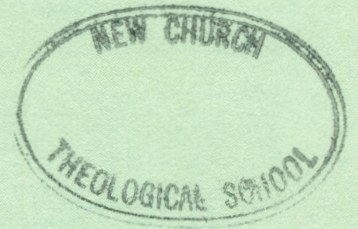


NEW-CHURCH MESSENGER

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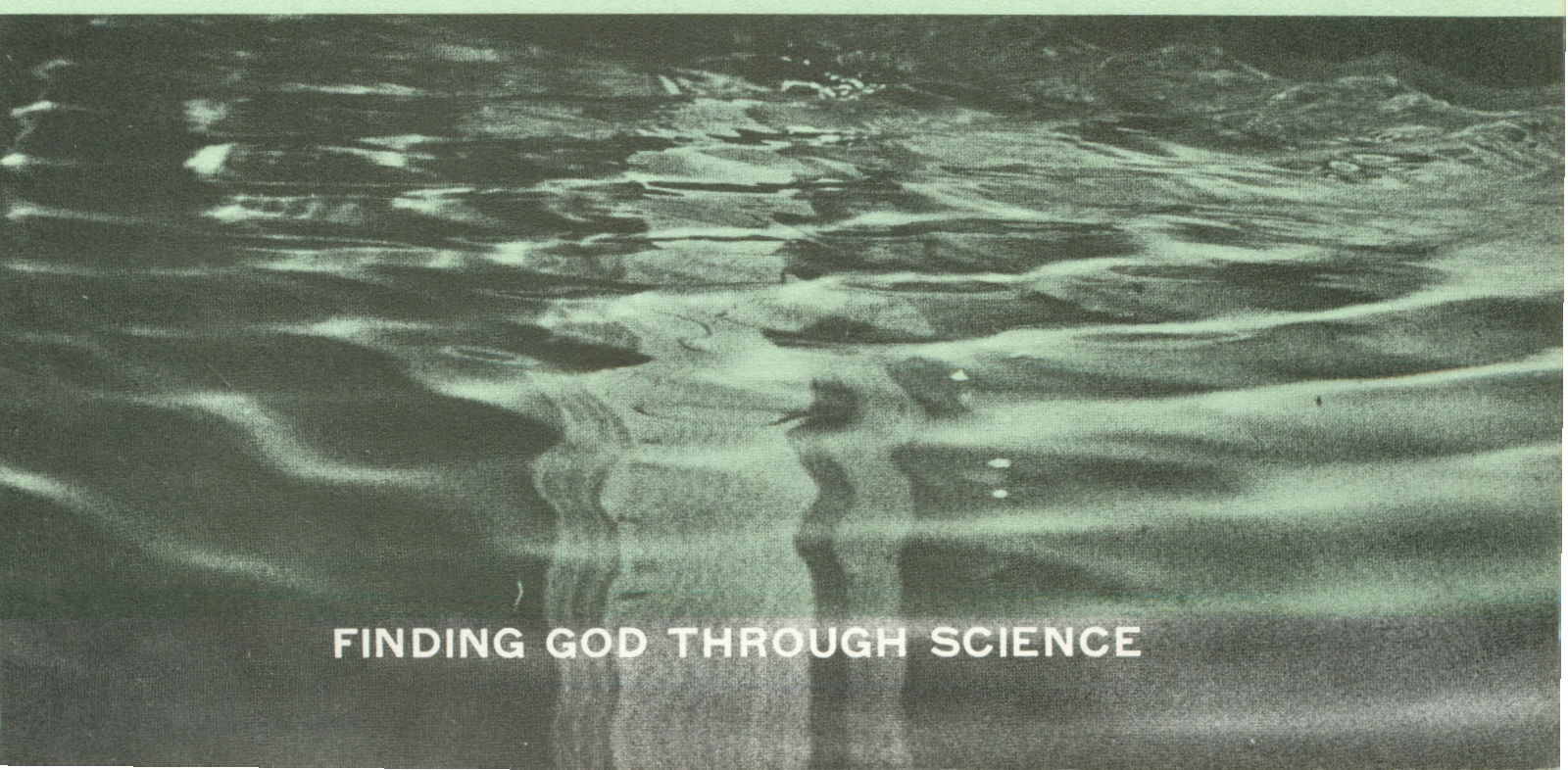
FEB. 15, 1964



ON GOING TO THE MOON

WE contemplate a journey to the moon;
Come go with us: ah yes, there is zest
In this adventure; why not the best
That life can give? New outlooks are a boon.
I plead that life on earth ends all too soon,
And it should give both thrill and quest
Enough for thoughtful ends; this fruitful nest
Gives hope and love and home; 'tis God's rich noon
For man. Go if you will: my heart is here
Where April spills its tears, yet brings its May
Soon following: and in its golden day
My mind is thus not choked with fear
Of space, of loss nor radiated wine:
Eternity lies before me. God make me thine.

—THERESA S. ROBB



FINDING GOD THROUGH SCIENCE

NEW-CHURCH MESSENGER

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FEBRUARY 15, 1964

ESSENTIAL FAITH OF THE NEWCHURCH

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

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

The Word is Divine and contains a spiritual or inner meaning which 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.

FINDING GOD THROUGH SCIENCE

IN THE NINETEENTH and the twentieth century the idea has been widespread among certain intellectuals and among the so-called sophisticated that science has overthrown Christianity, and that science has taken the place of religion. Charles Darwin is quoted as saying that he cast off his religious beliefs because there were no proofs to sustain them. Herbert Spencer assigned to religion the realm of the unknowable, the mysterious into which the human thought could not penetrate. Man's efforts to know God he compared to the effort of a watch endowed with consciousness to know its maker, and then conceiving of him as a being like itself, his "actions determined like its own by springs and escapements". Such a watch would then, to complete the parallel, proceed to reverence its maker, seek to know his will, make obeisance to him and worship him. Religion as practiced proceeded in much the same fashion, said this philosopher. Spencer, it may be observed, expressed respect for religion, but wholly on practical grounds. He saw it as a product of its age, useful as a means of consolation and social control.

A number of thinkers who have attempted to set forth a philosophy based upon the theories and findings of natural science can be quoted in support of the rejection of Christianity by science. All of this proves nothing except that among men knowledgeable in science there are to be found some who are skeptics and free thinkers. Nevertheless, it must be conceded that much of modern thought has been strongly tinged with a materialistic outlook. It is often argued that man is only a machine whose behavior is determined by his heredity and environment; that the vast cosmos is but a machine without purpose. No God is needed to explain creation; Divine Providence is only a dream. The theory of evolution is the only explanation needed to understand life. So runs the argument in some circles.

In its many battles with natural science, theology has generally come out second best. The accomplishments of science in advancing technology have been so concrete and obvious, and its benefits have touched so many lives, that it is not surprising to find science looked upon as mankind's savior.

For this reason certain ecclesiastical circles have become distrustful of all efforts to enter into the mysteries of faith with understanding. They have become distrustful of human reason in all things relating to religion—indeed have attempted to set up a "discreet degree" between the world of nature and the world of spirit. Theologians of this persuasion fear that any conception of God, which reason and understanding give birth to, is no more than a pagan idol.

An attitude such as the above does not give scope enough to reason and understanding. Both of these function in the realm of faith no less than in science. Science does not essay to discover God for us. That discovery must come as the result of our own spiritual experience. But when in the depths of our being we have established contact with God, science can help us gain a better understanding of Him. How? In the first place science shows us that there is a dependable pattern in things. Whatever addition to our knowledge science makes, it is certain to fit into that pattern. Surely this fact makes it more reasonable to believe in a Conscious Mind as the ultimate reality, for only a Mind can conceive of a pattern, a design. Or take the truths of astronomy. Do they not show the immensity of God? How much more powerfully the heavens described by the astronomers declare the glory of God, than does a primitive idea which thought of the stars as only brightly burning candles.

Science does not negate any spiritual reality which the human mind has apprehended. Instead it will enlarge and enhance that reality.

The first day of Lent was February 12.

Easter will be March 29.

No man is an island unto himself alone
He is a part of the continent
A piece of the main . . .

THE GROWTH OF MATERIAL SCIENCE

The Interface

by Walter Whitehead

JOHN DONNE, (1573-1631), a great preacher at the time of Elizabeth I in England, spoke these words to tell of the unity of man with his fellow men. We repeat them to bring to mind the simple common relationship of every man and woman to this material world of space and time. All of us join in the universal study of our environment, and the knowledge gained makes every one of us a scientist.

