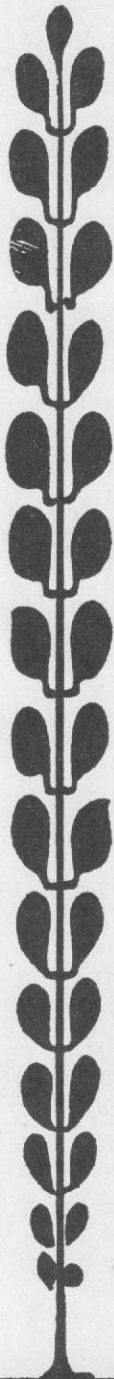


# *The* **NEW CHURCH MESSENGER**



February 16, 1938

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In This Issue

Swedenborg Anniversary  
Dinner

Spiritual Revelation  
*Evelyn Kent*

Christian Fortitude  
*George Henry Dole*

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Women's Alliance Page  
A Page for the Younger People  
From Our Readers

*Price 10 cents*

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## THE NEW-CHURCH MESSENGER

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Arthur Wilde

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REV. ARTHUR WILDE  
 112 E. 35th Street  
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## WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

# *The* NEW-CHURCH MESSENGER

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## Swedenborg in Youth

**D**URING the past month we have heard a great deal of the life of Emanuel Swedenborg. The thirty-five years of his scientific and administrative work have been written and spoken about. This period of his life, so rich in scientific investigation and achievement has received more notice than the period of his spiritual illumination. This was almost inevitable since the general public is more interested in learning of Swedenborg the scientist than of Swedenborg the theologian. It was left to New-Church lecturers and preachers to place due emphasis on the all-important character of the last three decades of that great man's life and mission.

It is astonishing how little we know of Swedenborg's boyhood and early youth. The documentary records of this period are exceedingly scanty. In those days it was the custom that children should be seen and not heard. In the case of Swedenborg, too, there was the fact that he outlived most of the classmates of his University days. Had he died in the sixth decade of his life there is little doubt that many who knew him in his youth would have written about him, and many anecdotes of his experi-

ences would have been recounted by those who knew him. But because he spent the last thirty years of his life in comparative seclusion no occasion arose to evoke from the memories of his early contemporaries the stories of childhood and youth that are so often a feature of modern biographies.

The best picture of Swedenborg's childhood comes from his own pen in the letter he wrote to Dr. Beyer, Professor of Greek at Gothenburg University. He wrote that letter when he was an old man of 81, and when the merry days of childhood had almost faded from his memory. He says:

"From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered; saying, that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbour; also that God gives faith to everyone, but that those only receive it who practise that love. I

knew of no other faith at that time than that God is the Creator and Preserver of nature, that He imparts understanding and a good disposition to men, and several other things that follow thence. I knew nothing at that time of that learned faith which teaches that God the Father imputes the righteousness of His son to whomsoever, and at such times, as He chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith, it would have been then, as it is now, above my comprehension."

This gives us a picture of a childhood that while beautiful in its spirituality and sober earnestness is almost entirely alienated from our usual concept of a schoolboy. We like to think that this was not the whole of the picture. It was only that aspect of his youth that lingered in the memory of an aged man. We have good reason for assuming that as a boy and youth Swedenborg felt the surging of good red blood in his veins, and that he was a much more normal boy than might be judged from the passage quoted above. As a young man of twenty-six he certainly felt the urge of patriotism. Writing from Rostock in 1714 to his brother-in-law, Ericus Benzelius, he gives evidence of a fervent patriotism:

"Meanwhile, I should like very much to know what the Upsala Minerva thinks of the general of the Muscovites, who is only twenty Swedish miles distant; whether she has seized her arms and her aegis, and is preparing to go and meet him, together with her muses, or whether she has an olive branch which she prefers to offer? Although afar off, I see how she is instructing her muses in the use of arms, and teaching the exercises of Mars rather than her own. I should have wished to bear the eagles before her, or to perform any other small service under her."

Here is Swedenborg as a young man feeling the urge of patriotism and of loyalty to his *alma mater*, willing to bear the eagles before his university corps even in the face of the Muscovite army.

