

*The*  
**NEW-CHURCH  
MESSENGER**

October 3, 1953

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**“What Is Man?”**

Gwynne Dresser Mack

**Problem Of The Will**

Horatio Dresser

**The Inside Of The Cup**

Leslie Marshall

**Freedom—Cherished Possession**

Kenneth W. Knox

**What Would You Have Answered?**

Thomas F. Hudson

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## THE NEW-CHURCH MESSENGER

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## Essentials of Faith of The New Church

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

The Word is Divine and con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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

Evil is to be shunned as sin  
against God.

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

# THE PROBLEM OF THE WILL; OUR NATURES RESIST EFFORTS TO REGENERATE IT

by Horatio Dresser, Ph.D.

**W**ILL becomes a problem when we meet something in our nature which resists efforts to bring it into line.

Is it laziness? Is it habit, or perchance the proverbially unruly flesh? What impedes the moral will in people whom we try to arouse into effective action? Why do we find it difficult to become reasonable?

It cannot be native assertiveness alone, for children of whatever type object to the reactions of other children and to discipline at home. In all types the will is an issue, whether children are regarded as wilful, tending to be little kings and queens, or disagreeably off-color in some other way.

The least intelligent parent is the one who tries to *break* a child's will. For better or worse the will is always with us, and we may well consider some of the attempts at solving this central problem.

It is no solution to say "The will is the man." A measure of divisiveness is always involved: will and what it is pitted against. The so-called will-to-power, identified with the forces of nature which strive for the success of the fittest or strongest, is no whit more intelligible.

Consider what that theory led to in case of that strange thinker, Nietzsche, with his denial of the Christian virtues, and his influence on the old Kaiser with his claims in behalf of a superior race. Dictators and other trouble makers have made similar claims in behalf of will all through history.

Note especially the dependence on hate and other disruptive emotions on which such peace breakers have based their irrational claims. Caprice, too, reached its limit in the kings and queens who tried to rule by sheer affirmation of divine or other right.

The denial of law and order has run its fateful course whenever anarchism in one form or another has gained supremacy, leading to such a result as the French Revolution or the revolution in Russia in 1917. Out of chaos another new party has risen, and in each new party the same old oppositions have come to the fore. The implication is that any viewpoint which denies freedom of will is foredoomed.

Balkiness of will is no longer attributable either to the body alone or to any mental faculty by itself. The body in itself is mere obedience, as ready to follow one dictate as any other: it is not a self or person capable of originating sin. Modern psychology has undermined all special claims to unruliness of will as if any instinct *by itself* could cause evil.

The self as a whole is implied, and through knowledge of the self as a whole the solution is to be found. Such terms as egotism, self-centeredness and ownhood need then to be analyzed to show the relation between will and self-love, the latter term being basic.

We now clearly see that Augustine and other Church Fathers indulged in sheer evasiveness or escapism when proposing the hypothesis of original sin and the fall, as if those myths could account for the will's complete record.

Augustine had such a heavy burden to throw off, as his famous *Confessions* indicate, that he was not in a state to think decisively. His Greek philosophy had led him to see that the spiritual will is the center of human personality, and he might have gone on from there to develop a defensible rationalism.

But, having been converted to Christianity (as he believed he understood it) Augustine had to reckon with that absurdly strange doctrine of predestination by which the race was divided into two groups: individuals destined by divine grace for a life of virtue, and individuals as surely determined for sin. In terms of the elect and the damned there could not be any solution.

The only way out of that doctrinal impasse for the "saint" was the deadliest sort of compromise. It was with splendid irony that one of the Fathers had previously declared, *Credo quia absurdum* (I believe because absurd). That is to say, religion itself is irrational. What a surrender in terms of will as well as of reason!

To try to "fight the good fight" is no better, because this has meant striving against what is *hardest* or most difficult, falsely taken to be the most ethical *because* most hard. The severities of Puritanism and mid-Victorian inhibitionism were the prime consequences of this moral wrestling, no better in its results than the old law, "an eye for an eye; and a tooth for a tooth."

That way mere vengeance lies: antagonism for antagonism, hate for hate, rage contending with rage. Meanwhile nonresistance as a possible method was totally neglected.

Complacent acceptance, stoicism, the assumption that "whatever is, is right," is no better; the result being invertebrate optimism, as a wise man has so very well said. For better or worse the will is an *active* principle. Something must be doing. There is no discernible "law of attraction" to bring us whatever is presently to be called "right" just because it has come.

Without knowledge of spiritual correspondences there is nothing intelligible in mere "attraction," as if we were as akin to mechanisms as particles of metal drawn by a magnet. We are not merely acted upon. We react and will is implied whenever *persons* (not "things,") are brought into relation. If driven in here, the will breaks out there.

In all human beings there is a *conatus*, endeavor or "drive" (as we now say), and this impetus surges forward, like it or not, believe it or not, to some *end*

or objective even if this is not yet an intelligible purpose or goal.

Whether or not we class a person as pig-headed, tough-minded, single-tracked or extroverted, the contest goes on, as surely as if we used such terms as introversion or submissiveness. The same lack of anything decisive follows when we try to trace the effects of just one moral precept or just one virtue, notably in case of self-sacrifice.

Any moral precept may be overdone, any virtue carried to excess. A moral code is a generality only until reduced to particulars in actual conduct, as in doing one's best to practise the Golden Rule. Our responsibility is not transferable. We take our problems with us even when we change our name, habitat or religion.

Our will pursues us even when, denying it or adopting compensations, we try to hide it by the language which, in traditional terms, was "given us to conceal thought." Thought can indeed be concealed, but not the will: it is like the down-going stream, which *must* flow somewhere.

To allege that the will is *primary*, central or fundamental, as if this proposition conveyed the whole truth, is to be no less one-sided than in the instances cited above. Nothing is more misleading than a half-truth. It is the understanding which supplies the other half. The will makes itself felt "for reasons." These our *motivations* must be taken into account. Even when most spontaneous the will is but one factor only.

We are unable to give all our reasons in advance, for into our actions other matters will enter, since we are creatures of association and habit, likely to respond to impulses which we did not count on. And *after the deed* we are still unable to complete the account of that which either *made us do it* or entered into the choice which we took to be wholly our own.

The instinct of self-preservation always is cropping up. Always we tend to be self-defensive, blaming others as long as we can, blaming circumstance, home-conditioning, our social environment (when unfavorable), our heredity, and so on.

A single act of will may indeed give us the feeling that it alone is crucial. But we have forgotten its context. We fail to consider how it is that just one decision becomes effective when it meets so many rivals at the threshold of consent (the imaginary line where mental action gives place to brain-response). Even the slightest will-act is inter-related.

#### *Why Results So Meager*

We note this fact anew when trying to learn why the results are so often meager if we have had "so many good thoughts." A good thought may go forth into action if it gains impetus through favorable associations or habits, and when sustained by a ruling love long ago confirmed. But it may fail if it meets tensions and strains in the organism or runs counter to a conflict concealed in the subconscious.

Thus, in brief, "bonds" of various kinds may intervene (*Arcana Coelestia* 6204). It used to be said

uncritically, "Silence gives consent." But is this fortunate or unfortunate? He who hesitates is either "lost" or "saved," according to the context of the impending action, the relation between mind and brain.

When in doubt we try "counting ten" with the hope that our wrath may subside. Will depends then on its *uses* and these on the connections, the affections, goods and truths put before the mind as objectives to be won. "Wherever a man looks, there his heart turns, that is, his will and love" (*Arcana* 10122).

#### *When the Truth Dawns*

Great is the day when we *see* a truth or penetrate a falsity so that it vanishes like thin air. When the truth dawns, we do not need to make a conscious act of will: will and love and act are *one* in sheer acceptance. But how true it is that "You can lead a horse to water but you cannot make him drink." It is also beyond dispute that "A man convinced against his will is of the same opinion still."

It is unmistakably a law that "No man can serve two masters." Psychologically speaking this means trying to attain two incompatible goals. So it follows automatically that by accepting one we reject the other, despite the notion that a man can love and hate in the same breath. Wishful thinking in vain tries to make things come out otherwise.

The enlightenment of the new day in which we live enables us to penetrate the reasonings of even the foremost of the Fathers who contributed dogmas to Church history. Consider Augustine whose views concerning the will have had detrimental influence to the extreme.

Instead of assuming that man lost freedom of will through the fall and original sin, how different would have been the course of history had the clue been taken from the Parable of the Prodigal Son, who, after a career of sinning, is reported to have *come to himself* with longing to return to his father's house.

What was the self to which this erring young man returned? Surely not his divisive self or errant will, as sinner steadily consenting to one evil after another. Sin had undoubtedly run its complete course and the sometime sinner seems to have become sincerely repentant. In his repentance the Prodigal no longer consented to sin.

This is the crucial point in the history of the will. Sin becomes an evil which baffles the world when its victim accepts it by taking its motivations home to himself. In modern terms this means identification, and what we *identify with* becomes ours in enduring measure until, discerning the "false identification," we renounce it as we might uproot both branch and tree.