The first man, countless centuries ago in a warm interglacial time, who walked up an Alpine valley over the coarse gravel laid down by the rapid stream of melted water, and picked up a large pebble, saw, observed and acted. He felt the stone and it fitted his hand. He struck it against another stone and it was hard. His intuition told him that he had something that he could use. He stood in thought while his reason slowly led him in memory to far places, to his hunting. Then he knew that he had found a tool.

He went onward to his hunting grounds where he had dug pits to entrap small animals. There he experimented with his tool and found it better than a wooden club. Further experiments combined wood with stone, and the man had an ax. He was our first scientist. His tools of stone are still found in those Alpine valleys and give us our name for his time, the Old Stone Age.

The man had a wife. Her intuitive sense too was good, perhaps better than his, for she went into the forest in search of berries and herbs. With her keen sight she saw fat roots near the ground, and digging, discovered an underground source of food.

Together the man and his wife went along the border of a forest fire, ignited during the terror of a thunderstorm by a flash of lightning. When the fire died down they investigated the embers with

wonder and waited as the glow darkened from hot cherry to red dullness, and finally they soiled their hands with black from the cool charcoal. This black substance was regarded with curiosity; it would burn, it made a good pigment for paint, it was useful. They began there the science of chemistry, for they were the first to isolate a chemical element, carbon 12, in its pristine purity.

The scientists of our modern archaeology classify these men of the Old Stone Age only by the imperishable remains they left on the earth and in their caves, stone tools, dead bones, teeth and skulls. Lost are their thoughts, their simple inventions, and their dreams. Well might one say with Francois Villon: "Ou sont les neiges d'antan?"

Where are the snows of yesteryear?

The last stage of glaciation closed in Europe with the ice front at the Rhine River. Southward 500 miles across the tundra lived at that time, about 12,000 years ago, a race of men much like ourselves, tall, erect and with finely formed heads. They are called Cro-Magnon from a place in the region of the Dordogne River in France. Reindeer abounded on the tundra and their hunters chipped flaked flints to a high degree of perfection. Bone was worked by the women with great skill into needles, borers to sew skins for clothing, and into fishhooks.

In the caves of these men are paintings in color of reindeer and bison. Albert Guerard in his "France" (1959) says that their drawings of animals show them to have had remarkable gifts of observation and a sense for life in motion rare among even the best artists of our day.

They understood space by distances along the tracks southward through the forest and to the north on the tundra to the far horizon. Time to them was measured by the transit of the sun,



giving the day, that of the moon the month, and by the passing of the seasons, from spring to summer, fall and winter, thus defining the year. They knew the rhythms of time as we do today.

Their perception of a higher realm than that of space and time may be inferred in some degree from the record left on the walls of their caves, bearing witness to their innate aesthetic sense. We can imagine a man beside the river of Dordogne in the fir forest south of the edge of the tundra. He has finished his fishing, as sunset comes on, and his good catch lies beside him on the sand. To the east rise above the trees the first hills of the Central Plateau. On the face of the calm water before him is the reflection of a low limestone cliff, nearer on the water he sees the trees on the reflecting interface, and closer still lie rose and violet clouds on azure blue. He knows that these images are not real, but he finds them good. In the limestone not far away, is his cave, sheltering his family in time of storm. These trees above him shade him from the heat of the sun, the cool breeze brings comfort, and the rose on the water recalls to him summer afternoons with gentle showers when the brilliant arc of the rainbow reveals the whole spectrum of color. His wonder grows from the beauty and good of it all.

We may turn to an April Swedenborg Calendar and read

"All persons throughout the whole world who have lived in good are, of the Lord's mercy, received and saved."

("Arcana Coelestia," 2590)

From the day of man of the Late Old Stone Age to 1950 is a long step in time, but now we can measure it in years, for 1900 marked the beginning of a new



In the service of God
Commit a portion of your money
to the 1964-65 Annual Appeal.

Only \$20
from each family
will finance
our 1964-65 program.

epoch in science, that of radioactivity. Then was made the announcement by Madame Curie and her husband, Pierre,

of their discovery of radium. In the next half-century before the celebration in Paris in 1950 honoring the Curies for this discovery, many new radio-active substances were found by modern scientists, and not the least of these is carbon 14. Chemically it is identical with ordinary carbon 12, but heavier and it decays, or disappears, at a constant rate, so that all of it measurable by present instruments is gone in about 50,000 years. It can be isolated from ancient wood, bone or other organic artifacts containing carbon, made by ancient man or his wife. Therefore, it gives us a radioactive clock that can tell time back into the late Glacial Age of man.

Too many hundreds of centuries have passed since the first men and women of the early Glacial Age lived in their Alpine valleys for us to date their time in years by carbon 14. Nevertheless, the period from their day to 1950 may truthfully be stated as that from the first discovery of carbon 12 to that of our own discovery of carbon 14.

As time passed the ice front receded northward, the forest encroached on the boreal tundra and south of the forest came more arid zones of grassland. Here rainfall became too rare for many natural food plants to grow. Men tamed the grass-consuming animals, cattle and sheep, and moved with the seasons to places where they found fresh grass. Some 6000 years ago agriculture also began with the cultivation of grass seeds like wheat in a lake country near the ice, as at Geneva. There rough houses were built on the edge of the water of the lake.

In the hours before dawn the shepherds tending their flocks observed the constellations heralding the rising of the sun, and named twelve with the signs characteristic of man's activities in each month of the year, the signs of the Zodiac. These peaceful men were our first formal astronomers.

Climate became progressively more arid on steppe and grassland; irrigation was discovered and used in the rich valleys of the Tigris and Euphrates Rivers to the east, and of the Egyptian Nile. Tribes and nations became more restless; the discovery of copper and tin (3500 B.C.) to make bronze resulted in sharper weapons, armor and, as the

GROUP WORKS ON FILM

SIX MEMBERS of the Public Relations Bureau of our national church organization and four advisors began work immediately after dinner Friday evening, January 17, and kept the lights in Richard Tafel's office burning well past midnight as they read, discussed and made suggestions for revisions in the third draft of the script for the motion picture to be made at the Wayfarer's Chapel.

As spirits drooped with the passage of the hours, Bob Kirven spurred the group to renewed effort with a comment that prize-winning pictures were never shot on the basis of a first draft script but only after much revision and arduous work.

Present were Roger Paulson, chairman of the bureau, Richard Tafel, Convention president, Carol Lawson, Jack Billet, Owen Turley, Ernest Martin, Tom Spiers, Bob Kirven, Doris Bowers and Brian Kingslake.

—DORIS BOWERS

value of fertile land rose, in wars for its possession. The walls of cities were built for protection from wandering marauders. Both defensive and offensive war preoccupied the minds of men.

The discovery of iron for the art of war brought sharper swords. Walls could be broken with catapults or mounted by ladders carried by armies. Only lands protected by the deserts as Egypt, or by mountain and desert as Persia and Mesopotamia, were safe. Greece, a sunny peninsula, surrounded on south, west and east by warm seas, on the north by mountains in Macedonia, was a land of olive groves and vineyards. Her strong alert and resourceful people stopped enemies attacking from the north in battle at the pass of Thermopylae. Then secure behind the mountains, they built their edifice of culture, art in marble, thought in books enduring for the libraries of man in time.

Greece

Order was the mainspring of Greek thought and action. Athens represents the search for order in the things of the mind and soul. Sparta in its Doric simplicity developed virtues of the body for strength in war.

The essence of Athenian action was expressed in sculpture, architecture, political economy and the philosophy of life by style and order in presentation of each product of thought with purity and clarity.

Aesop (550 B.C.) wrote "Union gives strength" in his fable "The Bundle of Sticks." The bundle is still on our coins. Brevity in Sophocles (496-406 B.C.) is proverbial. Plato (427-347 B.C.) best summarized 200 years of Athens in his "The Republic,"

"Beauty or style, of harmony, grace and good rhythm depend on simplicity." (Book III)

For science, Greeks laid the foundation stone of logic, the premise, an acceptable assumption. Development of this beginning by careful, precise reason brought about a good conclusion to the subject under consideration. A correct assumption followed by right reasoning gave the Q.E.D. "which is demonstrated", initials familiar to every schoolboy studying his geometry.

reason brought about a good conclusion to the subject under consideration. A correct assumption followed by right reasoning gave the Q.E.D. "which is demonstrated", initials familiar to every schoolboy studying his geometry.

Euclid (300 B.C.), starting in simple order at some point in space, used for his basic assumption the axiom, a statement acceptable to all reasonable men. His first axiom is:

"A straight line is the shortest line between two points"

From this linear beginning he developed his abstract geometry, the relationships of points in space, in the plane XY , in solids XYZ .

