

## CHURCH OF THE NEW JERUSALEM (SWEDENBORGIAN)

Middle and Winter Streets  
Bath, Maine 04530

Rev. Dr. George F. Dole, Pastor  
(207) 442-8323

10 October 2003

Gregory K. Davis  
% International Artist Guild  
845 Memorial Drive  
Atlanta, GA 30316

Dear Mr. Davis,

I have been through the materials in your first mailing (the second was more than I bargained for), and do not want to keep you waiting. I appreciate the amount of work it must have taken you to gather the material and the sincere dedication that it represents. I should mention at the outset that since the pages are not numbered, I cannot give you precise references to particular points that I will mention below. I can only trust that your own familiarity with the material will enable you to find them.

To begin with, it seems to me that if your purpose is to find support in the Bible and in Swedenborgian theology for the legalization of marijuana, you face two major problems. The first is the historian's difficulty of reaching certainty about things that happened two or three thousand years ago. The historian assembles what evidence is available, weighs it, and evaluates probabilities, in most cases with an awareness that new evidence may tip the scales in another direction. Claims of certainty are inherently suspect for the simple reason that they suggest a lack of the caution due in the face of spotty and ambiguous evidence.

Every once in a while something will turn up that enables the historian to make a strong case for the identification of a particular animal, bird, or substance. For example, I found in the Harvard Semitic Museum a stone bowl with an inscription complete enough to include the statement that it was made of *alallu*-stone. It was of course possible to have the stone identified quite precisely (it was a form of dolomite), but even something so apparently conclusive left room for doubt. I could not prove that the name did not refer to the color or the wavy pattern, or for that matter to the provenience.

Your case for the use of cannabis in biblical times would be immensely strengthened if some such evidence could be cited, if, for example, in all the Assyrian reliefs and Egyptian wall paintings there were at least one representation of a plant that resembled cannabis. As it is, the pictured plants I have seen look very much like ordinary reeds, including quite recognizable papyrus reeds. Arguments from silence are never conclusive, but if cannabis had been a meaningful part of ancient religious practice, one would expect it to show up in ritual scenes.

The second difficulty relates to Swedenborgian theology. While there are a few hints of chemical changes leading to mental changes (I'm thinking of scattered references to "biles" and "humors"), the dominant theme throughout the theological works is that the physical world is the world of effects only, and that it is the spiritual world that is the world of causes—"the external man is illuminated by the internal" (AC 1584). We are consistently advised that our internals are opened by a life of charity. AC 5121 and *Sacred Scripture* 50-61 are helpful in this connection.

For a more specific example, which is also quite directly germane to your own interests, it is very explicitly stated that "baptism itself does not give either faith or salvation," and that spiritual change comes only through leading the kind of life that baptism symbolizes (AC 0391, *NJHD* 207). This seems in direct contradiction to the assertions of the Oriental Orthodox Church that the act of baptism in and of itself has immediate and profound spiritual effects.

In general, of course, "enlightenment" is never an end in itself for Swedenborg. The goal of creation is a heaven from the human race, and heaven is human community as a seamless fabric of uses.

On more specific points, I am in substantial but not complete agreement with Bruce Rogers' linguistic comments, and feel that he fully deserves gratitude for both the candor and the acumen of his comments. I would not attach much weight to his observation concerning the vowel points of *qnh-bsm*, since in biblical times the vowels were not written. It is quite possible that a different vocalization was intended, as is witnessed by numerous instances where Jewish tradition suggests alternatives to the vocalization of the Masoretic text (the so-called *kethib-qere* instances).

However, he is entirely and significantly correct in saying that the final *m* of *bsm* has nothing to do with the plural ending and therefore cannot be disregarded. He might have noted that Hebrew, like the Semitic languages in general, has an overwhelming preference for trilateral roots. The *qnbs* root underlying a Hebrew form of *cannabis* would be anomalous at best; *qnhs* would be a virtual impossibility.