We catch another glimpse of an adventurous spirit in the record of what may be truly designated as a youthful escapade. In 1710

Swedenborg, a young man of 22, started for London. Of this journey he wrote:

"I traveled to Gottenburg, and thence by ship to London. On the way to London I was four times in danger of my life: 1. From a sand-bank on the English coast in a dense fog, when all considered themselves lost, the keel of the vessel being within a quarter of a fathom of the bank. 2. From the crew of a privateer, who came on board, declaring themselves to be French, while we thought they were Danes. 3. From an English guard-ship on the following evening, which on the strength of a report mistook us in the darkness for the privateer; wherefore it fired a whole broadside into us, but without doing us any serious damage. 4. In London I was soon after exposed to a still greater danger, for some Swedes, who had approached our ship in a yacht, persuaded me to sail with them to town, when all on board had been commanded to remain there for six weeks; the news having already spread, that the plague had broken out in Sweden. As I did not observe the quarantine, an inquiry was made; yet I was saved from the halter, with the declaration, however, that no one who ventured to do this in future would escape his doom."

It is possible that Swedenborg ran this grave risk in ignorance of the severity of English law at that time. His escape reveals the fact that he was far from being a cautious, timid young man. Here was no "sissy" of a scholar, but a man with a love of adventure, and willing to "take a chance."

A. W.

### Orderly Death

If man had lived a life of good, his interiors would be open to heaven, and through heaven to the Lord; and so too would the very least and invisible little vessels. In consequence man would be without disease, and would only decline to extreme old age, even until he became a child again, but a wise child; and when the body could no longer minister to his internal man or spirit, he would pass without disease out of his earthly body into a body such as angels have, thus out of the world directly into heaven. (A. 5726.)

# Swedenborg Anniversary Dinner

Hotel Delmonico, January 26th, 1938

MRS. FRANK A. VANDERLIP, Presiding

At the Guest Table:

MRS. VANDERLIP, DR. and MRS. MAX MASON, DR. HOWARD W. HAGGARD, the REV. CHARLES W. HARVEY, DR. WILLIAM ADAMS BROWN, MR. EZRA HYDE ALDEN, CHAPLAIN and MRS. RAYMOND C. KNOX, DR. JOHN DYNELEY PRINCE, CONSUL GENERAL KASTENGREN, and the REV. ARTHUR WILDE.

MRS. VANDERLIP:

Guests and Friends: In behalf of the Swedenborg Commemoration Committee, I welcome you to this first gathering to honor the memory of Emanuel Swedenborg.

... Now that you have finished your material feast I invite you to a feast of reason and a flow of soul. First I wish to express our appreciation to the speakers who have come to us, several from distances—Philadelphia, New Haven and California.

People have recently asked me how I happened to be interested in Swedenborg and my reply is that I came by it quite simply at my mother's knee. In the moderate-sized city where I spent my first years, there was a Swedenborg reading-circle, as I suppose was the case at that time in many small towns and larger cities of the United States, made up of seekers for intellectual and spiritual truth. My mother belonged to such a circle. I remember listening to my mother reading aloud from *Heaven and Hell* in the family circle in fascinated terror. But I got my teaching in the way of life from her clear interpretations of the fundamental and stimulating precepts which she had found in the writings of Swedenborg, ideas passed through the marvelous alchemy of her own fine mind and coming to me as words of wisdom which she herself made practical in her life of gracious service to her neighbors of all classes.

The direct transmitting of ideas and ideals from one human being to another and their long-livedness is one of the most encouraging phenomena I have witnessed. Our civilization, based as it is on the Christian teachings, is renewed and refreshed on its way by great and lesser men and women of aspiration, good will and good works, who transmit their ideals from one generation to another—"person to person," as the telephone company puts it. We are fortunate when we can meet and catch a new fire from the imaginations of exceptionally gifted and out-giving people.

Tonight we have that privilege and we have the occasion.

The occasion is an anniversary. We take an hour or so to contemplate the creative life and

generous work of a genius—a man of good will and great intellectual power, who spent his whole life in searching for truth to benefit his fellow men. Beginning with the ardent study of the materials and mechanics of the world, he sharpened his intellect and refined his mind until he was able to perceive a philosophy and open a new pathway for the mind and spirit together. Too long passive faith had ruled men's conduct. He showed that faith and intelligence together must be exercised to bring forth good works. We often hear the remark, "There is often more harm done by well-meaning reformers than by intelligent rascals." That is because intelligence is not always joined to zeal for reform.