X is any distance to the right from the point of origin, say west to east

Y is any distance perpendicular to x in the horizontal plane, say south to north

Z is distance in the vertical direction toward the zenith

The three directions define any point in space, and naturally, since distance implies measurement, without measurement the position of anything in space is unknown—thus Euclid (300 B.C.). Most men still agree.

Next comes the concept of locus, the position of all points related to one another in a certain way, like those equidistant from one point at the center of a circle, where the distance, the radius, locates the line of circumference, the locus of the points. In three dimensions the surface of a sphere is the locus of all points on circles with the same center and radius.

To geometers in Greece the ratio of radius to circumference was of great interest. Baffled, they found no simple numerical relation. No exact number exists for this ratio, and no matter how many figures are computed the last is never reached. This ratio (π) 3.1416—continuing on to infinity—is our first indeterminate quantity.

The ships that carried Athens to her colonies across the seas brought Euclid's linear and solid geometry to Syracuse in Sicily. There Archimedes applied it to simple mechanics with the discovery of the principle of the lever and that of floating bodies. His concepts of force and weight in relationship to movement, balance and rest were the first step towards Newton's laws of motion.

Plato preceded both Euclid and Archimedes in time but stated the truth that

"The beginning is the most important part of the work" (Book III)

The ships of Athens sailed on the sea far beyond her colonies, eastward to desert coasts, west to the Pillars of Hercules at Gibraltar. Beyond is Land's End. There Greek sailors looked over the ocean of Atlantis westward to the last horizon of the setting sun.

The horizontal sea was the sailors' world, and the circle of the horizon, changing as they sailed, its limits. In the day their navigation was by islands and coasts visible on the circumference of the sea. At night a thousand stars shone in the vault of their heavens to guide them. As today, the North Star was the fixed point, the axis of stellar movement on the hemisphere.

The earth to them was flat, the heavenly movement of the stars a mystery, regarded with wonder, yet in primitive simplicity astronomy began with them.

Again Plato said the right words about the rhythm of the stars, "Astronomy compels the soul to look upward and leads us from this world to another." (Book III)

Rome

"Athens, a fragile kingdom by the foam
Assumed the stranger's yoke, but then
behold how meek

Those unbred Caesars grew, who spent
their fruits at home

Forever after, trying to be Greek
In Rome."

(After J. Crowe Ransom)

The Romans showed both bluntness in their feelings and cunning in political sense. They were builders of roads for the legions to go out from Rome to war and to come back with their booty driving hordes of slaves to serve the citizens, called free men, and their proud masters, men of power and wealth in the

SERMONS WANTED

The Los Angeles Church is presently without a minister and would appreciate receiving copies of ministers' fairly recent sermons which our lay leaders might use. The sermons will be returned upon request. Please mail to Mr. C. E. Conger, 8837 E. Ardendale Avenue, San Gabriel, California.

Roman State. Above all was Caesar, most ruthless of all.

In the campaign of 52 B.C. he captured Vercingetorix, long successful leader of the Gauls, and who came before him with the unbroken spirit of a victor, in golden studded armor, and threw down his weapons before Caesar.

There was no charity in Caesar's soul, and no pity. After five years, in cold revenge, he marched in triumph with his captive and put Vercingetorix to death. A half-century later began the end of Caesar's time.

The Interface

The term interface as used in material science is the boundary in space between phases, or states of substance, like water visible with its calm reflecting surface in contact with the invisible air that contains water as a vapor. The water vapor content of air is normally in equilibrium with the liquid, depending on temperature. In the dawn dew drops on the grass shine like jewels, until they disappear in the warmth of the rising sun. Then all liquid evaporated, the interface is gone.

In the continuity of time, the interface may be regarded as a moment, marking an event of supreme significance, a boundary between past and future never to be forgotten.

Christianity

Over the centuries for nearly 2000 years Christians have fixed the origin of their time at one everlasting moment, the interface between B.C. and A.D. of our calendar. The last event B.C. was the arrival out of the east of three wise men riding by night, guided by the wonderful star, at Bethlehem. The first event A.D. was their adoration of the Child in the manger.

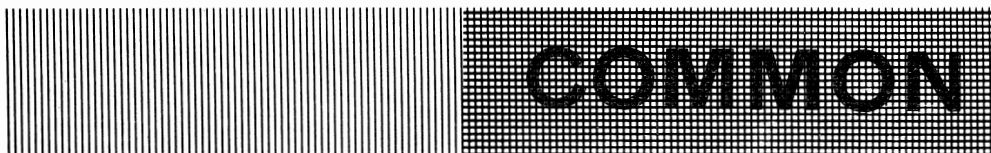
Beyond this interface it is not the function of material science to search. Even the endless years lie far beyond any scientific ken.

Others go on as we do, and Robert Leighton did

"With liberty and endless time to read the libraries of Heaven."

The author, son of the late beloved Rev. John Whitehead, is a retired professor of the Massachusetts Institute of Technology.

(The following is a broadcast sent out under the sponsorship of the University of California, over the CBS radio network, and Stations KNX, Los Angeles and KCBS, San Francisco, and is here reproduced through the courtesy of the University of California.)



EXPLORER: There is no genuine conflict between science and religion if the two terms are properly understood. This is the belief of the eminent theologian and philosopher Paul Tillich.

ANNOUNCER: The University of California welcomes you to its one thousand, eight hundred 40th broadcast featuring the University Explorer. He gives the views of a world-famed theologian on the relationship between science and religion. With a story entitled "Common Ground," here is Hale Sparks, the University Explorer.

EXPLORER: It has long been the fashion for many churchmen and religious laymen to refer to science as "atheistic," and for many scientists to refer to religion as "superstitious." In this way they have placed

science and religion at opposite poles as they would natural and irreconcilable enemies. But how justified is this attitude? Does a schism really exist between these two great areas of human thought?

I recently had the privilege of discussing this subject with a man who believes that science and religion are not antagonistic, that, in fact, they share a common ground. He is the distinguished theologian and philosopher Paul Tillich, who was a visiting Regents' Lecturer on the Santa Barbara campus of the University of California. Dr. Tillich came to the United States from his native Germany in 1933 and has taught at the Union Theological Seminary, Harvard University, and the University of Chicago. His interpretations of religion have placed him among the first rank of the world's Protestant theologians, yet he has been called "the most dangerous theological leader alive" because of his handling of traditional Christian dogma. Now 77 years old, Dr. Tillich is still active as a writer and lecturer, and, in his own words, "puts in a 16 hour day."

To understand Dr. Tillich's views on science and religion, we must first understand his definitions of the two terms. By "science" he does not mean merely the study of the natural sciences—biology, physics, chemistry, geology, and so on—but all forms of scholarly research. Thus when he speaks of "science" he is also referring to such disciplines as history, sociology and psychology, to name just a few.

His definition of religion is far less orthodox: in fact, it has led some people to call him "irreligious." It is Dr. Tillich's belief that to be religious means to have an "unconditional concern," or as he prefers to call it, an "ultimate concern" about the meaning of one's own life and of existence generally. This, to his mind, is the first, the fundamental concept of religion—to take life seriously, "infinitely seriously." It is this kind of concern that gives life a "dimension of depth," as he calls it, that lifts it above personal, everyday anxieties and makes us realize our separation from an ultimate source of meaning.

Once these definitions are accepted, said Dr. Tillich, there can be no conflict between science and religion because the two are operating in completely different dimensions. No religious statement can ever contradict a scientific statement, and vice versa. Religion deals with unconditional and infinite concerns about the meaning of life. It works primarily with religious symbols such as the Creation, the Fall, the drama of Salvation, Eternal Life, the Kingdom of God. These religious symbols have a greater power and meaning than any scientific statement of fact can have,

FAMILIAL

THE CHILDREN called to dinner pedal down the steps in noises like a sack of apples bursting, bumping rapid on the floor, until she sees them scrubbed for arguments and eating.

Sees them under her arm curved and pouring coffee . . . hears tales told by her on him, rebuttals rise like birds catching the air with fishhook wings, and surrebutters, until the litigation clots potatoes in parental throats.

There's scolding, then, and silence, until another yelling time is here—for girls to wash and dry the dishes with detergent, towels and dirty looks. "Just wait until you have a family," someone says to someone else. "I'll never marry," she thinks, and then forgets it.

Families are compounded largely out of noise and irritation, one might think at times like this. But now, another scene:

This greater gift comes silent with the night: forgetting. Settles like a darkness on the mind, letting the light of a love that was always there appear, while the loud ones are sleeping, and old arguments drift through the memory like dreams of games whose rules we never tell.