In this connection, I am bewildered by the reference to the Septuagint. For *qnh-bsm* in Exodus 30:23 it has *kalamou euōdous*, "a fragrant/sweet-smelling reed." In the same verse, cinnamon is also called *bsm*, "fragrant/sweet smelling," and this is also translated as *euōdous*.

I am intrigued by the statement that cannabis is helpful in the case of epileptic seizures, but find it hard to believe that this is accomplished by anything as external as anointing. I would also point out that there is no mention of anointing in the stories of Jesus' baptism. The only physical medium seems to have been the water of the Jordan River.

The denial of the Lord's physical resurrection stands in direct contradiction to a central tenet of Swedenborgian doctrine, and I confess myself totally mystified by the reference

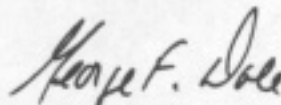
to "the decades long game of telephone that occurred before the oral scriptures were put to writing."

A far as I am concerned, though, all this has little if anything to do with the question of the legalization of marijuana. That should be argued on the basis of the best medical evidence available, and I strongly suspect that sooner or later this evidence will override both superstition and appeals to biblical authority.

It may be my old New England mindset, but I have an abiding mistrust of any proposed path to enlightenment that seems to overlook the central necessity of a life of charity—not just as a result of enlightenment but as the best or even the only secure path to it. It troubles me, for example, when people think of Buddhism solely as a discipline of solitary meditation and forget the foundation that must be laid by following the eightfold path.

I return your materials with regret that I cannot be more supportive of your line of argumentation. I hope it is clear that this does not stem from a rejection of your cause or doubts of your sincerity. I would do you no favor if I ignored what I see to be serious weaknesses in your approach, and point them out with the feeling that you cannot strengthen your argument unless you address them.

Sincerely yours,

A handwritten signature in cursive script that reads "George F. Dole". The signature is written in dark ink and is positioned above the printed name.

George F. Dole

c. N.B. Rogers

Gregory K. Davis

C/o International Artist Guild, Inc.

845 Memorial Drive SE

Atlanta, Ga. 30316

Rev. Dr. George F. Dole, Pastor

Church of the New Jerusalem (Swedenborgian)

876 High St.

Bath, Maine 04530

October 22<sup>nd</sup>, 2003

Dear Rev. Dr. George F. Dole:

I send you this letter with the greetings of my friend the Lord and Savior Jesus Christ.

I do appreciate your criticism of my work. I do not have the college trained mind so it does help to be able to understand how I need to be able to present the question so that others can be shown the way. This letter is the answer in turn to the points you raised.

You characterized this work by "if your purpose is to find support in the Bible and in Swedenborgian theology for the legalization of marijuana," That statement is a judgment on my spirituality. My purpose is to reveal the secret knowledge's of the priests and put it to use. I was spoken to by the word of prophesy in the congregation and hands were laid upon me by a minister in the presbytery and I praised His name in ineffable utterance. I am a prophet that has been anointed by a New Church priest. I pay to publish an ad every Sat. in the Religious Announcement section of the Atlanta paper referring to [www.heavenlydoctrines.org](http://www.heavenlydoctrines.org) I am set apart by the Lord.

The inherent difficulty for a historian to make a conclusive argument is understood, however I am being taught by the Lord. I did point out in my work the three representations to Seshat the Egyptian Goddess of secret knowledge from the 1<sup>st</sup> Dynasty, which shows the ceremony of the drawing of the measuring line (qnh) and in her hand the

