern mind envisioned. What it will be like cannot at this juncture be surmised. The most that can be ventured is the abstract prediction that it will be more complicated than the modern mind suspected and that its order will be recognized as partially imposed by man's mind and not just passively mirrored within it. The order will not describe reality as it exists by itself apart from us. Instead it will describe an ellipse in which man in his entirety—his purposes and feelings as well as his intellect—stands as one focus in balance and tension with its complementing focus: the cosmos in which his life is set and against which his destiny must be enacted.

For readers who would like to pursue the subject further, the following books are recommended:

Peierls, R. E.
The Laws of Nature
Scribner
$4.50

Levi, A. W.
Philosophy and the Modern World
Indiana University Press
$7.50

Smith, Huston
The Religions of Man
New American Library
$.50

Heron, Patrick
The Changing Forms of Art
Noonday
$1.75

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OPPORTUNITY

WE, OURSELVES, are opportunity.
It need not knock;
It is within and about us
Now and always.
To see it we have but to strip
The self-inflicted blindness
From our minds and hearts.
We cannot hold back the dawn;
We can only refuse
To believe in the day.
Once we have faith in Him,
The perfect Love itself,
To the core of our being,
We will have conquered fear,
The imaginary bolted door,
Between us and our dream.
Victory or defeat?
We can choose.
We, indeed, are opportunity.

—GEORGE KESSLER

OHIO N. C. WORKSHOP

MINISTERS OF THE OHIO ASSOCIATION and delegates from a number of societies met in Urbana on January 19–21 for a workshop sponsored by the Association. The first session was held at the home of Rev. and Mrs. Franklin H. Blackmer. Those present were divided into groups of three to discuss freely and informally the theme of the Ohio Association's annual meeting which had taken place in the autumn, "Bridges of Communication". The January meeting was then opened by Mr. Blackmer, president of the Ohio Association, with a short talk on the problems involved in communicating the message of the New Church to those not familiar with it; and perhaps even more unfamiliar with the means of communicating with one another. He pointed out that the attitudes and behavior of our church members spring from our assumptions—often unspoken and sometimes not acknowledged—about the nature of the Lord's second coming, and of the vastations within the last judgments. He expressed the hope that through the workshops which the Association means to sponsor during the year we can learn something about communicating to other people within our church the spiritual needs of our organization.

Saturday the group was joined by the Rev. Richard Disseler, Troy, Ohio, who told about the "Listening Evangelism" program for teenagers now in the planning stages in the Ohio Council of Churches. Mr. Disseler stated that the Church communicates to less than one-half of our teenagers from Protestant families, and he described the reasons for the evangelism program thus: youth needs someone to listen to them, youth needs to listen to each other, and we all need to listen to God. After Mr. Disseler's talk, the remainder of Saturday afternoon and evening were spent in discussing the core group idea as presented by Mr. Disseler and planning for the next workshop to be sponsored by the Ohio Association and staffed by professional group workers.

The meeting was resumed at 9 o'clock on Sunday morning with a discussion of what should be put on the agenda for future workshops. At two o'clock there was a service of worship, conducted by the Rev. Mr. Blackmer, with sermonettes and readings from the Scripture by the Revs. Leon LeVan and Bjorn Johannson.