—JACK MATTHEWS

New Address for the Goddards

The Rev. and Mrs. Warren Goddard have moved to the:

Medalawn Nursing Home, Inc.
1313 Main Street
Brockton, Mass.

A letter from Mr. Goddard assures us that neither he nor his wife are ill but they felt it was wise to make this move in case of sickness.

GROUND

for they open up dimensions of life that no scientific statement can open, said Dr. Tillich.

Science, on the other hand, works in the dimension of facts, the description of objects and their inter-dependence in nature and history. Science deals only with what is given, with a world already structured, said Dr. Tillich. Here lies the profound mystery of reality—the fact that there is something already given, or as Dr. Tillich puts it, that there is something and not nothing. The scientist can seek to explain how this given world functions and is inter-related; he may even reproduce the conditions in which life on earth was first created millions of years ago, as he is now trying to do in the laboratory. But although a scientist may eventually explain how something is created, he will never be able to say why it is created; he may arrange molecules so that something new springs from the arrangement but he can never explain the creative jump itself—why a given set of conditions will cause something to be formed; he can only say that it is formed. And finally, no scientist can empirically explain the absolutely unique, the individual. The most he can say is that all life has mutations, that there are certain potentialities inherent in life, but he cannot go beyond that with any scientific certainty. Thus the true scientist knows his limits and realizes that there is a dimension beyond his scientific reach. This recognition has strong religious implications, said Dr. Tillich, for it indicates that the scientist has questioned the meaning of life and found that it contains a profound mystery that he cannot penetrate.

And there is still another significant link between science and religion. In order to pursue scientific research, a man must presuppose that the world is a reasonable place, not reasonable in the sense that nothing irrational can happen in it, but reasonable in the sense that it has a meaningful structure and relationship! The scientist observes that the universe is orderly, logical and predictable. In fact, this is the underlying philosophy of all science—that the world is knowable, and to be knowable it must have a meaningful, reasonable structure that can be empirically explained. Science tries to unite contradictions wherever and whenever it can and to seek a meaningful whole. This meaning can be called "Logos," the Greek word for thought; Cosmos, the Greek word for beauty, or simply Structure.

The true scientist, therefore, can find a common ground with true religion in at least two areas, said Dr. Tillich. Albert Einstein once phrased it this way: the true scientist "attains that humble attitude of mind towards the grandeur of reason incarnate in existence, which, in its profoundest depths, is inaccessible to man." This is a profound religious statement, said Dr. Tillich, although Einstein did not believe in the traditional Personal God. The statement reflects an "ultimate concern" about the meaning of existence, and there are many other scientists who are ultimately concerned in the same way but who feel far removed from traditional forms of religious observance. Thus, as Dr. Tillich phrased it in a lecture at Santa Barbara, the religious man has "no justification at all" in speaking of atheistic scientists, "even if these scientists behave as if they were atheists. They have their ultimate concern just as much as a religious man," and, as he wrote elsewhere, "they reject any historical religion just for this reason. They feel that the concrete religions fail to express their profound concern adequately. They are religious while rejecting religion."

There is therefore no reason for science and religion to be antagonistic. Conflict is not inherent in the two philosophies; it occurs only when dimensions are confused. And yet this is what many theologians, churchmen and religious laymen on

Please turn page

one side and scientists on the other are still doing, although far less now than in past decades, said Dr. Tillich.

Dimensions are confused when ecclesiastical or scriptural authority is used to deny a verifiable scientific statement of fact or of the relationship between facts. It is Dr. Tillich's belief that all religious statements are analogous or symbolic and cannot be taken literally. If they are, they then become what he calls "idols of our imagination" and have to be rejected by science as superstitious or taken as hypotheses which may soon be rejected. This occurs, for example, when people try to calculate the exact year of the Creation on the basis of Biblical statements—some say 6,000 years ago, other five billion—or when they take the astronomic views of the biblical writers as literal truth. At best, the fundamentalists become silent when confronted with the astronomy of Copernicus, Galileo and Newton. Religion also clashes with science—and comes out second best—when it makes biological statements about man, psychological statements about human nature, or statements about history, especially Biblical history. It is in this latter area—research into the Biblical books—that perhaps the greatest source of conflict between science and religion is found today. Many people feel that scientists are trying to undermine their faith by questioning the historical accuracy of many of the Biblical stories and by finding a mixture of mystical and legendary elements in them. But Dr. Tillich insists that no theologian can rightfully deny certain facts even though they clash with traditional interpretations, nor should he hide them from his people for fear that their faith may be undermined. This point is especially pertinent today because of the investigations into the Dead Sea Scrolls. Such problems would not arise, said Dr. Tillich, if Biblical events were accepted as symbolic, for they would then enter a dimension that could not be touched by science, the dimension of "ultimate concern."

This warning against the confusion of dimensions applies no less to science. "Science," Dr. Tillich said, "should not interfere in the world of religious symbols and deny religion simply because many religious people take symbols literally and put them into conflict with scientific results or hypotheses." If scientists are to attack religion, it should be on the basis of the most advanced theological beliefs and not on the basis of primitive theology or primitive symbolism that many people believe to be religion. In the same way, no theologian can intelligently attack the natural sciences on the basis of pre-Copernican ideas about the stars or primitive ideas about the tides. Furthermore, scientists cannot use their historical research to make positive or even negative judgments about the validity of a religious message. History can never do this; it is outside its dimension, said Dr. Tillich; history can only show how things did happen. "The Bible (as a historical document) belongs to a much earlier period of inquiry into the structure of reality, beautiful to be used, symbolically, as we use sunset and sunrise, but this doesn't bring us back to the pre-Copernican idea that the sun runs around the earth."

And the final caution that Dr. Tillich has for scientists is that they do not fall into what he calls the "demonized faith of scientism," the belief in the ultimate significance of science over and against all other life and all other realities, in the same way that communism is what he calls "demonized socialism"—making an ultimate concern of social transformation—and fascism is "demonized nationalism"—making one's nation an ultimate concern.

The great problem today is not the conflict between religion and science, said Dr. Tillich, but the relation of science to the social order, tradition and the human spirit. This problem has always been present—the priests have always distrusted the prophets and philosophers, and vice versa—but it "is more actual today than ever before" because of the great advances of modern science. "Man wants to have knowledge," says Dr. Tillich, "but you cannot have it without awakening from what I like to call the dreaming innocence in which we are created. . . . Every knowledge includes spiritual dangers; every transition from the potentiality of knowledge which man has by nature and actualizing it in time and space is a dangerous thing. . . . But the tragic consequences in expression of truth are no reason for giving up the attempts to discover and to express truth. It is bad to avoid tragedy if the price is to avoid truth. Man cannot be kept in a state of dreaming innocence."

The philosophy of Paul Tillich is certainly not for the dreaming person.

MEMORIAL

HART—John Carrol Hart passed into the spiritual world in his sixty fourth year suddenly. His association with the New Church came through marriage of a granddaughter of Rev. Ferdinand Muhler, a Brooklyn, N. Y. minister of the German Society, later joined with the Brooklyn Society on Brooklyn Heights.

In daily life he was for many years associated with a Wall Street bank, Societe de Generale. In the New Church we find him functioning in various areas. He was on the board of directors of the Swedenborg Foundation since 1944 and later treasurer until his banking retirement. He remained on the Board until his death. His abilities were readily discovered and he gradually found himself in responsible positions. A gentle nature, he ever found it difficult to say no when opportunity for service offered. We find him on Convention Finance Committee as well as treasurer of the New-Church Board of Publication and the Swedenborg Publishing Association. With the New York Association of the New Church he was on the board of directors and also treasurer.

On his retirement from the banking world he left Brooklyn and lived in a suburban community where he had a summer home. To secure activity he entered for civil service examinations, first in one department and then in another. In both he found himself among the top men, resulting in first one appointment and then another, as Brookhaven Town Assessor. On his passing, the local paper reported him as a leading civic citizen and a well attended memorial meeting was held in the local Methodist Church. In New York a memorial service was held Dec. 8 in the New York Church. President Richard Tafel of Convention was at this time in California but sent his appreciation of Mr. Hart's service to the church, which was read by Rev. Ernest Martin of Washington, D. C. The service was conducted by Rev. Clayton Priestnal.

John Hart's friends will think of him warmly and affectionately as a man who would walk the extra mile.

—J. F. S.