measuring rod (qnh) for laying the foundation of the temple. Over her head was the seven pointed flower with the symbol of cattle horn. I explained the riddle of the Assyrian relief in the Bryn Athyn museum. There are abundant references cited in 'The Dancing Column' to the stylized 'tree of life' it is shown that these representations contain a seven pointed leaf and the picking of the bud (bsm). The term 'acervi' in the mystery of Laban is represented by the sacred bundle and diagrams were presented and documentation to assert this agricultural good as qnh. Ancient man set up (qnh) the hemp stack and from this he obtained from the Lord the necessities of life. This is the ancient form of conjunction with the Lord. I also pointed out that it is the secret knowledge of the Oriental Orthodox faith on what the term 'kalamou euodous' in Exodus 30:23 means. Saint Mary Coptic Orthodox Church in Atlanta published an ad stating that there would be an information day. Ask a question of the elders of the church, a priest, even the Bishop. I went to service and the Lord impressed upon me the mystery of the unrighteous steward. I met with the elders, then the priest, and later came back and was received by A.G. Bishop Youssef. Previous to this meeting, I was told by priest Eleia Eskamder that there is a book with this information published in Egyptian and it contains all the ingredients for Chrismation. A.G. Bishop Youssef was present; he told me when the Chrismation was last prepared and that he would know its contents and that I could ask him that evening. This anointing oil is the fragrant flower version (watered down in the vernacular) of Mystery Oil of Moses and is administered primarily to newborns. The Office of Holy Oil is proof that there is continuity in the Christian religion of the secret use of cannabis and that use is stated in Mark and ordained by the Lord. I also met and wrote to you about my meeting with an Ethiopian Orthodox priest and his translator who stated that it is too powerful of a word to be made known. I recently met with Right Reverend Fr. Michael Evans, Pastor of Saint Elias Antiochian Orthodox Christian Church during their open festival to the public here in Atlanta. He told me in the presence of laity that he would answer any question that I had. I expressed to him that I doubted he would. His reaction to the question was the same as A.G. Bishop Youssef. Why is it you want to understand the secret mystery of our faith? When I explain that this knowledge is needed to correct the doctrines of the New Church which was foretold in the Revelation to the Apostle John, they want to know more. When I explain some of the tenets of the faith,

they find it impossible to relate to the Lord as the Divine Human from whom springs all else, a Trinity of personality not of person. Cannabis is the secret ingredient in the Mystery Oil doctrine of the Oriental Orthodox faith.

You found a conflict with the use of Holy Oil and Swedenborgian theology. This statement is predicated on whether the doctrines of the General Church of the New Jerusalem are true doctrine. First you should realize that there are three New Church priests who attend Morning Star Chapel here in Atlanta and I am the only convert since I began attending. I will never forget laughing with joy on the way there that first Sunday morning saying, "we are the holders of the secret knowledge's but we can't tell anyone" a denomination of librarians staring at the light. A religion not heard of, that was over 16 months ago, it is obvious that there is some type of major doctrinal error present. I compared this religion to Rev. Patrick Rose as the ark getting stuck when David first tried to move it to Jerusalem. The house He left it with got rich while they kept it. "It is from the Divine that the rational receives its good and its truth. The Divine is able to enter into the rational, but not vice versa, even as the soul can enter into the body and give it form, but not the body into the soul, or as light can enter into shade and transform it variously into colors, but not shade into light."

There is no conflict in true doctrine, yet the General Church of the New Jerusalem anoints its priests with olive oil alone. There is absolutely no scriptural basis for this use and of note in the Writings is the land without warmth. Jacob set up a stone for a pillar. That pillar represented Divine Truth without life until it was anointed. Holy Oil and its use is an exhaustive subject that I have studied extensively in the Word, the Writings and the doctrines of the Oriental Orthodox Church and Gnostic text. I can speak from experience that the anointing with Holy Oil which contain the proper ingredients does have a celestial effect after it was administered in a worship setting. I had a hell. I was under the anathema of a priest. I am removed now from it. This Holy Oil is said to be 'Esse' in the Writings and is the heave offering, an offering from the Lord to the Lord. The baptism of the Oriental Orthodox Church is *followed* by the anointing with 'Chrismation'. When the Lord proclaimed Himself to be the Messiah and that He was the anointed One there were those present who rose up and took Him to slay Him. Don't you

see that in order to maintain the current doctrine of the General Church of the New Jerusalem, you denied His Word? "The religion of this Church is not to be implanted by means of miracles, but by the Word, and by means of light therein from the Lord. This light enters and remains to eternity;"