Under the divine providence when a man sees what he has done to himself, and that his sins are "sins against the Lord," he can turn in the affections of his better selfhood as did the Prodigal, strongly attached to his paternal home. The sometime sinner was not "lost" in Augustine's sense of the term. He was not burdened by a weight of sin carried ever

since Adam's fall. His freedom of choice was as securely his in spirit as in any past decision.

This being true of a man like the Prodigal at heart, not in words or appearances merely, the understanding is ready to follow, this being its province (*Arcana* 35). "When the understanding is ruled by the will, they together constitute one mind. Then what a man wills he does." But if the understanding is "dissident from the will . . . the one mind is torn asunder."

Witness Augustine trying to reconcile predestination with Christian teachings concerning the will. That was compromise of the worst sort. Apparently Augustine had not learned that "no man can serve two masters." He did not seem to know that will and understanding are mutual when there is harmony in the inner life. The constructive clue is gained when we learn that will and love are almost identical because united in dedication to heavenly truths and goods.

The clue also is disclosed by learning in what sense the "living conatus" (endeavor or striving in quests of goods and truths) is *will itself* in completest exercise.

Since the acts of the body "have their all" from the will (*A.* 10044) the mysteries which we have been considering are cleared away. Integration at the center of mental life is in accord with what takes place when the inmost is formed from heavenly love. It follows that "will, or end, or love, or good" are the same, as the doctrines explain.

The Prodigal need not have realized any of this in detail or principle. He need not consciously have been aware of any motivation save the desire to return to his father's house in full acceptance. For it is not given to man on the natural level to perceive these changes. But in fulness of meaning a whole system of goods and truths was implied, thus a doctrine which completely offsets and displaces the theology which stemmed from Augustine.

We note especially the contrast between the doctrine of predestination implying invidious distinctions between the elect and the damned (on sheer caprice), plus fatalism; and *purpose* encompassing creation as a whole with a view to developing a heaven from the human race as explained in the *Divine Providence*.

In a purpose there is no arbitrary decree. Those who seem to belong among the "elect" have won their way by freely adopting the motivations which lead to heartfelt acceptance of what is right and true, while the so-called "damned" have brought consequences down upon their heads by rejection of "the way, the truth, and the life."

The favoring conditions which enable a man to make wise choices are at hand by the law which is at the same time love and wisdom. By contrast a decree or ruling in terms of fate would be forbidding. The prime result in those who execute it would be the sternness with which the old-time doctrinaires insisted on such dogmas as predestination, with readiness to burn all dissenters at the stake.

To follow the history of the will then is to realize

that the popular notions as well as the doctrines of the past were at best half-truths. In closing let us note some of these matters by way of summary:

1. The will and strenuous effort coincide in part only. By sheer striving we can sometimes keep in motion when it seems impossible to take another step or work another hour. But it is not wise thus to force the will unless it be an emergency. While some people fail to make adequate effort, others exert themselves in a mistaken way. It is doubtless true of lovers of luxurious ease that "We are as lazy as we dare to be."

2. The problem of arousing the moral will besets leaders and teachers all along the line, and many of us need a new art of persuasion. But coercion usually fails. We can seldom *make* ourselves (or anybody else) conform.

3. The "hard way" of the old morality may be illustrated by our failure when trying to recover a missing name. We sometimes run up and down the alphabet in vain. But when we turn our attention elsewhere the missing name easily recurs. This principle has been called "The law of reversed effort." When we cease self-conscious efforts, we may unwittingly advance along the line of least resistance, learning at last what non-resistance means.

4. It is still true that "Where there's a will there's a way." But what then *is* the direct way? Our study shows that action is usually at its peak when we focus on the end or goal, paying as little attention as possible to the processes or conditions through which the wisest way leads.

5. It is far more important to direct our thought to what we know in principle, truth or doctrine than on what we feel, what we are conscious of, for our sensations often are deceptive. The higher we go in the scale of activities the more we must depend on doctrine.

6. We seldom advance by leaps and bounds. We cannot in a flash "put off" the old man and put on the new. Our resolves and aspirations must first take hold. Such connections depend on previous associations, on what we have confirmed for better or worse. We can in a measure "reform" in thought, attitude and emotion: regeneration comes by divine law.

7. Confession is still "good for the soul." Much depends on what we are willing to admit, especially in case of old-time mistakes and sins. But acknowledgment is one step only, as Augustine's experience shows.

8. The will is so intimately connected with what we prefer or love, and so with what the understanding has previously confirmed, that our progress depends to a large extent on taking the whole self into consideration, as in making graphic the life-history of the Prodigal Son.

9. Under divine providence we are permitted to use powers *as if* our own while attributing the efficiency to the Lord. But what we thus take to ourselves is only partly ours, and the art of using the will depends on avoiding misdirected efforts and falsities likely to intervene where action is most decisive.

## THE INSIDE OF THE CUP

*And he took the cup and when he had given thanks he gave it to them, and they all drank of it. — MARK 14:23.*

Thus records Mark the companion of Peter and undoubtedly his scribe. Peter of course had been one of the Twelve at the Supper, and in fact was one of the two selected by the Lord to prepare it. Evidently he told the Evangelists of the events by which the Passover had so wonderfully been transformed into the Eucharist and which must have had a certain mystery in them, with a brooding, dramatic sphere about it all, not unmixed with surprise.

As instructed, Peter and John had met the man who carried a pitcher of water, had purchased the proper portions of the sacrificial lamb, the wine and the herbs, and had arranged for the cooking (we seldom give thought to such domestic touches), but instead of the traditional four cups, the ceremonial words, the recounting of the days long ago in Egypt, the Lord had spoken of the secret sin of Judas, and had showed that the breaking of the bread was symbolic of His broken body on the Cross, and the pouring of the wine emblematic of the shedding of His blood there.

It is manifest throughout the Gospels that the Lord's every word and deed were not limited to the events of the moment, but had some relation to all men's salvation, forever. At the Last Supper He is telling us something of extraordinary significance. Wholly aside from its spiritual content, there is philosophy and psychology in it, too.

First let us notice a particularly important point: Of the bread He said, "*Take eat.*" Of the wine it is recorded, "*He gave it to them.*" And in the giving let it be seen He gave it to Judas also. "*And they all drank of it.*" His love and goodness is free to all. We may take of them as much and as often as we choose. But His truth, the wine, He can only give to us as we stoop to drink, or receive it, for use in life. Error cannot exist where truth is, thus we are made free, that is our sins remitted.

It is known in the New Church that God being divine love He already has forgiven all men their trespasses, though He does require, as Paul wrote to the Philippians that they work out their own salvation. This is done by reason of the truth He gives to us to make us free. The shedding of His blood on the Cross, that is His death there to the flesh, actually was the overcoming of the hellish influences which in assaulting Him like futile waves dashing against eternal cliffs, only destroyed their own alleged power, and so freed men to work out their salvation.

Accordingly, He permitted Judas to drink from the cup, for that secret sin which was Iscariot's was the most deadly of all, or what the writings of the New Church call "profanation" the unforgivable sin, for *we* condemn ourselves. Judas had been with the Master and had at least heard with the others what the truth was. Now he denied it, profaned it, sold Him for money.

Wonderful it is that the Lord had long, or always, known what Judas, in his representative character of a profaning religious era, finally would do. He followed a path or pattern which is natural to the profaner. Thus in the *Psalms* the Lord declared "He that eateth with me, shall raise his heel against me"; again, to the disciples, "Ye are clean but not all"; "Have I not chosen you twelve, and one of you is a devil?" that is, the personification of evil.

So how beautifully He shows us the great depth and intensity of His love! It extended to Judas. He would still give him the truth which could make him free, if he desired. The Lord even warned him too to do what he had to do quickly. If we are determined to err, let it be done at once, and done with; may it not rankle and poison other things in the heart. And it can only be done by leaving His presence. Yet Jesus did not tell Judas to "go out." He left the supper near its end by his own free will.

It had all been so secret. The eleven were amazed as Jesus began to tell them at the Supper that there was one among them, even so close as to dip in the dish with Him, who would betray Him. Each questioned himself and gave other evidence of inquiry and surprise. When it is remembered that each was given the cup, and that each drank of it, it will be seen the Lord recognized them all as sinners, and they in turn admitted it, by drinking His wine for the remission of their sins, as we do at Communion.

Another point worth noting is that the Lord having called Judas a *devil*, as indicative of the evils in the world directed against Him, it is also recorded that *satan* entered into Judas. Thus his state of wrong doing and wrong thinking was complete, but still the Lord offered him His truth for the remission of his sins, still He went on with the tragedy and suffered on the Cross that all things might be fulfilled, filled full, for "by his stripes we are healed."