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IN ADDITION TO taking notes of and filing references to the New Church and to Swedenborg in the public press, the Evidence Committee also takes account of scientific progress which catches up with or approaches some of our author's preconceptions.

For example, an Associated Press Dispatch for August, reports Homer E. Newell, of National Aeronautics and Space Administration, as telling a conference held in Blackburg, Va., the day previously, "Mars is the most likely planet in the solar system to harbor extra-terrestrial life. . . . Should life be found there it is quite likely to be fundamental similar to that on earth."

Those wishing to know more of Swedenborg's disclosures on the subject should secure his "Earths in the Universe" from the Massachusetts New Church Union, 3 Joy St., Boston, Mass., price 30 cents.

* * * * *

One of the most interesting and perhaps important items of "evidence" the past year is set forth in the Scientific Association's quarterly "The New Philosophy" for May-June, '63, wherein the Rev. Robert S. Junge found in "Genetic Studies of Genius," Terman, Stanford U. Press, '26, the "I. Q.'s of Eminent Men," that Swedenborg, from 17 to 26, rated 145-165. "A fine I. Q.," comments Mr. Junge, "but not an exceptionally high one."

It seems that the biographical material studied by the researchers was B. Worcester's "Life and Mission . . ." and Ramstrom's, "Emanuel Swedenborg." As neither of those biographies contain the newly known documentation to be found in Toksvig's work, Yale, '48, or in the definitive "Epic," by Sigstedt, '52, we probably would not be flattering the Prophet of the North, were we to conclude that had those biographies been studied Swedenborg's "I. Q." would have been found instead to have been "exceptionally high."

—L. MARSHALL

WHY NOT SPEND YOUR WINTER VACATION IN FLORIDA?

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It is asserted by some that there is a substance so simple that it is not a form from lesser forms, and that from that substance, through a process of massing, there arise substantial or composite things, and at length substances which are called material. But

still no such most simple substances exist; for what is a substance without a form? . . . That there are innumerable things in the first created substances of all, that is, in the smallest and most simple things, will be seen in what follows . . .

("DIVINE LOVE AND WISDOM," 229)

THE ATOM AS A TEXT BOOK

by Gordon C. Mack

WE ARE WONT TO THINK of Swedenborg as a great scientist, and for his time he was. To be an assessor of the mines he must have known all that was known of metallurgy, and as was usual in his day he did not limit his scientific inquiries to a single field but was interested in all of the sciences. The study of science was in its infancy; little was known, and there was much philosophizing and little experimentation.

Only a few of the chemical elements were known. Oxygen was not discovered until 1764 when its role in combustion was first understood. This perhaps accounts for Swedenborg saying in various places that the sun is pure fire. Swedenborg's statements regarding fermentation and its correspondence lacked the essential concept of the conversion of sugar to alcohol.

What if he had known of nuclear physics! What a textbook to an understanding of life and living! Will we ever know much of the correspondential meaning? Will there be a revelation of the inner meaning of this building block of all creation? We can speculate sufficiently to wonder at it all.

Within each atom there is a nucleus with electrons arranged about it in shells. The number of electrons in an atom determines its chemical properties, and this will be most interesting. The elements copper, silver and gold have closed shells, with an increasing total electron count, namely 29 for copper, 47 for silver, and 79 for gold. Thus, silver contains the structure for copper within it, and gold contains the structure for silver. The number of shells in

each of these three elements, the number of electrons in each, and the number of protons and neutrons in the nucleus of each will be most instructive.

We can't believe that it is a coincidence that these three elements are distinguishable from most of the rest of the elements by the fact that their respective outer shells are filled, or that each successively includes the other. We might have suspected that gold would be within silver, and silver within copper. Why is it otherwise? Since gold is formed with an outer shell that contains the other two, it is surprising to find lead formed with a more exterior shell.

But why should it be said: "The silver, iron, tin, and lead . . . are truths in their order, even to the last which are sensual?" ("Arcana Coelestia," 2967). Lead is in the outer shell, but why is iron given this place in the sequence? It has long been recognized as occupying an unusual place in the table of the elements, but why is it listed in this relation?

We marvel at the existence of isotopes, different for the different elements; there being no isotopes for several elements and as many as ten for tin. Why? For copper there are two, for silver two, and none for gold. What meaning does this have. (The Arcana, 9881 refers to four meanings for gold.)

Surely, all nature is correspondential ("Arcana Coelestia," 1495, 5201), and the secrets of the atom when unfolded (if this time ever comes) will be a veritable text book revealing information and explanations astounding even to those of that advanced scientific age in which that revelation is made.

BITS OF HISTORY. From Talks Here and There. By H. Kenneth Dirlam. The Richland County Historical Society, Mansfield, Ohio.

H. Kenneth Dirlam is a banker whose hobby is Ohio history. And whether writing or speaking on his hobby he makes history come alive.

This volume contains a section on Johnny Appleseed, a subject on which Mr. Dirlam is an authority. It is followed by the story of the blockhouse in Mansfield, to which the settlers repaired when warned of an Indian uprising by Johnny.

Then there is the story of Mansfield electric street car line, which brings back nostalgic memories of the good old five-cent ride on the trolley.

A large section of this book is entitled, "What Makes a New House Cost so Much?" Much thought and research has obviously gone into this portion of the work. Technical and statistical as this story is, even one who is not contemplating building a home will find it interesting.

This reviewer is not an admirer of that showman, Elbert Hubbard, nor any of his writings including the popular trifle, "The Message to Garcia"; yet he enjoyed Mr. Dirlam's account of this so-called preachment.

Best of all, he enjoyed the extracts from some of Mr. Dirlam's talks at class anniversary gatherings and other occasions. These sparkle with humor and high sentiment.

The book is beautifully illustrated throughout.

P.S. Mr. Dirlam is a MESSENGER subscriber.

THE AUTOBIOGRAPHY OF JESUS. Edited by Frank C. Laubach. Harper and Row, Inc. 49 East 33rd St., New York 16, N. Y.

Dr. Laubach, renowned missionary and teacher, recounts: "One day I was seeking a fresh approach which would bring Jesus even closer. I wanted Christ to talk to me. Then I saw a great truth—He does talk to us from the pages of the Gospels. If this is the 'Word of God', why not put it into the first person? I tried it. . . . Here I found what I had sought in vain for forty years—a face-to-face experience of the living Christ."

Dr. Laubach uses the Goodspeed translation of the Gospels, and by following the established "harmonies" of the narratives of Matthew, Mark, Luke and John, he has woven these into one continuous whole, but written it all in the first person. Dr. Laubach feels that in this way "you will often have a mystical sense that He is speaking directly to you, that He is standing beside you,

that He listens when you speak to Him." In fact, he believes that it will mean for the reader a "divine encounter".

There can be little doubt that the story of Jesus, read in this way, gives a freshness to those well known narratives, and that it will bring the Lord closer to many.

RECEIVING THE HOLY SPIRIT TODAY. By Victor Paul Wierwille. The Way, Inc., New Knoxville, Ohio. 314 pp. \$4.95.

The Holy Spirit is, according to Swedenborg, the Divine Truth, "and also the Divine Operation and virtue, proceeding from the only God. . . ." But Swedenborg confines his use of the word to the Divine operation. This operation consists of "reformation, regeneration, renovation, vivification, sanctification, justification, purification, the remission of sins, and finally salvation." All of these are effected by influx from the Lord. Swedenborg adds a note of caution to those preachers who in "heat of zeal" believe that they are inspired as were the disciples of the Lord, on whom He breathed, saying, "Receive ye the Holy Spirit". Such zeal may come from the natural man rather than the influx of the Lord (True Christian Religion 146).

A reading of this book by Dr. Wierwille gives one the impression that the author is not an enthusiast but a thoughtful person who has sincerely striven to find the Holy Spirit. This Spirit is "power from on high". This "power" may be received subjectively and it may then be objectively manifested, the writer holds, basing his contention on the two Greek words, "Dechoami" and "Iambano," both of which are translated "receive". The author throughout his work places the Greek word after the English word used in the translation, believing that in this way he can show certain distinctions not made clear by the translation. This, of course, is legitimate providing that one can be certain of the precise meaning of the original Greek.

The author tells of his own struggles to obtain this "power", and only succeeding when he realized that receiving the Holy Spirit did not depend on prayer or good works "but on believing faith". He says that "a man has no more character, no more ethical goodness, immediately after he has received the holy spirit . . . than he had before receiving, but he now has a source of help and power." (p.43).

Speaking in tongues, Dr. Wierwille holds, is a necessary manifestation of

the Holy Spirit, and to do so will prove "edifying".