You noted that the internal of man is opened by a life of charity. Have you truly examined the ramifications of my assertion? If known to be true, this understanding would make the war untenable, set the prisoners free, heal the infirm, blind, and dying, bring academic recognition to the Divinity School at Bryn Athyn and put the doctrines of the New Church to public attention. Just this possibility should intrigue any caring New Church clergymen with authority to fully examine the question. The Writings state that plant life is a spiritual life from the heavens. In the Word the Lord healed on the Sabbath. Cannabis contains unique healing properties that cannot be replicated by man. Among its many uses is the only known agent that reduces the ocular pressure in the eye. I sat with an old man in tears over his blindness by glaucoma; I didn't have the heart to tell him that his blindness could have been avoided if cannabis had been made available to him. The medical marijuana movement isn't Christian it is Gentile. The Lord is present in their Good and yet they can't see Him. "Can nature pursue use as an end, and arrange uses in order and in forms? Only a wise being is able to do this; and God alone, whose wisdom is infinite, is able so to order and form the universe. Who else can foresee and provide food and clothing for man-food from the products of the field, from the fruits of the earth, and from animals; and clothing from the same sources? It is among these marvelous facts that those petty worms called silkworms clothe with silk and magnificently adorn both women and men, from queens and kings even to maidservants and menservants; and that a petty insect like the bee supplies the wax for the tapers that make temples and palaces brilliant. All these and more are conclusive proofs that God from Himself through the spiritual world operates all things that take place in nature. [10] "To all this let me add the fact that I have seen in the spiritual world those who from things visible in the natural world had confirmed themselves in favor of nature until they had become atheists; and that in spiritual light the understanding of such appeared to be open below, but closed above, for the reason that in their thought they had looked down toward the earth, and not

up toward heaven. Above their sensual faculties, which form the lowest part of the understanding, a kind of covering flashing with infernal fire was seen, in some cases like soot, and in others livid like a corpse. Let everyone therefore beware of these confirmations in favor of nature; and let him confirm himself in favor of God; there is no lack of means." When the question is examined in this light, your reference to 'heaven is human community as a seamless fabric of uses' strikes an odd note as cannabis is the fabric of ancient man which he used to clothe the body and made the rigging for sailing ships which traveled the seas.

As to the linguistic comments by Bruce Rogers when my work was voided by the Translation Committee, I am not grateful. I was embarrassed for him and now I am embarrassed for you. You termed his comments as acumen and candor? Am I in error then? Is it a linguistic rule in Greek that the Hebrew 'n' cognate can not be translated as two 'nn'? I am reminded of scenes where upon the presentation of Divine Truth the listener clapped hands over their ears and ran off yelling that they didn't want to know. But the reality is that I am not doing a professional work of presenting the question. As stated previous, I am supplying raw research to learned New Church professors with the prayer that an honest assessment will be forthcoming. Surely, made up Hebrew and Greek do not qualify.

Your bewilderment is understandable. I am trying to present the correct translation for qnh bsm in Exodus 30:23 into English. The Word goes on to state in Exodus 30 that this is a secret recipe. The Greeks are not to be told and they weren't. This mystery is still present with us today. All biblical scholars agree that the term kalamou is a mistranslation of the term into the Septuagint. I presented an authoritative definitive source that states the correct translation is cannabis. There is not a Divinity School anywhere in the world that will publicly state what the truth of this mystery is nor has there ever been one, but it is known. And He said unto them, "Is a candle brought to be put under a bushel, or under a bed? And not be put on a candlestick? For there is nothing hid, which shall not be manifested; neither any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear." And He said unto them, "Take heed what ye hear; With what measure ye mete, it shall be measured to you: and unto you that

hear, shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.”