Finally, it is helpful to take notice that in accordance with tradition based on a Talmudic injunction, each cup of wine at the Pascal Supper, as shared in by the participants, must be lifted with *both* hands. A small point perhaps as is the necessity of mixing a little water with the wine, but it clearly teaches the lesson that as we come to Him for the refreshment of His wine we shall bring the weakest or left side of us to be strengthened and nourished, and we shall bring the right that they may be in us to be humbled to the proper level compared with His right, or divinity.

Whatever the lesson of the great Judas tragedy, whatever may have been Iscariot's final state and destiny in the other world, it is seen that his story teaches that whatever we do in secret, He sees in light, otherwise we would be lost indeed. He sees the error or sin, and shows us the way it can be overcome or shunned. And the Judas story illustrates too the significance of the Psalmist's plea, "Cleanse me from secret faults."—L. MARSHALL.

*(Preached in the church of the Fryeburg Society on Communion Sunday in the course of the summer New Church assembly, Aug. 8-31, and reprinted by request.)*

## "Agree . . . . Quickly"

**A**MONG the means nature employs to protect life are swoons, temporary paralysis and other forms of non-resistance. Everyone is familiar with the opposum's trick of playing that he is dead; and nearly everyone has seen or heard of instances where a person was rendered rigid by pure fear. The story is told of a boy who ventured too far into the area in the zoo where two polar bears were kept. The bears attacked him, yet when, after about fifteen minutes, he was rescued by the attendants, he was not badly hurt. "The only reason the bears did not kill him," explained the keeper, "Was that he was too scared to fight the bears." In preserving the life of her children, nature employs non-resistance as well as the claw and the fang.

Men often take pride in what they call a "clean-cut, out-and-out fight to the finish"; especially, if they think they have come out as victors. But the question often remains whether what was accomplished by such a fight could not have been obtained better in another fashion. The Lord said: "Agree with thine adversary quickly, whiles thou art in the way with him." (*Matt. 5:25*) We know that the Lord in His humanity did not always agree with His adversaries, and certainly never from motives of fear. But we think that in the above quoted statement, He means that it is better to try first the peaceful means, the means of reconciliation, before the anger and bitterness of a fight has closed the door to these. So He tells us to agree with our adversary "Whiles thou art in the way with him."

Angry resistance calls the adrenalin glands into action; but efforts at a peaceful agreement, whether made by individuals or by nations, give the grey matter a chance to function. If agreement is reached before blows are struck, there will be fewer and less deep wounds to heal. Let the soft answer be tried first. Maybe it will make the harsh one unnecessary.—B. J.

## The Wider Circle

He drew a circle that shut me out.  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win:  
We drew a circle that took him in.

**S**O WROTE Edwin Markham. Actually man is always drawing two circles one to shut others out; another to take them in. For various reasons, he follows a policy of containment in regards to many groups and individuals. He draws circles that shut others out because of grudges, envy or because of differences in beliefs, opinions, race or social status. Most organizations set up qualifications for membership which constitute a circle that shuts others out. For other purposes, however, the desire is to make the circle large. A business man wants constantly to increase the circle that contains

his customers; a professional man the circle of his clients. And most people wish to see the circle that contains those who share their political and their religious beliefs grow larger and larger.

In international affairs the matter is somewhat the same. The Soviet Union erects an iron curtain to shut others out; yet it is ever willing to push out that curtain to cover others, if these others can be made subservient to it.

The love that Edwin Markham speaks of as having the "wit to win" was not love of power. It was the love of God and the neighbor. What a difference it would make in all human relations if this love determined the circles which we draw around us. It would, indeed, be an ever-moving and ever-widening circle. The Pharisee was ready to encompass land and sea to draw into his circle one additional member; yet he was careful that his circle would exclude the Mary Magdelines, the publican, the leper. The Lord drew no circle that would shut any out. So he could say that He would draw all men unto Himself. His circle was drawn by love of men and love of good. It could never shut out on any grounds those who aspired to the same love.—B. J.

## A Kingdom Ruled By Cows

**I**N CENTRAL Africa, there are two small kingdoms that are ruled by cows—yes, actually and really. At least so a newspaper story tells us. They are not extraordinary cows: they do not give pasteurized milk in the morning and homogenized milk at night—in fact, they are poor milkers. They have nothing in common with the intelligent horses that Gulliver on one of his travels found as the rulers of the land. Yet these cows constitute a privileged class to whom all must defer in the Kingdoms of Ruandi and Urandi. They rule because they are the symbol of wealth and security to the natives. When there is overcrowding the people must move out to make room for the cows. When there is a famine the cows must be fed first, the people afterwards. No one dreams of killing a cow—that would be worse than sacrilege.

Of course, we say that such a condition could be found only among people very low in the cultural scale. But even in the civilization of the Christian world, how often are not material achievements placed ahead of human values? In countries communists and fascists, ruled by human life and human well-being seem to be freely sacrificed to promote the power of the state and certain institutions. Fortunately, this is much less true in the democratic countries. In spite of that it must be said that even the most advanced people has a long way to go before the ideal expressed by the Lord in the statements, "How much then is a man better than a sheep?" (*Matt. 12:12*) and "The Sabbath was made for man, and not man for the Sabbath," (*Mark 2:27*) is realized.—B. J.

# CHERISHED POSSESSION

Kenneth W. Knox

THE MOST CHERISHED possession of the western democratic world is its freedom—freedom of speech—freedom to worship—freedom to think and act as individuals.

It is a God-given right that has been gained only through a hard struggle. Men of vision and courage have striven, and are still striving, not only to maintain their own freedom, but to bring freedom and liberty to others.

This is because they believe, with Thomas Jefferson, that, in the sight of God, all men are created equal; that "they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

But we can never take freedom for granted. It is not something that can be "won" and then handed along. Freedom belongs only to those who become worthy of it and, in its essence, it is a privilege which is more than mere political freedom.

The Jews of Jesus' time, even though they were under the rule of the Romans, still insisted that their kinship with Abraham made them free and "in bondage to no man." Apparently they were not only blind to their political bondage, but blind to bondage in a deeper and more subtle sense.

Jesus was speaking to them in terms of a higher freedom. A freedom made possible because of our freedom to choose what is good and true. He was speaking of a freedom that is the result of spiritual development—not the result of parentage or nationality.

While we live in the world, we are in "equilibrium" between good and evil. We are free to choose. It was the result of this choice about which Jesus spoke when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

This knowledge of truth of which Jesus speaks is not merely abstract and theoretical. It is a practical knowledge that is acquired by accepting and living according to His Word. It is a knowledge that alone has the power to free us from the world and self.

It is true that the early truths of religion do not appear to lead to freedom. And many interpret them in such a way that they do not. But the discipline—the compelling of oneself—the "giving up"—are needed in order to dispose and prepare the heart and mind for the higher good of mature spiritual living and true freedom.

The freedom spoken of by our Lord—so incomprehensible to the natural

and worldly man—is above and beyond the first, simple, literal truths of faith. It is beyond the freedom to choose. It is a freedom that comes only after the choice has been made and as a result of development in love and understanding—as a result of continuing in the Lord's Words.

Freedom is not being able to do as you please. Nor is it the license to think and speak what is false and to will and do what is evil. It is rather the result of discipline and obedience to a law—a law that develops a new selfhood and a relationship of love; an understanding that broadens and develops the individual.

Truth, wherever it lies, should help to make life more complete. But we all know that this is not always the case. Many of the discoveries in the past century about man and the world in which he lives have done anything but make him free.

This is because he has not yet learned the truth about himself and his relation to God, the universe and his fellowman. He has not yet learned the real source of love, wisdom, power—and true freedom.

Swedenborg says "A life of freedom consists solely in being led by the Lord." "The presence of the Lord involves freedom, the one follows the other, the more the Lord is present, the freer the man is."

If we would enter into life and freedom, we must choose to do so. God's gift of life must be received voluntarily and thoughtfully by us if it is to be our own. That is why we, as human beings, must pass through two distinct experiences—first, birth into the world, or mere existence—and then, birth into life.

Our birth into the world is an unconscious and involuntary one. But our birth into life is a matter of choice. We have a direct share in it. No real spiritual life can be thrust upon us against our will.

There are many things that prevent us from all beginning together on our spiritual journey. That is why so many different sects and denominations are permitted by the Lord. But there must be a place where we can ultimately meet and go on together—a place that is broad and deep enough to include all. There must be an all-inclusiveness that comes through love and understanding—rather than through compromise and something less than the best.

The place at which we all meet and go on together the New Church about which Swedenborg wrote—is a deeper understanding of the Christian message which must ultimately come to the hearts and minds of all, whatever their particular belief at present, as they "continue" in the Word. It is a new understanding which indeed makes man free. It is an understanding that sees Jesus Christ as Lord, God, and Saviour; the Bible as truly the Word of God, and religion as a matter of life, and a deeply personal thing.

Let each of us strive for this truth that will make us free individuals. We must, for although God may use other men to communicate the knowledge of His truth to us, it only becomes real as we make it our own and incorporate it in our lives.

(Preached in The Wayfarers' Chapel, Palos Verdes, by its minister. Now becoming world known, the Glass Church is a memorial to Emanuel Swedenborg.)