Swedenborg interpreted and brought down to practical everyday life the Christian teachings. As we know, Christianity has not been practiced except by an occasional individual or small group. Therefore, every freshening and sharpening of interest which a new teacher can create, every renaissance of study of the Bible, is of value to our Society. We all agree that high character in individuals and in nations is the most needed thing to-day. From religions—not from theologies—we must seek the bread of the spirit which will nourish high character in men and women. From the repetitions, interpretations and wisdom of teachers of religious and ethical ideas in the home, church, lecture hall and youth centers, must come the stimulation to self-discipline and lives of service to the neighbor.

For these reasons we welcome an occasion when we can refresh our spirits and stir our minds by listening to the wisdom of these men of intellect and good will who have come to us to-night.

Our first speaker is a man of wide travel and experience—one of the great historians of Columbia University, a great student of government, languages and people. When we went to invite him to speak he told us of an interesting incident when he was our American Minister to Denmark. He was visiting in Sweden and was invited by Bishop Soderblom to address a great gathering in the Cathedral at Upsala where stands the tomb of Swedenborg. In his academic robes, he was conducted by the church dignitaries to a pulpit in the midst of a throng of people. Here he gave an address in the Swedish language. Afterwards he was told that this was the first time a foreigner had spoken in that cathedral since an Anglo-Saxon bishop a thousand years ago.

I take great pleasure in introducing to you Dr. John Dyneley Prince, who will give us a glimpse of the state of society and the thought of the period in which Swedenborg lived.

DR. PRINCE:

It is a significant fact in man's mental development that whenever the mind has become dulled by stagnation there has appeared a star which has shed its effulgence over the restrictions of formalism and like the Star of Bethlehem led thousands out into the light of better understanding. Such a beacon was Emanuel Swedenborg.

He was born January 29, 1688, into an age just suited to his peculiar genius. The old axiomatic philosophy which dogmatically formulated axioms or so-called "incontrovertible truths" and reasoned from such dogmatic formulae, had practically given way to the empiricism or experimental code of the Descartes school of philosophy. Swedenborg was a student at the University of Upsala at the time when the battle between Descartes and the Church was raging and Swedenborg sided with Descartes. Swedenborg was nine years old when the progressive and philosophical King of Sweden, Charles XI, died. His successor to the throne, Charles XII, although poorly prepared by an ineffective education to carry on his father's enlightened plans, nevertheless did so successfully, until interrupted by the devastating wars of the period. After Charles XII returned to Sweden he resumed his patronage and encouragement of the sciences until his death. At the death of Charles XII Queen Ulrica elevated Swedenborg and his family to the rank of the nobility and his name was changed from Swedberg to Swedenborg, the "en" corresponding to the German von. In the Swedish House of Nobles he contributed to such subjects as the currency, the balance of trade and the liquor laws. He also opposed a bill for increasing the power of the crown.

After Swedenborg left the University he spent two and a half years in England studying mathematics, astronomy, and mechanics. He learned a number of trades, among them the making of scientific instruments, and by procuring an air pump he was the first to employ mercury to produce a vacuum. He continued his studies in Holland, France and Germany and made designs of many inventions. Swedenborg had been tutored previously by Olaf Rudbeck, and in anatomy by Moraeus, the leading physician of Fahlun, and he was also influenced by his brother-in-law, Benzelius, president of the Royal Swedish Academy. After Swedenborg's return from his travels, he founded a magazine named "Daedalus Hyperboreaens," the first technical journal to be published in Sweden. This magazine brought him into relations with Polhem, the greatest Swedish engineer, and chief advisor to King Charles XII. In 1716, Swedenborg was appointed as Assessor in the College of Mines, where his special duty was assisting Polhem. He carried out with practical success the plan of Polhem for transporting ships over land covering a distance of fourteen

miles. At about this time he fell in love with Emerentia, the younger daughter of Polhem, who approved of the match. However, when Swedenborg found the girl was unwilling to marry him, he dismissed all thoughts of love and marriage and this no doubt aided him in giving full concentration to his scientific work. Among his many drafts of inventions were a submarine, a glider aeroplane and a mechanical carriage. He was a cabinet maker and clock maker and he discovered the circulation of the spinal fluid and the function of the ductless glands. This latter was rediscovered by Dr. Neuberger of Vienna in 1901. He wrote voluminously on scientific and religious subjects. The most famous of the latter was his *Arcana Coelestia*. At the age of fifty-five he retired from all scientific work and devoted the rest of his long life to religion producing eighty-three volumes on theology. He died in 1772 at the age of eighty-four in London where he was buried. His remains were translated in 1908 at the request of the Swedish Government to Upsala Cathedral where the speaker visited his mausoleum in 1924.