Much work has gone into the writing of this book. Its message seems to be a resume of what Dr. Wierwille teaches at the Way Ecumenical Bible Center, which, he founded at New Knoxville, Ohio.

LISTENING TO THE SAINTS. Compiled by J. Manning Potts. The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. 239 pp \$1.00.

"Listening to the Saints:" A Collection of Meditations from the Devotional Masters, was compiled by Dr. J. Manning Potts, editor of "The Upper Room," the world's most widely used devotional guide.

This is not simply another anthology of the devotional classics. The uniqueness of this compilation is that the selections are topically arranged under major theological themes. It is hoped that those who are interested in the deeper devotional life of contemplation and meditation will find it helpful to have devotional material put in categories.

The table of contents, in outline form, makes the volume especially functional for use by ministers who seek material for sermons, and by others who need subject matter for study.

HORNBOOK FOR THE DOUBLE DAMNED. By Samuel Milton Elam. Meridian Books. The World Publishing Company, Cleveland, Ohio. 122 pp. \$1.75

The publisher's blurb says that this is a "collection of satire, invective, and insight about the current shape of things—all of it very funny."

Well, that is a mild overstatement. Not all of it is "very funny". Some of it sounds, sophomoric. Some of it seems like a straining for humor, but a straining that somehow fails.

But most of the book has a certain "kick" in it. And some of it is thought-provoking. Yes, much of it shows a compassion for humanity, and the invective is often deserved by those against whom it is leveled.

Some of what the writer calls "Cadenced, More or Less" seems to be "stream of consciousness" stuff, that this reviewer does not pretend to understand. It seems like a piling up of words, of names and places. Why does a writer who speaks about "Kantian obfuscations" write in this style? Maybe he hopes that someone will bring out in paperback a pony which will clear it

all up. Even so, there are here and there nuggets among this welter of words. But there are other verses such as the "Social Notes x x x" that are really amusing. Of these we vote "Blues: Elegy Re-written in a City Boneyard" as the best. Maybe because it sounds sort of old-fashioned.

Mr. Elam is the author of "Watch the Stars Immortal," a novel of high merit, and a number of other things. He has talent, and is capable of doing much better work than this "Hornbook."

CHRISTIAN HYMNS. Edited by Luther Noss. Meridian Books. The World Publishing Co. Cleveland, Ohio. 255 pp. \$1.95

A publication of classic Christian hymns, selected from the literary and musical traditions of the centuries, was first proposed by the Commission on Music of the National Council of Churches. This book is the result. Although other hymnals contain a number of the hymns found herein, no one has all of them. The average churchgoer will therefore note that not a few of these hymns are unfamiliar to him. Also he will discover that some of his own favorite hymns are not included. Only a few of the hymns of such outstanding men as Luther, Wesley, Watts, Cowper and Gerhardt could be selected in order to make room for others who should not be omitted.

It is the hope of the distinguished members who served on the hymnal committee, that this book will not only serve for family use, but will be found appropriate for interdenominational gatherings.

This book is deserving of study for it brings out the great importance of hymns in worship and in the religious life of church members.

We heard Horace Blackmer say in a class he taught at the New-Church Theological School on hymnody that Luther by his hymns had perhaps contributed more to bringing about the Reformation than by his theological writings. The German people were fond of singing and welcomed his hymns gladly. They sang themselves into accepting the tenets of Protestantism. We are inclined to agree. And who can estimate how much influence the hymns of Charles Wesley had on the religious awakening of eighteenth century England and the rise of the Methodist Church.

The great poets have not written many hymns, although some of their poems have been set to music and are used in church services. It can hardly be said of many hymns that as poetry they are outstanding. But the words of simple faith in combination with music have the power to stir the human heart.

Pittsburgh Church and Ohio Association in new project

A DISTINCTIVE NEW UNDERTAKING by the Ohio Association for the year 1962-3 was establishment of a pilot missionary project in Pittsburgh to undertake greatly-increased advertising and publicity for New-Church books and teachings. Substantial funds were voted. Rev. Leon C. Le Van, minister of the Pittsburgh Society, was given direction; and the project began to operate Nov. 5, 1962, the day after the close of the 109th Annual Meeting. In just under one year, the project is able to report the following:

PROJECT ACTIONS—1 YEAR

1. Held four special services, each featuring a New-Church book for interested visitors.
2. Met 57 new people who came to meetings and worship services.
3. Sold 140 New-Church books and tracts to local inquirers.
4. Mailed 1,181 New-Church books to area inquirers free.
5. Advertised in eight suburban newspapers with combined weekly circulation of 108,275.
6. Advertised 29 times in Pittsburgh's metropolitan daily newspapers.
7. Advertised 10 times in the University of Pittsburgh student newspaper.
8. Contracted for 200 street-car advertisements in Pittsburgh's buses and street-cars for a two-months' period.
9. Advertised (free) in 25 American Legion Posts and 43 V.F.W. Posts.
10. Obtained 36 news stories in Pittsburgh-area suburban newspapers with combined weekly circulation above 150,000.
11. Obtained six news stories in the Pittsburgh "Press" (daily circulation 320,000).
12. Obtained seven news stories in the Pittsburgh "Post-Gazette" (daily circulation 270,000).
13. Mailed 4,514 letters, cards, etc. to recent receivers of New-Church books and pamphlets resulting from advertisements and news stories.
14. Rented "Dial-A-Message" telephone answering equipment from the Bell Telephone Company which delivers a daily message with New-Church teachings similar to Dial-A-Prayer. In 5½ months, the Dial-A-Message program (which is called "Path of Life") responded to 23,035 inquirers. Each message speaks 2 minutes. The name of Emanuel Swedenborg is given in almost every message. The greatest number of calls for one week came Oct. 8-15, 1963, when 1,948 calls were received.

By adding all books, pamphlets, cards, and letters mailed, and all calls for the "Path of Life" telephone messages, we get a grand total of 33,944 requests for different phases of New-Church teachings which have been given by the Project in one year.

DISTANT SOCIETIES CAN LAUNCH SIMILAR PROJECTS

After just one year of the pilot project's operation in Pittsburgh, a procedure (or *modus operandi*) has been developed which can be employed by other New-Church societies in the United States and Canada, with exceptional benefits to be learned from Pittsburgh's experiences. One family of four entered into the church's life and worship and has now joined the Pittsburgh church. A public meeting was called in Pittsburgh's Buhl Planetarium (Oct. 21, 1963) which was attended by 30 new inquirers; and a weekly class to read and study New-Church teachings has been formed. Any New-Church society which has:

- (1) A reasonably attractive building

- (2) In a reasonably attractive neighborhood
- (3) And which can name at least three dedicated members who will undertake to deliver asked-for New-Church books (or write personal notes or make telephone calls) to new inquirers can utilize the pilot project's tools and procedures for resurgence of its New-Church life at a fraction of the Ohio Association's pioneering costs.

CONCLUSIONS

In appraising the Ohio Project's significance and potential for New-Church uses elsewhere, the following summary will be helpful.

Two distinctive new tools have been developed by the Project in the Ohio Association which have proved themselves capable of carrying New-Church teachings out of the church or book room into the community. Such a result can be assured to any society or mission center in the United States which chooses to employ them.

The first tool is a particular newspaper advertisement which has repeatedly brought many requests for Swedenborg books or other New-Church books and pamphlets. Results are assured. When the advertisement is placed in the leading newspaper for the area, many requests for books immediately follow, accompanied by considerable keen interest in Swedenborg's teachings. Many letters and telephone calls begin to arrive at once, offering fruitful opportunities for New-Church contacts.

The second tool is the rental and use of a Bell Telephone Company "automatic answering set" on which a two-minute message is recorded by the minister or someone else in the society. The "answering set" has a regular telephone number assigned to it by the telephone company—a number just like any residential or office number. Any caller, then, who dials that number (day or night) hears the New-Church message which the minister (or other member) of the Society has put on for that day.

A fresh two-minute message is put on each morning and answers to all calls for the next 24 hours. Messages may be from the Bible, doctrines, or from any facet of New-Church life and teachings. By advertising the given telephone number in the leading newspaper, great numbers of calls per week can be assured. The specific advertisements which have brought thousands of calls (see applicable figures above) for the messages in Pittsburgh have been developed, and are in hand; and results are absolutely assured.