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# Gains Fame As Porcelain Portrait Artist

## Former Adelaide Toombs Interviewed On Art

SWEDEN'S GAIN PROVED the American art world's loss a week or so ago when an attractive Roxbury artist, Miss Adelaide Toombs, exchanged marriage vows in Cambridge's Swedenborgian Church.

For the bride is not only the foremost but perhaps the only practitioner of the centuries-old art of porcelain portraiture in this country. And now, as the bride of Olof Sundin of Stockholm, she will take her highly skilled craft with her when they journey to his native land next month to establish a home there.

Currently honeymooning in Canada, the couple will return next week to her parents, Mr. and Mrs. Herbert W. Toombs, of the Roxbury Society, "Museum-piece" old house at 47 Alpine St., Roxbury, while Adelaide finishes a few more commissions she has hanging fire.

But the studio the 37-year-old artist has maintained for several years on Boylston Street in Boston has already been dismantled and readied for new tenants. Yet out in Newton Lower Falls, in a ceramics studio operated by a former M. I. T. classmate, William Shakespeare, (who may or may not be a descendant of the Bard of Avon) there is still much evidence of her work.

It consists of delightful, small bas-relief portraits of children in white porcelain on softly colored blue or green backgrounds. They are surrounded by gold frames. Each head has been carefully modeled, with a maximum of expression retained, and the soft, lustrous effect of good porcelain has been remarkably achieved. They are an artistic and technical delight to behold and like many really good works of art, seem to have been almost effortlessly composed. Just the reverse is true.

The portraits took weeks to execute. And years of study, research and hard work went into them before that. For the art of porcelain portraiture, developed by the famed Josiah Wedgwood in England in the 18th century, is such a difficult one that not many artists have chosen to embark on it since.

"Actually, I sort of stumbled on it about 13 years ago," said the artist, a graduate of the old High School of Practical Art, who went on to the Massachusetts School of Art, graduating in sculpture. She then returned for two more years of study to gain a Bachelor of Science in Education Degree.

"I had a bronze plaque of a baby accepted at the Pennsylvania Academy of



MRS. ADELAIDE SUNDIN

Fine Arts' annual exhibit and I was thrilled to be shown with a number of great artists. For I wanted to specialize in children's portrait, drawing and modeling them—which is bas relief—but I couldn't find a medium which truly satisfied me. Plaster is non-permanent and bronze seemed too funereal for my subjects.

"At that time no one knew much about ceramics, though nowadays you hear the word all the time, and I decided to investigate the possibilities. So I marched over to M. I. T., where I got Prof. Frederick H. Norton, head of the Department of Ceramics there and one of the top ceramic engineers you can find, to let me study under him.

There the artist worked for two years as a special student, learning the art of porcelain making. Then the war came along and Adelaide became "a lady engineer or drafting boss" at the radiation lab at M. I. T. In 1947 she returned to her porcelain studies for another year.

Meanwhile she turned out children's portraits in the difficult medium and was invited to do one of a member of the du Pont family of Delaware. The child's portrait was so well received that other members of the famous clan followed suit.

To date she has done more than 40 du Pont children in addition to commissions for Washington and Baltimore families and has held one-man shows in both cities. So prized are her portraits, described by Prof. Norton, who should know, as about the largest ever executed in porcelain (though they are only about

## Has Unique Gift With Children's Likenesses

six inches in diameter) that the families are now asking her to return from Sweden from time to time to model new additions as they come along.

How does she go about her highly skilled art? Briefly the process is as follows: First she models the child directly in clay, using a lone modeling tool she has had for years.

Generally speaking, she does just one head, though lately she has been doing a grouping of two. She holds six to eight sittings with the squirming child, lasting about an hour each.

From the clay portrait she makes a plaster cast, on which details such as the eyes or nose are sharpened up. Then she makes a mold of the plaster version, into which the porcelain, at that point the consistency of cream, is poured.

If the background is colored (she likes to use Wedgwood blues and greens) she brushes in the child's head and shoulders in a thin layer of white, clamps the mold together, then pours in the colored porcelain.

This is a tricky process since she must work quickly. If the thin shell of porcelain previously applied to the portrait itself is too thick, the white porcelain becomes opaque, losing its translucence. If it is too thin the color shows through in the wrong places.

"There are all kinds of headaches involved," she says simply, but with feeling.

Then the molds are carefully removed after 20 minutes or so and the porcelain impressions left to dry for a week in a sealed container. Air is then let in a little each day for another week. "Slow drying is a must or else the porcelain will crack."

After drying is completed, Adelaide uses her fingers or a piece of fine organza to soften and smooth before firing the portraits. "Everything must be perfect because there can be only one firing."

The firing process, to make the porcelain permanent and softly shining, is done in a kiln at the Shakespeare studio. The portrait is placed on a bed of sand, the oven door shut, then fired for 16 hours with temperatures reaching a high of 2200 degrees Fahrenheit. Afterwards, still in the kiln, they cool off for two days.

"Cracks, spots, warps, wiggles, bubbles, etc.," may be the result when the portraits are finally looked at. And the artist has had her share of them "so

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# WHAT WOULD YOU HAVE ANSWERED?

By THOMAS F. HUDSON, pastor of the First Presbyterian Church of Oakland, Calif.

"THANK YOU VERY MUCH, but I don't intend to come to your church, nor to any other church in the city, for that matter!" Those words came from the lips of an attractive young wife and mother of three small children. I had called upon her with high expectations, for she had just moved into our city. I had known her father very well. He was a beloved retired minister in our Presbytery when I was a student in the seminary. He had given me much encouragement, and when I learned that his daughter had moved into our community, I naturally assumed that she would be interested in our church. "Please don't be offended," the young woman continued, "and please don't feel that I am unmindful of your friendship with my father. Dad has talked about you often, and I am most happy to meet you after hearing about you for so long. I do hope that we shall be good friends now that we are in the same city. I want to meet your wife, and I am sure that you will enjoy knowing my husband. There is no reason in the world why all of us cannot be very good friends."

## PORCELAIN ART From page 329

many unforeseen problems arise." But thanks to her craftsmanship, she hasn't had to start all over again for quite some time now.

Adelaide, whose Swedish-born grandfather Olof Althin was a master wood carver and cabinet maker, makes her own porcelain out of various elements of the earth and rock. The mixing of these ingredients is in itself a long process.

The type porcelain in which she specializes is called Parian porcelain and is noted for its marble-like look. The name itself is derived from the Greek island of Paros, famous for its marble quarries.

Adelaide says she met her husband on a trip to Europe several years ago. "Another girl and I went over on a freighter which had 37 officers and crew and 10,000 tons of coal aboard—it was quite a trip."

While in Sweden, she visited her own relatives still living on the 800-year-old family farm, then toured ceramic factories in Denmark, Holland, France and England.

She returned to Sweden last Summer, and became engaged to Olof. (Olof is Swedish. Olaf is Norwegian.) She also visited more ceramic factories in Sweden, Denmark and Finland. So entranced were the Danes with her work that she was offered an American-Scandinavian fellowship at the Royal Danish porcelain factory, an honor reserved for few.

"I hope someday to be able to take them up on it. Just as I hope to return to the United States every now and then to do some work here," she said. "But my first job right now is to make a good wife."—EDGAR J. DRISCOLL, JR., in the *Boston, Mass., Sunday Globe*, April 19.

"But why don't you at least visit our church?" I queried.

"Ordinarily, I would not even discuss the matter," she replied, "but since you have been such a good friend of my father, perhaps I had better tell you how I come to feel about the church as I do.

"To begin with, let me assure you that I am not an atheist. I believe in God, I read the Bible, and I say my prayers. I read a Bible story to my children every night before I go to bed. I have taught my children to pray. There are times when I feel God to be very close to me, and several times in my life I have known the miracle of answered prayer.

"However, if I have become estranged from the church, it has been a deliberate decision on my part. I think I know the church pretty well. I ought to. I was brought up in it. My father gave his life to the church until ill-health forced him to retire. My mother gave as much time to the church as she did to her home during most of her married life. They were both saints. They did their work faithfully and without complaint.

"My father's salary was always quite meagre, but he was generous to anyone who needed his assistance. Ours was a modest-sized family. I had two older sisters and one elder brother. Although we never had any luxuries, none of us was ever in want for the actual necessities of life.

"We were always decently clothed although my dresses were usually handed down from my older sisters. In this, however, I guess I was no different from the younger children in many other families. We always had sufficient food to eat, and I don't think I ever went to bed hungry.

"As my father grew older, however, I saw how cruel church people could be. Father never shirked any of his responsibilities, and there were many days when his children did not see him at all. He would leave for his study at the church before we were awake in the morning and he would return from a late meeting at night after all the rest of us had gone to bed.

"And yet there were people in that

congregation who said that his sermons lacked being up-to-date, and that he did not study enough. There were others who said that he was too old to attract the young people. Others still—people who felt sorry for themselves but who really had nothing wrong with them—expected him to visit them for hours on end every week and to listen to their woes.