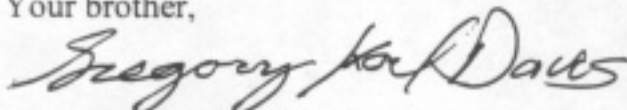
The bsm is the bud or spice of the qnh. The bsm is the bud or spice of the qnhmn. The agricultural practice of growing cannabis differs according to the use of the plant. When grown for clothe or seed (hempseed is the only complete protein with all three amino acids in close to perfect proportion, a unique food source; one bowl will keep one man alive for one day) the plants are spaced closely together. The ideal soil conditions are marsh. When grown for the narcotic effect, the plants are separated and become bushy. The male plants are removed from the environment. The remaining female plant buds become enlarged and cone shaped, saturated with the narcotic seeking her pollen. This form of the plant is documented as the kings' prerogative. It is clear in the dream of Pharaoh; he saw seven buds coming out of one qnh yet in the Writings it states out of one calam. All of the references in the Writings to the noun qnh in the Hebrew Word have been restated as calam in the Latin of the Swedenborg. The mystery of this term is only further amplified in the Writings when Swedenborg states that this unnamed cognate is present in possession and cattle. This is more than just an off track argument over the semantics of a term that originates in the Sumerian qanu. However, when examined closely in the light of heavenly understanding, we can perceive the hidden truth of this mystery when the term is defined by use in examining those natural truths of the Word in regard to qnh which uniquely correlate to cannabis, (hemp, marijuana, canna, ganga, mary jane, bud, cronic, the good) as a verb, noun and as a cognate in possession and cattle. When those natural truths are then understood the spiritual and celestial truths contained therein are made known.

The document referred to as denying the physical resurrection of the Lord is a conclusion of that author. The reference was strictly to show the effects upon the human body for an individual to be drenched in a mixture after the art of the apothecary containing; myrrh, cinnamon, canna bis & cassia in an olive oil base.

You did admit to a bias which you termed as an 'abiding mistrust to any proposed path to enlightenment that seems to overlook the central necessity of a life of charity'. The

Writings refer to Holy Oil as the Divine Goodness. The Office of Holy Oil does have the effect of bringing out the internals into the external and does seal off the hells. Charity is the natural truth I have taught and practiced for years. I am a known and respected fisherman as well as a trader from Sheba. The oppression of cannabis is based upon enforced ignorance from the love of dominion executed by the Jesuits and Machiavellians with the full support of the religionist. "Who then is the neighbor?" I have long believed the Word when it states, "I have given you every seed bearing herb," that we are looking at a true conflict with Divine law. It has been a deep vastation of mine to be aware of a deeper knowledge of the Christian mysteries and to be helpless seeing this war waged upon my brothers and sisters in the name of the Lord. I believed because of my vow, that there is an enforcement provision that would be revealed to me so that I could work and ascend. When I first began my research in the Writings on Mystery Oil containing cannabis I was convinced that this must be that secret knowledge (law without an enforcement provision is a nullity). After being brought to the mystery of Laban, I can see in the testimony of the sacred bundle *acervi* what that awe inspiring vision is now.

Your brother,



Gregory Karl Davis



Encl: your letter dated 10th October 2003

Rt. Rev. Alfred Acton  
Rev. N. Bruce Rogers  
Rev. Dr. Jonathan S. Rose  
Mr. B. Erikson Odhner  
Mrs. Lisa Hyatt Cooper  
Priest Eleia Eskamder, Pastor  
Rev. Patrick Rose, Pastor  
Priest Dakota Daniels  
Rev. Bill Burke  
Rev. Tom Kline, Pastor  
Rt. Rev. Fr. Michael Evans, Pastor  
Rev. Paul Henson, Pastoral Counsel  
Rev. Roger Christie, Pastor  
Dr. Paul Walker, Chancellor of Education