Use of either (or both) of these tools, however, does not (ipso facto) guarantee resurgence of a New-Church society's activity and life. The real test comes after the tools begin to bring their results. **If your society (for example) begins receiving letters and telephone calls asking for books and explanations of Swedenborg's teachings by tens or twenties per day, what will your group be prepared to do to meet (and get acquainted with) the most interested inquirers?** If nothing is done, nothing can happen in the society's life. Any society whose church building is reasonably attractive, and in a reasonably progressive neighborhood,—and which can name at least three dedicated members who can help the minister by answering the telephone and delivering New-Church books to inquirers (in the members' own neighborhoods) can be assured of a resurgence of its life and activity in the space of only one or two years. Funds, of course, must be on hand to rent the "answering set" and advertise in the newspapers.

In the Pittsburgh Society (where these tools and procedures have been developed) great numbers of books and pamphlets were issued to new inquirers; and the telephone "answering set" has been (and is) responding to more than 1,000 calls per week.

This bare outline must be recognized as only the framework of the Pilot Project's operation to serve the Lord and neighbor in the Pittsburgh area. If a society can meet the three above conditions, it can begin a new advance by undertaking a similar program and prosecuting it with devotion and determination.

—LEON C. LE VAN

ARCANA CLASS—March, 1964

Volume XI, 9274—9323

March 1—7	9274—9280
8—14	9281—9295
15—21	9296—9301
22—31	9302—9323

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The Swedenborg Student

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

THE READING for this month is the interpretation of verses 10 to 24 of the twenty-third chapter of Exodus. The laws under consideration are a continuation of the laws of regeneration, which teach us that man must first be instructed as to what is good and true and what is evil and false, and must shun what is evil and false. Then good and truth can be implanted in him. Finally through obedience to the laws of the Word, which are the laws of order, he is brought into love to the Lord and the neighbor.

The first law concerning the seventh year teaches us clearly what it is to be led by good. Regeneration is the forming of a new will by means of a new understanding. First one is led by truths to good and then one acts from good or from the will. These two states are distinct and must not be confused. The same lesson is taught by the next law concerning the six days of labor and the seventh of rest. A clear understanding concerning these two states helps us to understand a number of otherwise puzzling passages in the Word. See especially number 9274.

In their letter these Levitical laws have for the most part little or no application to us today, but in their internal meaning they "rank among the chief Judgments." They were promulgated from Mount Sinai, and Israel had to keep them literally that the Lord's presence might be with them, together with His protection. Read carefully here number 9280, which shows not only how and why connection with the Lord is maintained through the letter of the Word, but also how essential it is today for men to know and study the spiritual sense. Without this knowledge the natural man first begins to hold the Word in low esteem, and then "to deny that it has been dictated by the Divine Itself. Much of the so-called Bible scholarship of today is wholly unreliable because it is based on this denial.

Our reading continues with the explanation of the three feasts of the Jews. These three feasts were to be kept annually: the Passover, which represents purification from falsities; the feast of first fruits, which represents the implantation of truths, by which we are brought into good; and finally the feast of the ingathering, our final complete delivery from falsity and evil, and our establishment in good. These feasts are a summary of the whole process of regeneration, and we easily see their

logical connection with the preceding laws.

We are born natural, with inclinations to self and the world. The sole purpose of life here is that we may become spiritual, that we may form in ourselves the life of heaven. We sometimes hear it said that we cannot change ourselves. In a sense this is true; we cannot change ourselves, but the Lord can change us if we will let Him. Regeneration is a Divine work wrought in us as we open the way.

In the letter some of these Levitical laws sound very strange: for example, "Thou shalt not seethe a kid in his mother's milk." The Word differs from the writings of men because it was not written by men. In the spiritual sense a kid, or young goat, represents faith, a faith such as we have in childhood. But we are not to rest there. We should advance beyond our first concepts to a fuller and truer understanding. To seethe a kid in his mother's milk is to look back, to be content with partial and inadequate understanding. Progress involves the continual acquisition of new truths from the Word and the application of them to life. Swedenborg often speaks of the two kinds of innocence, the innocence of ignorance and the innocence of wisdom. Number 9301 explains this clearly.

Notes

9276². The three kinds of men who constitute the church: 1) those who are in the good of charity; 2) those who are in few truths, but desire to be instructed; 3) those who are in the enjoyments of external truth. These constitute the internal, the external, and the circumference, and it is to be noted that influx from the Lord proceeds in order from the first to the second and thence to the third, and that the same is true of these three qualities in the individual who is a church in its least form.

9276⁷. Why there must always be a Church on earth.

9281². Man has internal breathing while in the world, but is not conscious of it. Respiration in the hells is contrary to that in heaven—thus exterior.

9293. "There is nothing living in deeds except will." Gifts to the Lord are "such things as are of the will, or of the heart." This number tells us how we are to understand the statements that everyone will receive judgment in the other world according to his deeds, "namely, that it will be according to

those things which are of the heart, and from this, of the life."

9296². This is a very clear and important statement of the doctrine of "remains," and of the nature of the Lord's foresight and providential provision.

9297. "It is the Lord who sees man, and makes himself present with him, and gives to man to see Him. Thus man does not see the Lord from himself, but from the Lord with himself."

9297⁴. "In the truth of faith there are theoretical matters and practical ones, and he who regards the theoretical for the sake of the practical, and who sees the former in the latter, and who thus from both conjoined regards the good use of life, and is affected by both for this end, is in faith from the Lord." Note also the working out of this principle when one comes into the other life.

9300⁵. Why so many remain in the doctrinals of their own church.

9300⁸. "After death the life of charity remains, and only so much of faith as is in agreement with this life; that is to say, there remains only so much of thought about the truths of faith as there is of the will of good according to these truths."

9303. This number helps greatly in our understanding of the doctrine of the Trinity.

9306. "The face is the man himself, or that which is in the man and shows itself."

9307. "The Word, and doctrine from the Word are 'the voice of Jehovah.'"

BIRTH

NEUNHERZ—Born Dec. 14 to Robert and Lise Neunherz, Westminster, Mass., a daughter, Monika.

MEMORIAL

ZIBELL — Frederick George Zibell, born Aug. 16, 1887, for so many years an active member of the St. Louis Church, passed into the higher life Nov. 14, following a very brief illness. Mr. Zibell was treasurer of the Illinois Association and of the church of the Open Word. He was also an authorized lay leader of the association, and often conducted services in his church.

A measure of the high esteem in which he was held by his many friends, was the memorial service at the church of the

Open Word Nov. 24. The following was said by Mrs. Robb at that service:

"In God's good time He sends labourers into His vineyard. To us He sent a dearly beloved man who proved utterly selfless in his ideal of service.

"We are speaking of Mr. Fred Zibell whose loving and tireless service and interest in our little group was given by him as a trust in God's concern for us. His was indeed a Christian service and one felt the sphere of the Holy Spirit as Fred called us to worship the Lord in the beauty of holiness (we all felt this spirit in Fred's worship service).

"As we now gather today in perplexity at our loss, we should not fail to realize his gain: that of actually standing at the gate of God's Holy Jerusalem realizing in some vague way he is still holding that door open for us."

Many will recall that Mr. and Mrs. Zibell drove from St. Louis to the Miami

Beach Convention, and this, in a way, was a celebration of their 50th wedding anniversary. This writer would like to record that very seldom has he seen such vital faith in action as that of his beloved wife, Ida, at the time of Fred's passing.

Resurrection services were conducted Nov. 18, by Rev. Rollo K. Billings, General Pastor of the Illinois Association. In addition to his wife, Ida, Mr. Zibell is survived by a daughter, Mrs. J. W. Gillies, Ferguson, Missouri.—R.K.B.

WUNSCH — Ernest Conrad Wunsch, Grosse Pointe, Michigan, known to many members of Convention, passed away Oct. 10, at 69 years of age, after an illness of some weeks. He was educated in the Detroit schools, attended the University of Michigan three years, leaving to serve as an officer in the first World War. He then entered the University of Detroit

THE TRUE MEMORIAL

IF WE look down on those of different races,
Of other sect, or politics or nation:
If we despise the negro or the Moslem,
Then we have helped in this assassination.

Intolerance, and bigotry and hatred—
These are the meat on which assassins feed:
And if we're sponsors for this kind of diet,
We helped to perpetrate the horrid deed.

For thoughts are mighty agents, which can travel
From mind to mind in swift telepathy,
To influence the acts of countless people
We do not know, and may not ever see.

For Jesus came to all—not just a special
Selected group of one sort or another.
He gave His love to all, and tried to teach us
That every human being is our brother.

Oh, let us watch our thoughts and deeds and actions
Be on our guard, and never, never cease,
Till we attain our fallen leader's purpose—
A country in accord,—a world at peace.

This is the splendid, lasting way to honor
Our President, and his fine works extoll:
This is the way to show esteem forever—
This is the best memorial of all.