"The most devastating blow came, however, when my mother suffered a stroke. You would think that people would rally around at a time like that and try to be kind and helpful. A few of them did at first. But before long, some of the officers called on my father and said that they thought that he ought to look for another place. A church could not succeed when the minister's wife was an invalid and could not give the needful leadership to the women's association.

"Under these adverse circumstances, my father decided to move. It was most difficult for him to secure another field, for churches just were not interested in ministers with invalid wives. At length, however, a call came to a very small church. My father took a considerable reduction from his already low salary but, as he put it, he moved in the best interests of the old church. Although he could have undoubtedly rallied some support for himself, he was a man of peace and wanted to avoid any semblance of trouble.

"Gradually, my mother's health was partially restored and she was able to do some things in the church again. But criticism once more emerged from the people of the church. My oldest sister fell in love with a boy in the new community, and they announced that they were going to get married. There was nothing wrong with the boy physically, intellectually, or morally. He was courteous, friendly and industrious. But he happened to be a Roman Catholic. His family had all been Catholics for all of their lives.

"Because of the different religious backgrounds they decided that it would be best if they moved to another locality after their marriage and started life together without the hampering impediment of trying to associate two families with differing religious backgrounds. They were married by my father, and the boy later joined the Presbyterian Church in their new community.

"At first, my father was not happy about the proposed marriage, but, as he said to my mother, 'We have brought our daughter up as best we could. We taught her right from wrong. She is now an adult. But she and Jerry love each other, and we must not stand in the way of her decision. We have tried to show them the difficulties they will

(Next page please)

## Unanswerable

A friend of ours has a son who is forever asking questions. Trying to rest after an exceedingly hard day, father was beset with an endless stream of unanswerable queries from the little fellow.

"What do you do down at the office?" the boy finally asked.

"Nothing!" said the father in exasperation.

After a thoughtful pause, the boy inquired, "Pop, how do you know when you're through?" In *The Watchman-Examiner*.

## Summer Services Please

The innovation of summer services at the church of the Wilmington, Del., Society proved successful. Beginning at 10 o'clock in the parish hall there were good attendances and interest.

## WHAT SAY? From preceding page

face, but they are determined. How much better to give them our blessing and wish them well than to have them elope!

"Since Betty and her husband have recently celebrated their tenth wedding anniversary and are still happy together, the wisdom of my father's decision should be quite evident.

"But what a hulla-balloo the marriage created in the church! To think that the daughter of the minister should marry a Roman Catholic when there were so many fine boys in our own congregation! Bitter backbiting and gossip flourished. There were certain homes in that parish in which my father could not visit without receiving a lecture of censure. It was not long before it was made very plain to us that the church people thought it would be much better if we should go elsewhere.

"At first, the next church seemed to be much more friendly, but it was not long before my father discovered that the president of the board of trustees, whom we will call 'D. J.,' was not greatly inspired by his sermons. This man was a rigid adherent of the doctrine of premillennism, and he wanted to hear at least something said about it in every sermon.

"The former six pastors had all been asked to depart because of this man's dissatisfaction with their preaching. Although most people in the congregation did not share his views, they felt that they could ill afford to offend him. After all, he was the largest contributor to the church budget.

"A committee came to call upon my father one night. Out of deference to D. J., he could at least humor him by

## Julian H. Kendig Becomes Pastor at Pawnee Rock, Kans.

The Rev. Julian H. Kendig who last served the Brooklyn, N. Y., church ('48-'49) has been called to the Pawnee Rock Society, where he took up his ministry, with Mrs. Kendig, the former Marian Scott, of Boston, Mass. Sept. 1.

Ordained in 1943, Mr. Kendig was pastor at Portland, Me., '43-'47, until going to Brooklyn. During his stay in Portland there was a revival of the work there, and many improvements made to the church building.

Mrs. Kendig was graduated in June from the Perry Kindergarten Normal School, Boston, and will actively assist her husband in their new parish. They have one daughter, Nancy, 9. Pawnee Rock had been without a minister since the passing of the Rev. Isaac G. Ens, and the Kendigs have received a warm welcome.

making some reference in his preaching to D. J.'s favorite subject. The church just could not exist without D. J.'s support! But father said he had to preach not only to D. J., but to the rest of the congregation. He had to preach as he was led by the Holy Spirit.

"It was not long before D. J. was conspicuously absenting himself from the services. Worst of all, he was attending another church. He let it be known to all and sundry that he would only return when my father had gone elsewhere. It was then that my father finally gave up the struggle and retired.

"My father was one of the most sincere and earnest men that ever lived. He and my mother gave their lives in the service of the church. They had a genuine faith in God and the possibility of their helping to bring in His Kingdom. They loved their Lord and they loved the church. But the church people rewarded them with unkindness, criticism, censure, and rebuke.

"My quarrel with the church is with its people. I do not speak from hearsay. I speak from actual experience. My husband was raised outside the church. He is one of the sweetest and best men in the world. He is loyal, faithful and loving. I know that if he went to church that he would be thrown in with a lot of petty, jealous, quarrelsome and neurotic people. Because of his loyalty to the church, my father died a man broken, physically and emotionally.

"This, reverend, is my background. It has been my actual real-life experience. So why should I go to your church—or to any church?"

(Reprinted from *"The Presbyterian Tribune,"* July-August.)

## President Blackmer on Long Official Tour To Churches

Leaving his Cambridge, Mass., headquarters Sept. 3, as this is reported Convention President Blackmer will just have returned from nearly a month in the field, having visited The California Association at Los Angeles; the Wayfarers' Chapel, the San Diego Society; the churches at Riverside, Temple City, San Francisco and El Cerrito.

In Portland, Ore., Sept. 23, where the Rev. Calvin E. Turley is minister, the president went on to Seattle, Tacoma, Ferndale, Bellingham, all in Washington, Vancouver, B. C., Toronto and Buffalo. It is hoped soon to be able to publish a more detailed account of his field trip.

## Portland, Ore. News

With the Rev. Calvin Turley as its first resident minister for some years, the Portland, Ore., Society has renewed all activities and is seeking expansion. Sept. 20 was Rally Day, the service being followed by a Ham Dinner. Mrs. Edith Evans gave an interesting account of the California Association's meeting. Convention President Blackmer visited the Society Sept. 23-24, while on his Coast tour.

## Report From California

Since our report of the California Association's annual meeting Sept. 19, additional news of it reaches us. Portland was officially greeted as a new member Society; in addition to Association clergy, the Reverends Lloyd H. Edmiston and Harold Cranch were present; next year's meeting is scheduled for San Diego the Rev. John L. Boyer, Riverside, was elected presiding minister.

## Reelected To Parliament

Norman Schneider, Kitchener Society, was re-elected in August as a Liberal Member of the Dominion's parliament, greatly increasing the majority he received in his first election. His firm the Schneider Packing Co., is perhaps the largest concern of its kind in Canada.

## Churchman's Exposition

Invitations have been extended to the nation's churches to be represented at the second annual International Churchman's Exposition to be held in the Chicago Coliseum October 6-9. Building, food planning, anthem singing will be among "worship" programs.

## Recovers From Operation

Mr. and Mrs. J. L. Conmore of No. Battleford, Sask., have been made happy by the arrival home of their recovered son David who underwent a serious operation at the famed Mayo Clinic, Rochester, Minn.

## "WHY ART THOU MINDFUL OF HIM?"

(A "briefing" in the New-Church viewpoint, from talks with the young people's class at the Fryeburg Assembly.)

What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels. (*Psalm 8*)

A HUMAN BEING is a spirit, or soul, who lives on earth in order to grow into spiritual maturity. His body is the machinery with which he does his work here. Earth life is a school for the soul.

Man's spirit is a blend of love and wisdom. It is the image of God insofar as it accepts and uses both together the Love and Wisdom which are God and which constantly flow into every soul, thus keeping it alive. Man's body looks the way it does, because that is the way his spirit looks; the body follows the form of the spirit, as a glove does the hand.

The body obeys the spirit and is controlled by it. Thus it is possible for a disturbed spirit to cause disorder in the body, and it is also possible for a strong and good spirit to heal illnesses.

Since on earth we work almost entirely through our bodies, few of us are conscious of the fact that we are actually living in a world which is bigger and more real than the earth which we can see. This larger world is the spiritual world in which our spirits are living now without realizing it—just as babies crawling around in their nurseries are at the same time residents of towns and nations without knowing it. In the spiritual world are also the souls of all whose bodies have died, who have been graduated (or dismissed) from the school of earth-existence.

We are surrounded by these souls, and we attract to us those whose loves are like ours, good or evil. We are influenced by these surrounding spirits, in the same way that our atmospheres or moods influence people in the same room with us. There are persons who are able to see those who have "passed on," and even to talk with them.