Swedenborg was a comet transecting and illuminating the intellectual heaven of his day, and comet-like disappearing for a time, but the comet has now returned to be revealed to and appreciated by the present world.

MRS. VANDERLIP:

Swedenborg spent years in the study and practice of mining, metallurgy, engineering, geology, mathematics and mechanics, doing research and making inventions. The next logical step upward for this man of ardor for knowledge was the study of man. In this field, Swedenborg studied, made important discoveries, and wrote expositions of his physiological and psychological findings.

Our next speaker—professor of physiology in Yale University—has made special studies into the physiological work of Swedenborg and will speak on his contribution to physiology.

DR. HOWARD W. HAGGARD:

This year the two hundred and fiftieth anniversary of the birth of Emanuel Swedenborg is commemorated throughout the world. To-night I tell, in a few words, of his contributions to our knowledge of how the human body and the human brain operate. In so doing, I bring to you, as exemplified in the field of physiology—and it could be equally exemplified in almost every field of human learning—the memory of a man who was one of the greatest geniuses that the human race has ever produced. And yet he is little known as the great scientist he was; it is only now, after these centuries, that recognition is slowly being accorded.

Two things have conspired to deprive him of that universal recognition which is the just and proper tribute that lesser men may pay to the rare phenomenon of genius. One of the features that conspired against him was that he dealt more with ideas than with tangible things. The men of genius whom the public know and cherish, as they do know and cherish Shakespeare and Leonardo, are mainly those who were poets or dramatists or painters. Their works appeal to the senses and the emotions, and not alone to the intellect. The genius of Swedenborg is for the adult who can appreciate the play of interpretative ideas.

The second reason why the fame of Swedenborg as a scientist has been obscured is his versatility. That is a peculiar reason, but see for a moment what happened. There is, as I have said, hardly a field of human endeavor upon which he did not bring his amazing intellect to bear—mathematics, geology, finance, astronomy, physiology, psychology. Each field that he passed over toward the next he illuminated with a sudden brilliancy. In each was a discovery—any one of which should have made him famous. But he did not stop in any of these fields to become a lifelong exponent. He would descend upon it, in a few years of intensive study, master it as completely as men who had spent their lives in studying it; he would reap from it every conclusion that the known facts afforded; and then he would leave it and pass on to the next field. He was fifty-four years old when he left natural sciences and turned to the study of ethics, morals, and religious interpretation. There, for thirty years, he devoted his efforts. It is from the writings of that study that most people know of Emanuel Swedenborg and form their estimates of him. He is known as a seer, a mystic, a founder of a religion; it is forgotten that he was the greatest intellect in science in the last two hundred and fifty years.

To look upon Emanuel Swedenborg only from the side of religious interpretation brings difficulty to the true appreciation of his genius. And for this reason: In the sciences proofs can be obtained; but matters which are essentially religious must be accepted on faith. The interpretations that Swedenborg applied to the sciences have come to their eventual proof. In the interpretation of ethics and religion there are still wide differences of opinion; men must accept according to their convictions and not from any scientific proof. Those thirty years, during which Swedenborg applied his genius to the higher planes of ethical interpretation, have dominated his memory. Agreement or non-agreement with his views has determined the regard given to his whole lifetime of work. Such an attitude, typical of the sweeping conclusions of human judgment, seems to one who is interested only in his science, nothing short of deepest bigotry. It is bigotry that just, post-humous recognition should

be withheld from a great man because we may not agree with his theological interpretations.

What I am trying to say in clearing the ground, as it were, for my obeisance to Swedenborg as a physiologist, has been said far better by Ralph Waldo Emerson who, in his "Essays on Great Men," chose Emanuel Swedenborg as one of seven. Eighty-eight years ago he said: "This man, who appeared to his contemporaries a visionary, and elixir of moonbeams, no doubt led the most real life of any man then living in the world . . . and as happens in great men, he seemed, by the variety and amount of his powers, to be a composite of several persons."

And to-night, in this appreciation that I give of Swedenborg as a scientist, I deal with only one phase of his genius, or, as Emerson would have said, with only one of his many persons. It is the one which belongs to the only field in which I study: the field of physiology.