—SUSAN PRISCILLA HOLMES

School of Law, and on graduation began the practice of law. In addition he was a member of the faculty of Wayne State University School of Law for many years, and again of the University of Detroit School of Law. He held a succession of offices in the Michigan State Bar Association, was its president in 1960-61, was the first past president to be made a Commissioner, and shortly thereafter an Examiner. He gave tireless service to the Michigan Bar Association and was a member of the Detroit Bar Association, the American Judicature Society, the Delta Theta Phi Law Fraternity. The House of Representatives and the Senate of the State of Michigan in a joint resolution expressing sorrow on Ernest Wunsch's death said of him "the Bar is forever indebted to him for extraordinary service beyond the normal call of duty," "his life exemplifies the highest ideals of integrity, humanity and dedicated service."—W.F.W.

WELCH—This is a word in loving and revered memory of Charles E. Welch, a valiant, pioneer New Churchman, charter member of the present church society of Los Angeles. He passed away to the higher life in December 1963, in Stockton, Calif., where he and his wife have made their home in the past few years. Rev. Andre Diaconoff conducted a memorial service Dec. 16 in the living room of their home with the family, and intimate friends present.

Mr. Welch was born in Indiana, the son of a physician, on May 31, 1868. He grew up in Kansas, and was first employed in a printing office, where he learned valuable lessons in the use of language. The interest in language was with him all his life and led to training in the stenographic arts and so to his main life work in the field of reporting. He moved to California in the early 1890's. He became a member of the Church of the New Jerusalem in Los Angeles in 1896. He loved nature, animals and especially flowers. He was very fond of camping, and took his family into the mountains and country on many a trip. His interests included music, the theater, photography, astronomy, and original writing. He loved his family and especially small children.

A man of open and loving heart he prized sincerity, honesty and friendship. He was always an individualist in thought and action. For many years he served as president of the Los Angeles Church. His life has been an inspiration and strength to us.

—ANDRE DIACONOFF

JUVENILE DELINQUENCY

THE CHURCH is charged with the duty of caring for the welfare and in particular for the religious upbringing of its children and its teenagers. The New Church has its essential part in this movement, by establishing and conducting Sabbath or Sunday schools, preparing weekly notes on lessons, publishing "Sower Notes", and through its Sunday School Association bringing together the representatives of the schools at Convention for consideration of their needs and problems. For the young people, there are the local leagues with their central body meeting at Convention for their particular interests. In addition, there are the summer camps, where many gather for recreation, communication, and instruction.

What follows is of concern to all who are involved in seeking the welfare and religious development of our children and young people.

In recent years public notice has been drawn to the marked increase in juvenile delinquency, by Governmental authorities, including the President, the head of the F.B.I., and numerous State officials, as well as by private institutions and individuals who are concerned with the welfare of our youngsters. The offences range from murders in gang warfare down to petty larcenies; and include setting fires, organized fights ("rumbles"), stealing automobiles, using drugs, sexual offences, and widespread robberies. It is true that these delinquencies are by no means limited to youths, but are paralleled among people of older years. However, we are here concerned with the children and youngsters, and the large proportion found in their age groups. For example, a local grand jury recently reported that 50% of the matters drawn to their attention involved persons in the ages from 16 to 25.

A number of factors are involved in the problem. Among them may be mentioned;—the matter of parental influence and responsibility; the increasing demands for technical skills for which our young people may be ill equipped; high school "drop outs"; the fear of devastating nuclear war in which they might become engulfed; as well as other matters. The limits of this article permit only a few points to be considered.

Lest juvenile delinquency be considered a factor that has little or no effect on our own children, let it be said that they cannot lead such a sheltered existence that they are immune, but in mingling with friends and school mates and with the world around them, cannot but be influenced by these untoward influences. By the same token, they cannot but influence others for good if they openly accept and follow our teachings that are a bulwark against all forms of delinquency. The baneful effects are by no means limited to the lowly, but extend to those who supposedly receive advantages in education and culture, yet "crash" parties and senselessly destroy the belongings of their hosts,—as witness the occurrences in a recent coming out party widely described in the press, because of the prominence of those involved. At the other end of the spectrum are such situations as were recently outlined in a NEW YORK TIMES article headed "Increase of Neglected Footloose Children Alarms the City", in which hundreds of youths are described as loitering, wandering, begging, stealing and prostituting themselves. The shortest and most poignant paragraph in the article says "All they know of a home is that it is a place to be avoided."

As my interests have largely gravitated toward the welfare of children in various

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aspects, I have been able to talk with those who deal professionally with them; and they have shared their insights with me upon the subject of juvenile delinquency, which they too regard with grave concern. I have also discussed with legal friends (friends with legal training) the tendency of the Courts, led by our highest Court, toward interpretations of the Constitution whereby, on the one hand, prayers are banned from the school room, while on the other, it becomes difficult for authorities to prohibit the sale of indecent literature, films, and pictures. This largely arises from the "absolutist" interpretation favored by members of our highest court that holds that established religion and freedom of speech clauses in the Constitution admit of no exceptions. Whatever we may think of this approach, (and a majority of our population including substantial legal authorities are opposed) the result has made the efforts of authorities more difficult in protecting them from vice and giving the benefits of the sphere of prayer.

Any adolescent can buy on the streets and in the stores, books that are fit only for destruction; and authorities are frustrated when they attempt to block the circulation of such books. On the other hand, atheists are encouraged to seek further measures to inhibit the spread of religious practices. The Maryland Crime Commission, after four years' study, is focusing its efforts at this time "on the local mail-order obscenity

The 141st session of the General Convention will be held in Philadelphia June 15 to June 21, 1964. The tentative program and Convention details will appear in our next issue.

racket that has been growing at a startling rate". The account from which this statement is taken states that the promoters of this material, called junk mail, including photos and films, know just how far to go to insure passage through the mails; and have become experts in knowing how to twist the current laws. Much of this goes to innocent homes under various guises.

These and other circumstances are largely products of what is called "secularist" religion of the day. Billy Graham, the evangelist, says that there are now four great religions in this country,—the Catholic, the Protestant, the Jewish, and the Secularist. This last "religion" denies or discards the influence of the spiritual worlds and the Heavens, and adopts the humanistic view that children should not be restrained in exercising their own desires, so that they grow up without the discipline of order brought about by parental supervision.

One feature of modern life deserves separate attention. This is the widespread in stealing in all its forms, including takings in the schools, by force as well as by stealth. The bonding companies assert that such losses, i.e. by stealings, are almost as great now as by fire. I am told of a curious philosophy that taking from a huge corporation, say General Motors, does not count because it will not feel the loss;—as if stealing could be anything else than stealing! There is hardly an evil so insidious in its effects because stealing vitiates the very web and woof of one's spiritual existence, and leads thus to violations of the other commandments. Yet I venture to say that even our Church schools are not immune to this cancerous affliction.

In this connection I would add the particularly baleful effect of that worst of stealing, that of the broken home, on the children. They are robbed of their rightful heritage of love and parental

guidance and care. And let us bear in mind that the rate of divorces now is 1 to 4 of marriages.

The New Church, with its unbounded insight into human life and motives, can, and I think should, take measures to meet these attacks. I venture to suggest that it institute for our youngsters a LEAGUE OF DECENCY to which they would be asked to belong, to work through our Sunday schools, Young People's Leagues, and other instrumentalities of our church, through which they would be banded into a common union guided by our ministers and elders to forswear violations of the Commandments, whether it be stealing in any form, salacious movies or television, or dirty books. Such a League, by whatever name it be called could be their shield and fortress, and could exert a strong influence on their friends and schoolmates in setting up standards of decency and morality that would influence for good not only their own generation but their elders. The Scout oath approaches what is here involved: "On my honor I will do my best to do my duty to God and my country . . . to help other people at all times, to keep myself physically strong, mentally awake, and morally straight."

The minister in particular would be able to say, "I don't think this is a good book to read", or "I would not go to this movie"; or "This is worth your time". And yet he would not be what is (derisively) called a "square".

I would appreciate word from any reader who is moved to comment, including any steps that have been taken to meet the problem. If any one should think that I am writing a scarehead article, I would refer him to the authorities mentioned at the beginning of this article. I have been advised by competent individuals that success should follow only by using established agencies (such as the Sunday-school or League). When I said that the young are influenced for bad by their associates, the answer was they are equally attracted by those banded for good. For these reasons, I am sending copies of this article to the president of Convention, the head of the Sunday-school Association, and the National League president.

—GEO. PAUSCH