Some, like Emanuel Swedenborg, have this experience for years; others may have it just once, or only occasionally. We have reason to believe that the activities going on in the spiritual world, and the relationships existing between souls entirely in the spiritual world and those still on earth, account for many seemingly strange experiences such as certain kinds of dreams, visions, mental telepathy, and intuitive knowledge.

In the spiritual world it is our love (our will, desires, wants) which decides what we do and whom we are with. This love, or habit of feeling and want-

ing, is developed here on earth. Wisdom, or understanding how to use knowledges, helps to develop our love and enables us to achieve. Wisdom, however, can be acquired after death; whereas we choose our type of love during our earth-life, and this kind of love we keep forever.

When we die, we simply discard the machinery of the body and go on doing and being exactly what we had loved doing and being before we died. Swedenborg tells us that we do not die until we have definitely chosen what we want most to do and be. We may not consciously think this out, but we are designing the pattern with our behaviour from day to day and year to year.

Since God created the universe—the spiritual world and the reflection of it which we call earth—He is in full charge of it; He supervises it constantly, and guides and cares for it with never-ending wisdom and power. This is what we call divine providence.

Human beings are left entirely free to choose whether they will accept the leading of Providence. If they accept and learn to depend on it, they are continually helped and protected by God and by the angels around them. If they refuse to recognize Providence and its guidance, they may make mistakes or do wrong, and so cause unhappy consequences to themselves and to others. God allows us to make mistakes and do wrong, because often it is the only way we learn our lessons.

God permits innocent people to suffer sometimes, in order that the human race will continually strive for what is right; because it is when evil hurts the innocent that we try hardest to get rid of that evil. But always in suffer-

ing of any kind, God balances it with benefits. The suffering is temporary; the good which God adds to it is permanent.

No one is ever permitted to harm another's soul; if our souls are damaged in any way, it is because we ourselves make choices which injure them. There is no such thing as complete physical freedom; no one on earth is free to come and go and do exactly as he wants. But everyone has complete *spiritual* freedom—that is, the power to choose what he thinks and how he loves. After death, when we are free from the restrictions of the body and of time and space, we are then free to come and go and do whatever we want provided it does not injure others.

So we see that life here on earth and life after death are all one continuous and never-ending life. On earth we are learning to choose, and preparing for, what we shall do hereafter. God guides us and teaches us, but leaves us free to accept or to reject His guidance. For only what we ourselves choose, of our own will, means anything.

The reason why man, who is a spirit, must first live on earth is because he must learn of his own accord to make wise and good choices. This is possible only where good and evil are mixed together as they are here on earth—and as they are not in the life following death. Good choices are those which lead us outside of our selves, which result in a desire to serve God and His human race. Love of God and of our fellow men can not be acquired after death if it has not been chosen before. That is our whole job on earth; it is what we are here for. "Love is the life of man."—GWYNNE DRESSER MACK.

(Mrs. Mack is a former associate editor of THE MESSENGER, and League field secretary, and is a graduate in occupational therapy.)

### Lakewood Church Repairs

Repairs to the interior of the Lakewood, O., church and necessary work on the roof have been underway. This has been financed by the Society's very active Altar Guild. At the same time, thanks to the generosity of Mr. and Mrs. Barber the parish house has a new kitchen floor. Also, the men of the church have installed a fluorescent lighting fixture in the hall.

### William C. Morgan Recovering

William C. Morgan, Boston Society, Board of Missions auditor, is recovering his strength nicely following a recent operation. He is a son of the late Rev. George E. Morgan, former editor of *Religion in Life* and whose last pastorate was at the Buffalo, N. Y., Society.

### New Music Plans

With a new organ installed and its beloved musical director, Dr. Bates, recovered in health and back at the console, San Francisco announces an expanded musical program which will include a short Meditation prior to the service itself, and two choirs, the Juniors to be directed by Miss Sugden. It is the ambition of the Senior Choir to develop as one of the finest small choral groups in the state.

### Fryeburg Leagues

Both Senior and Junior Leagues got off to a fine start at the Fryeburg, Me., Society, the new church year. The seniors opened with a supper and treasure hunt Sept. 20, while the juniors began their program there with a lunch Sept. 26.

# Births, Baptisms, Marriages, Memorials

## BIRTHS

**KLASSEN.**—James Elwood was born to Mr. and Mrs. Edward E. Klassen, of No. Battleford, Sask., June 26, amid much rejoicing. The paternal grandparents are Mr. and Mrs. A. H. Klassen of Saskatoon.

**KOPP.**—Mr. and Mrs. Harry (Barbara) Kopp, Wilmington Society, announce the birth of William Harry August. The family now resides in Alexandria, Va.

**KROEKER, LOVING.**—Mr. and Mrs. Marvin Kroeker, Pawnee Rock, Kans., announce the birth of Craig Allen; and Mr. and Mrs. Jack Loving, of the same church, report the arrival of a daughter, Patricia Gail.

**THOMAS.**—Susan Maria arrived at the home of Mr. and Mrs. Reynolds Thomas, Wilmington Society, July 19, and was welcomed by Brother David and Sister Catherine with much joy.

**FRIESEN.**—A son was born to the Eugene Friesens, Johnson, Kans., August 17. They have named him Ronald Joe. Mr. and Mrs. Richard Friesen, Montezuma, Kans., Society, are the paternal grandparents.

## BAPTIZED

**BOURLAND.**—Linda Ann, infant daughter of Mr. and Mrs. Robert Bourland, was baptized in the San Francisco parish church August 9. The Bourlands had been married there July 19, 1952, the Rev. Othmar Tobisch officiating in both instances.

**ANDERSON.**—Mary Lynn, third child of the Albert Andersons, was baptized by the Rev. Othmar Tobisch at the morning service in San Francisco August 23.

**ARMSTRONG.**—During the vesper service at the Wayfarers' Chapel, Palos Verdes, Calif., on Association Sunday, September 6, the sacrament of baptism was officiated, by Rev. Andre Diaconoff, for Steven George, infant son of Mr. and Mrs. George C. Armstrong. Steven was born January 20, 1953, in Long Beach, Calif. The godparents are: R. L. Henderson and Mrs. Jean Dickow. Mr. Armstrong is Quarter Master in the U. S. Navy.

**ZIMMERMAN.**—Janice Ann, infant daughter of Mr. and Mrs. Bradley M. Zimmerman, was baptized August 2 in the church of the Almont Society, in the course of the Summer Assembly

there, August 2, the Rev. Louis A. Dole, pastor at Bath, Me., an instructor at the Assembly, officiating.

**ZACHARIAS.**—Cynthia Elisabeth, infant daughter of Mr. and Mrs. Leonard Zacharias, Vancouver Society, was baptized at morning worship there June 28, the Rev. John E. Zacharias, local pastor, officiating.

## CONFIRMED

**PARVIN, ROSS.**—Mrs. Edwin Parvin, San Francisco, Ralph Ross, Mill Valley, were confirmed by the Rev. Othmar Tobisch August 9 in the San Francisco church.

**CONGER.**—In the California Association Sunday morning service in the Los Angeles Church, September 6, the rite of Confirmation was administered for Charles Edward Conger, with Rev. Andre Diaconoff officiating.

## MARRIED

**CALDWELL-TOBISCH.**—Ilona Elisabeth, only daughter of the Rev. and Mrs. Othmar Tobisch, San Francisco pastor and wife, became the wife August 22 of Ensign Gerald K. Caldwell, USN, graduate of Naval Supply School, Bayonne, N. J., son of Mr. and Mrs. Joseph T. Caldwell, of Saratoga, Calif. The ceremony took place in the church of the Society, the bride's father officiating, this being the first time such an event had taken place in its 104 years' history. The bride's brother, Othmar, Jr., gave her in marriage, while the best man was Donald E. Calahan, Spokane, Wash. Following the wedding, with Mrs. Lucille Bernard at the organ, a reception was held in the church garden, centering around a beautiful wedding cake created by Betty-Rae Bateman. Serving were Betty Flick, Patty Boericke and Mrs. Robert Butier. Motion pictures of the affair were taken by Dr. Esther Perry. The newlyweds spent their honeymoon motoring down the Coast to Southern California, and after mid-September their home will be in Honolulu where Ensign Caldwell is to be stationed.

**ANDREWS-FOSTER.**—Edward Allen Andrews and Janet Foster were married September 8, in an evening service at the Los Angeles church. The matron of honor was Mrs. Doris A. Foster, sister-in-law of the bride. The best man was Roy Foster, the bride's brother. Rev. Andre Diaconoff officiated. Mr. and Mrs. William Foster, parents of the bride, and their family are New Church

people from Providence, R. I., and before that from England.

**CORBETT.**—Reginald F. Corbett was married August 3 to Jeannette Adele Wilcox, the ceremony taking place in the chapel of the Cambridge, Mass., Society, the Rev. Antony Regamey officiating.

**ROSS-HALL.**—Lois Kathryn Hall and Harry Glenn Ross, Jr., were united in marriage August 29 in the church of the Detroit Society, the pastor, the Rev. William H. Beales, officiating. There was a large attendance of relatives and friends.