My first acquaintance with Emanuel Swedenborg came when I read—or, more truly, read at—Emerson's Essays. Frankly, I recall little of what he said of Swedenborg; that I quote him is because in later years I re-read the essay. On that first reading other great men interested me more. There was Shakespeare, the poet; Montaigne, the skeptic; and Goethe, the writer. Emerson called Swedenborg the mystic; and I was not then, as I am not now, interested in mystics. I do not understand or comprehend; and so I turn away. After Emerson I read a short life of Swedenborg in an encyclopedia. I do not remember the occasion, but I do remember my surprise that a man, noted in that somber volume as a great scientist, should be so little known to me. He was called there a physiologist, but I could not recall then that he was mentioned in the volumes that recorded the achievements of the great workers in the field of physiology. He was, I soon found, little known even to men of science. The encyclopedia gave his life in brief outline. I give it even more briefly here.

Emanuel Swedenborg was born in Stockholm, Sweden, January 29th, 1688. His family name, as we Anglicize it, was Swedberg; but in 1719, his father, a bishop in the Swedish Church, was made a member of the nobility, and thereafter, according to the custom, the *en* was inserted and the name became Swedenborg. The boy was educated mainly at the ancient University of Upsala, which was founded in 1477; it is there to-day in the great hall that he lies at rest. At first he turned to mathematics and for his proficiency was offered the position of professor of mathematics at the college. Then he turned to mineralogy and was made assessor of the Board of Mines of Sweden. Next he broadened his education by studying four years in the universities of England, Holland, France and Germany. There he absorbed with

astonishing comprehension every scientific fact of the day. In geology and in astronomy he recorded in the books he wrote, conclusions that were to make other men famous when, long after his time, they finally reached the same conclusion.

From astronomy he entered into the study of physiology. Again he traveled to the universities of other countries and visited the scientists of the day and the medical schools. Returning to Sweden he made his contributions to physiology. And then dropping that research, he took up his ethical, his religious interpretations and carried them on to the end of his life. He died at the age of eighty-four, during a visit to London.

The part of Emanuel Swedenborg's life that held my interest was his work in physiology. So next I read with some wonder the interpretations given his work by the few scholars who had recognized his findings. Tardily I experienced the same wonder that they must have experienced. But I wondered, too, if they had read him carefully, or if they were carried away by an enthusiasm engendered in a regard for his writings on ethics. His books—enormously voluminous—could answer that. Fortunately for me there were English translations. *The facts were there.* But a translator may imply with shades of meaning more or less than the original text. So when I was doubtful it was necessary to go back to the original. It was in Latin, which in his day was the universal language of scholars—a beautiful, living, useful Latin, in which, in this less fortunate time when we are taught it as a dead language, if taught at all, I must creep, my steps crutched with a dictionary, over pages which a physiologist of two hundred years ago could have read as well as his own vernacular. *But the facts were unquestionably there.*

And as I read these pages, it became clearer to me why Swedenborg had touched on physiology, and on mathematics, astronomy, and geology. To him they were not ends; they were steps. We talk to-day of institutes where men, expert in many different fields, may join together and contribute their knowledge toward the solution of some complex problem which in its many sides touches as many fields. No man to-day can be preeminent in all fields; each must be a specialist. But bringing even specialists together does not solve problems. The information that each supplies remains still only a part of the problem; not the solution. What is needed, and what is rarely found, is someone who can take the knowledge and apply it; who can grasp the problem and solve it. Swedenborg's progress through knowledge was to make himself such a man; to become, as Emerson has said, "many persons." Only after he had studied mathematics, the world, and the universe and then man, did he feel equipped with the knowledge for problems of

ethics and morals and theology. Into those realms I cannot go. My interest is in the sciences—in physiology.

And there, unquestionably, Swedenborg's greatest contribution was in comprehending and pointing out clearly the functions of the human brain. That should bring undying fame to any man. It was he who first said that what we call the gray matter on the surface of the brain, the cerebral cortex, is the seat of the psychic functions—of consciousness, perception, sensations, thought. He showed the relation of the parts of the brain controlling the muscles of various parts of the body. He went further and said that the gray matter in the center of the brain controlled many of the complicated but unthinking acts performed by the body. He was the first to show what every student of elementary physiology and psychology knows to-day, that the surface of the brain is in connection, through nerve fibers, with every part of the body. And what makes it all the more astounding is the fact that he attributed the primary function of nervous control to little oval particles in the gray matter of the brain. It was a hundred years later that scientists were to prove experimentally that Swedenborg's conclusions from deductions were correct. They were to name the oval bodies cells or neurons. Not one, but many men were to take their places as famous in the annals of science for proving true what one man had said must be true.