**ROBERTS-DRIEDGER.**—Phyllis Norma Driedger, daughter of Mr. and Mrs. Dave Driedger of Whalley, B. C., became the wife of Graydon John Roberts of New Westminster, B. C., June 30, the Rev. John E. Zacharias officiating. The Vancouver church, beautiful with floral decorations, was filled with happy relatives and friends. Following the reception the happy couple left for an automobile trip to the south, after which they will make their home in New Westminster.

**BEAMISH-JANZEN.**—Una Audrey Janzen, daughter of Mrs. Agnes Janzen, Vancouver, and James Earl Beamish of Star City, Saskatchewan, were united in marriage August 21 in the church of the Vancouver, B. C., Society, which looked charming with its flower arrangements and in which there was a large assembly of relatives and guests. Rev. John E. Zacharias, uncle of the bride, performed the ceremony. After the reception at the home of Mrs. Annie Zacharias, the newlyweds started for their future home in Star City, Saskatchewan.

**GREBB-SCOTT.**—Mary Lou Scott was married at the church of the Cleveland Society September 26 to Lyle K. Grebb, a resident of Wickliffe, Ohio. The bride's home has been in Cleveland. The Rev. Dr. Henry C. Giunta officiated.

## MEMORIALS

**HOUGH.**—Roger Chapman Hough, 45, of the Brooklyn Society, passed away September 10 of a heart attack. He had been at his office the day previously and was quite well on arrival home, but in the early morning was stricken and died before medical aid could arrive. Mr. Hough was born in Brooklyn, N. Y., October 27, 1907, son of the late Clarence A. and Ethel W. Hough. He was a grandson of the late Rev. William Sabin and Emily Chapman Hough, and a nephew of Mrs. Linda Hough Norris, now associated

(Next page please)

## MEMORIALS *Continued*

with the Appellate Division of the Second Department in Brooklyn, N. Y. He was educated in the Brooklyn public schools, and Erasmus high school, and was graduated with honors from the Wharton School of Finance of the University of Pennsylvania. He immediately entered the employ of the New York Telephone Company, and, at the time of his death, was traffic supervisor of the North Nassau District. In 1931 he married Catherine Hands, of Brooklyn, the daughter of the late Harry Hands, on the staff of the Brooklyn *Daily Eagle* for many years, and of Alice Hands. Mr. Hough had two children, Donald C. and Doris C. Hough. In 1938 he moved with his family to Massapequa, L. I., where he settled and resided until the time of his death. He was a member of Masonic Lodge 977, F. & A. M., of Amityville, L. I., and of the Sons of the American Revolution, and chairman of the Board of Water Commissioners of the Massapequa District. Masonic services were held at the Massapequa Funeral Home, and his resurrection service at the Grace Episcopal Church, Massapequa. Interment followed in Pinelawn Memorial Park, Pinelawn, L. I. His widow, his two children and his sister, Mrs. George Burns, Sr., of Massapequa, L. I., survive him. Mr. Hough was a great favorite among his friends and business colleagues, and will be deeply mourned by them. During his residence in Brooklyn he was a valued member of the Brooklyn New Church, where his parents, his grandparents and great-grandparents were members before him. —L. H. N.

**STRONG.**—Mrs. Alice A. Strong, 89, of the Indianapolis Society, passed away August 23 at the home of her son Lamar, and family. Born in Jackson County, Ohio, Mrs. Strong had lived in Indianapolis 42 years. Funeral services were held in the Flanner & Buchanan Mortuary with burial in Crown Hill Cemetery. The Rev. Klaas L. Peters officiated. Survivors include the son, Lamar S. Strong, and six grandchildren, all of Indianapolis.

**ANDREWS.**—Miss Ellen Andrews, 77, passed away July 1 at the Daniel Webster Home for Children, W. Franklin, N. H., following a short illness. A much esteemed member of the Boston Society, she had requested that no formal services be held. As the *Manual* of the Boston Society well stated, her only family was the Church and the multitude of orphans she had befriended. She had been matron at the Home many years. Her interest in the

work of the Church never abated, and it is only a short time since she wrote an encouraging letter to the editor of *THE MESSENGER*.

**SCHUSTER.**—Miss Matilda Schuster, Lakewood Society, passed away August 28 after a long and serious illness. Services were held for her at the Daniels Funeral Parlor, the Rev. Albert Diephuis officiating.

**HALLETT.**—Miss Louise G. Hallett, Boston Society, passed away June 21 at her home on Commonwealth Ave. Services were conducted for her by the Rev. Antony Regamey at the Woodside Cemetery, Yarmouthport, Mass.

### Swedenborgians Will Apply for N. C. C. Membership

Application for membership in the National Council of Churches was unanimously approved by the General Convention of the Church of the New Jerusalem (Swedenborgian) at its meeting here late in June. Franklin H. Blackmer, who recently retired as president of the New Church Theological School, Cambridge, Mass., was installed for a four-year term as president of the convention. He succeeds Leonard I. Tafel of Philadelphia, who was elected to the general council. (From the *"Christian Century"*, Sept. 9.)

### MacCrea's Golden Wedding

A service of reaffirmation and thanksgiving was held September 16 in the church of the Los Angeles Society to mark the Golden Wedding anniversary of Mr. and Mrs. Nathan S. MacCrea, formerly well known Orange, N. J., New Church people, now residing at North Hollywood. A reception followed in the parish house.

### Illinois Meets At St. Paul

The Illinois Association, of which the Rev. Immanuel Tafel, Chicago, resident director of the Swedenborg Philosophical Centre, is general pastor, meets Oct. 9-11, in the church of the St. Paul, Minn., Society, where the Rev. Wilfred G. Rice, long at Fryeburg, Me., will be host minister. President Blackmer will attend.

## Wanted

Will anyone able to supply a copy of "The Child's True Christian Religion" please communicate with Mrs. Austin Cheney, 29 Hartford Rd., Manchester, Conn., stating price, etc.

### Church Floor Refinished

Working with a will, the Leaguers of the Pretty Prairie, Kans., Society recently refinished the church floor, the minister serving as foreman, or floorman. The Society hopes to have its new carpet laid before the Association meets there Oct. 18.

### Church Piano Dedicated

A handsome grand piano, bearing a suitable memorial plate, presented by Mrs. William Regenass to the Paterson, N. J., Society, in memory of her late husband, was dedicated at the morning service Sept. 13, by the Rev. Leslie Marshall. Used in conjunction with the organo, beautiful organ music is produced, and with a touch of a button the piano alone can serve the Sunday school.

### The Swedenborg Fellowship

Various chapters of the Swedenborg Fellowship announce their fall programs. Chicago held its first meeting Sept. 27; Pittsburgh is arranging for an active year; Boston expects another interesting schedule Sunday mornings. Fellowships desiring literature, including books, should get in touch with Paterson headquarters.

### Pittsburgh Renovates

Major renovations have been underway most all the summer at the church and parsonage of the Pittsburgh Society, the latter having been painted and papered throughout, the minister now having an air-conditioned office there on the third floor. Oct. 4 the 1954 session of the Swedenborg Bible School opens.

### Auxiliary's Annual Meeting

The annual business meeting of the Ladies Aid of the Bath, Me., Society was held in the parsonage Sept. 28. There were reports, elections and discussion of the year's work ahead.

### Miss Schneider Showered

Miss Brita Schneider of the Kitchener Society was the happy recipient of a bridal shower at the affectionate hands of the Women's Auxiliary of that church September 28.

# The Swedenborg Student

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

Arcana Class I—October, 1953  
Vol. X, 8252-8343

Israel under Moses had crossed the Red Sea, Pharaoh and his army had been destroyed, and the Israelites were safe on the further shore. The literal story is a vivid picture describing the miraculous parting of the waters, the pursuit of the Egyptian armies, the safe passage of Israel, and the closing in of the waters upon the Egyptian hosts. It is a picture of the complete deliverance of Israel from bondage, accomplished by the Lord alone.

In its inmost meaning this scripture tells of the Lord's conflicts with the hells and His complete victory in the redemption of mankind from impending destruction. The external bondage is the symbol of something vastly more disastrous, namely spiritual bondage, in which the powers of the hells sought to envelop the human mind, and at the time of the Advent they had succeeded to such an extent that the Lord Himself had to intervene. The world had been steadily growing worse down through the ages. The hells had increased, and their powers were so extended that mankind "sat in darkness and in the shadow of death."

Spiritually it is of the Lord's work of redemption that the song of Moses speaks. By the time of the Second Coming the Church had reversed the story, making the Lord the one who threatened the destruction of men because of their evils. But the words of the song of Moses state the truth: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever."

The Redemption set men free, for by it all the power of the hells was broken and is held in perpetual control, so that all who look to the Lord can be saved through power from Him. The victory over Pharaoh was of the Lord alone, for He alone has power over evil. But He gives us power to overcome as we look to Him and make a place for Him in our minds and hearts.

## Notes

8261 and 8337<sup>2</sup>. In this reading, in connection with the song of Moses there is a clear statement of the origin of music, its origin being spiritual and not natural. Music is the expression of the affections, and the musical instruments correspond to the delights and pleasantness of various spiritual and celestial loves.

8272. "Jehovah is a man of war." This means that the Lord fights for and protects against evils and falsities all who look to Him, shielding them continually by His Divine power. Because He overcame evil He is called a "man of war" and "Hero." In the Scripture wherever mention is made of war, in the internal sense is meant spiritual war, which is against falsities and evils. This is true also of the Ancient Word, the historical part of which is called "The Book of the Wars of Jehovah."

8295. There are no physical wars in heaven. Evils and falsities are the real enemies of mankind, and people only as they are controlled by these.

8318. Evil originates from two main sources, love of self and love of the world, the former being far more deadly. There is a third subsidiary source, the principles of a false religion, but this has power only with those who are in the love of self and the world.

8337. "Women represent good, and men truth, when the spiritual church is treated of; whereas women represent truth, and men good, when the celestial church is treated of."

## Readings for November

November 1 - 7	8344 — 8368
8 - 14	8369 — 8397
15 - 21	8398 — 8424
22 - 30	8425 — 8464

Arcana Class II—October, 1953  
Vol. IV, 3228-3306

Adam, Noah, and others mentioned in the Word before Eber are not the names of persons, but represent different spiritual developments or churches and their branches. But beginning with Abraham we are dealing with real persons and the nations and peoples descended from them.

The introduction to this twenty-fifth chapter of *Genesis* emphasizes the importance of the spiritual sense of the Word. This reminder is needed here because the chapter consists largely of genealogies, the sons of Abraham by Keturah, the sons of Ishmael, and the sons of Isaac.

There are three degrees in everyone, the celestial, the spiritual, and the natural. The Adamic and Noetic Churches were real churches. The former was a celestial church because in it love to the Lord was dominant; the latter was a spiritual church because in it love to the neighbor or the love of truth was dominant.

After the decline and fall of these great churches there was no direct means by which the Lord might be pres-

ent with man, since man had become wholly natural. So a representative church was provided, beginning with Abraham and afterwards instituted with the descendants of Jacob. This church of Abraham, Isaac, and Jacob is sometimes called the Third Ancient or the Hebrew Church, and the church instituted with the descendants of Jacob the Fourth Ancient or the Israelitish Church.

In their inmost sense the Abraham stories in the Word treat of the infancy of the Lord—the celestial—and those of Isaac and Jacob of the development of the spiritual and natural planes of His life. In the stories of Abraham are pictured the Lord's victories over the evils that infest the will or heart, in those of Isaac His victories over the falsities that infest the understanding, and in those of Jacob His victories over the evils and falsities that afflict the outward life.

So Abraham, Isaac, and Jacob represent the celestial, spiritual, and natural man. We need to have this representative character clearly in mind so that as we read Swedenborg's interpretation we shall not confuse the churches of Abraham and Isaac with the true celestial and spiritual churches, the Adamic and Noetic, which preceded them.

The genealogies in this chapter give us a vivid impression of the variety of people in the Lord's Church—both universal and specific—all different, yet all making one as they refer themselves to the Lord. Love is the unifying element, while truth is manifold, giving rise to differences in individuals, societies, nations, and churches. The differences of good and truth are innumerable in men on earth and in angels in the heavens. (3263 and 3267<sup>c</sup>) So it was said of those individuals when they died that they "were gathered unto their fathers." So it is with each one of us.

This chapter is particularly helpful to us today as a guide to our thought concerning the "ecumenical" movement in the churches. For we note that while all the immediate descendants of Abraham represent the Lord's spiritual kingdom or church, Ishmael and his sons represent the spiritual church universal or the church among the Gentiles—he "dwelt in the wilderness"—in contradistinction to Isaac and his sons who represent the spiritual church specific, in which the Lord's presence in the world by means of His truth was to be maintained.

## Readings for November

November 1 - 7	3307 — 3321
8 - 14	3322 — 3325
15 - 21	3326 — 3352
22 - 30	3353 — 3376

## A MODERN JOHNNY APPLESEED REPORTS

A commemoration of his 179th birthday, Oct. 4, which would have been after John Chapman's own heart was the statement inserted by unanimous consent of the House of Representatives, in the *Congressional Record* recently, by the Hon. Gordon L. McDonough, California, concerning a "new" Johnny Appleseed who is abroad in the land, or rather foreign lands.

This is one Aloysius Eugene Francis Patrick Mozier, of Los Angeles, a merchant marine engineer, who because of his remarkable new enterprise has been styled "Johnny Gardenseed," as recently mentioned in this journal.

His story is well told by Congressman McDonough in the *Record* of which the following, with his approval, is a considerable extract:

Early in the Korean war, the second engineer of the freighter *Anchorage Victory* was driving a borrowed jeep through the countryside near Pusan. This war, he noted mentally as thousands of ragged refugees milled past, was no different from the one five years before.

As he watched, an emaciated, dark-eyed, 4-year-old girl collapsed beside the road and lay still. Bundling her into the jeep, he raced to a South Korean hospital. When they arrived the waif was dead. A doctor shrugged. "Malnutrition," he said.

Reflecting on the incident, merchant marine engineer Aloysius Eugene Francis Patrick Mozier says: "I've knocked around the world for more than thirty years and I've seen a lot of suffering. But right then I felt I had to do something about it."

What he has done since then has earned the sandy-haired, 49-year-old sailor and ex-marine such nicknames as "the one-man Marshall plan" and "America's global Johnny Appleseed." But he values more the rich reward in gratitude—the thanks of thousands in the underfed, out-of-the-way ports of the world.

When he returned to his Los Angeles home after that Korean voyage, Mozier withdrew \$1,500 in savings from his bank. With it he bought seeds: carrots, spinach, celery, tomatoes, turnips, lettuce—thousands of packages. He outlined his plan to his wife, who was enthusiastic.

"I was raised on a farm near Dowagiac, Mich. I knew the soil was good enough over there," he says. "What those people needed was something to plant."

Since then, on voyages from Morocco to Malaya, Patty Mozier has handed out more than 200,000 packages of

vegetable seeds. Most were donated by private American citizens who heard of his crusade against hunger through local newspapers or radio. A former 4-H Club member himself, he has also started in Singapore the first 4-H Club in the Far East and has another established in Indonesia.

When Patty sails now, his cabin is crammed with seed packages. Frequently news of his arrival precedes him; the dockside is usually crowded with natives eagerly waiting for his ship. Whenever possible he borrows transportation—jeep, oxcart, or anything else available—to distribute his seeds and planting advice to inland villagers.

When unable to give them out personally, he leaves seeds with local missionaries and charitable organizations.

## NEWS FROM TOKYO

Reports to the Board of Missions from its missionary in Tokyo the Rev. Yonezo Doi who, with Mrs. Doi, has labored for the New Church there for more than a quarter of a century, indicates continued growth of interest among both Christians and non-Christians. There are several prominent Buddhists and Shintoists who regard at least the philosophy in Swedenborg's teachings with favor, and who own his books.

Despite some limitation on travel and its considerable expense, Mr. Doi continues his missionary tours to all parts of central Japan and farther. He has lately visited Kyoto, Suita City, Osaka, Nagoya City and Shuzenji, in each of which places there are small groups of New Church people.

Following this he returned to the mission for his Sunday services and then started off again for Nagamo, Shibukawa and Gumma. Numerous suburban sections of Tokyo also were visited, Mr. Doi receiving a hearty welcome and

A handbook written for the American business man concerning the economic adjustments necessary because of the "change of climate now so evident," is being widely advertised as a "must" in order to avoid serious financial loss.

Protestant Press Month will be commemorated during October, as a result of action at the annual meeting of the Associated Church Press, of which THE MESSENGER is a member. It is to emphasize efforts in promoting the circulation and usefulness of the church press.

Stroking a dented nose—memento of five years as Navy welterweight champion—Mozier says: "I've noticed one thing. The orientals in particular don't want a handout. But they'll take seeds because it helps them to help themselves."

Heads of state and high officials throughout Asia and north Africa have written him letters of thanks. Revisiting a port where he has previously distributed seeds, Patty always gets a free, if largely vegetarian, meal from his own gardens.

Mozier believes his activities are as effective as high-level diplomacy in fighting the spread of communism. "If I don't do anything else," he says, "at least, I'm making friends for the United States. I like to think that I'm planting a green band around the world to help offset a red band."

close attention paid to his sermons and other religious instruction.

Several former ministers of orthodox churches now preach the New Church doctrines in various parts of Japan and southern Korea, and possibly in Manchuria, though Mr. Doi necessarily has not been in touch with the religious life of that country for sometime.

Particularly active in that respect is the Rev. S. Torita who besides his own small New Church congregation, preaches for Mr. Doi at the mission during his absence. Mr. Torita who for some years was a local police official, has given up his secular position, he informs us, in order to devote his life to the New Church.

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