Here, as we consider these matters, there arises an age-old question. It is one that could not have interested Swedenborg, but it does interest us in wishing to pay respect to a great man. The question is this: Who shall receive the credit, the man who first tells a truth, or the man who first proves a truth? There, I think, we may draw distinctions. Men sitting in armchairs have speculated; they have made guesses, some right and many wrong. Shall we give them credit for their easy, lucky guesses in preference to men who have proved them right? I should say, no. It is thus that many commentators of Swedenborg's work have treated his conclusions. But this is unjust. He was not an armchair philosopher. His conclusions were based upon the best medical knowledge of his time; knowledge that he gained in the medical school, at the bedside, in the anatomy laboratory, and from the writings of every scientist of his day. His conclusions were based upon careful synthesis of known facts. Swedenborg was a scientist. We can, from his writings, trace back to the sources of his knowledge. And looking back (as is easy when we know the truth), the conclusions he reaches are obvious in the works of the time. But it was his intellect only which grasped and comprehended the meaning of the things that he and other men had observed. He was not a mere speculator; he

solved his problems in physiology as he solved his problems in mathematics.

Now in saying that Swedenborg was a century ahead of his time, I do not mean that he wrote modern physiology with prophetic vision. He did not. He saw the correlation of facts better by far than any other man, but he could not, in science, go beyond the factual information of his time. Thus one of his discoveries concerned the vessels that supply blood to the heart. He was the first, as far as I can find, who pointed out that the heart was nourished from the blood in them, but along with this conclusion came the error that he had the blood flowing the wrong way. He told only part of the story, it was a new and important part, but facts were missing for the complete story.

I emphasize this lack of omnipotence in physiology, for one is tempted, when imbued with enthusiasm, to be carried away from strictest interpretation. The indisputable truth is that Swedenborg had the intellectual insight that has been granted to only a few men. His was an intellect of synthesis. Our contributions to science to-day, our books, lack this synthesis; they are fragments that are not woven into a true system of human knowledge; not coordinated. Such was Swedenborg's effort; and such was his genius.

He was a man ahead of his time. His science was not comprehended by the men of his day, he was ignored as a visionary; when, later, men made the demonstrations of the things that he had stated, his works had been long forgotten. But now, with the passage of time, these matters begin to adjust themselves. They are seen with true perspective. Thus in this year 1938, on the 250th anniversary of the birth of Emanuel Swedenborg, looking as we can over the long distances, we see, as of a mountain, the true stature of his genius.

#### MRS. VANDERLIP:

At the age of fifty-five, Swedenborg seemed to come to a realization that he had explored the material environment of man and man's high faculties and the phenomena of the mind and spirit sufficiently, and turned his attention to the sources from which man receives inspiration. He made careful studies of the Bible and evolved his doctrines. Swedenborg is most thought of to-day as a religious teacher. He did not dream of a church being built up around his beliefs.

The Reverend Charles W. Harvey of Philadelphia will speak on Swedenborg's outlook on religion:

#### MR. HARVEY:

The outlook which first met Swedenborg's adult consideration was a dreary one. Later he called the Christianity of his day, a church "vastated,"

that is, brought to waste. His eighteenth century has long been recognized as one of the worst, if not the worst, in Christian history. Looking back to it, Carlyle said that it had burnt itself out, and that nothing but a new dispensation, a new revelation, could restore his, the nineteenth century, to its proper estate. Bishop Burnett says of the churchmen of the time, that some had read a few books but none seemed ever to have read the Bible. Many see that generally devastated condition threatening to repeat itself in the over-civilized world to-day. Our companion speaker, Dr. William Adams Brown, for instance, is quoted as saying, "What we see in our world is the passing of Christendom, the revival in our time of conditions for which we should have to go back to the third century to find a parallel."

But Swedenborg was privileged to see dawning beyond the clouds just such a new dispensation as that which Carlyle was demanding but had not recognized as in his time already well begun. The fact has become patent, however, to more perspicuous, and, shall we say, more hopeful Christian observers of our late nineteenth century and since. To them it has long been evident that a forceful revolution of Christianity is under way. There has been a gradual change from the former conception of religion, as mainly a matter of faith, to our present thought of it as preeminently a matter of life.

This change was obvious in the so-called "Back to Christ" movement of a few years ago. It has been nationally, not to say internationally, proclaimed by Dr. Stanley Jones and his associates of the late Preaching Mission. It was the vital force in the great Oxford and Edinburgh Conferences, for these looked to the uniting of all Christian churches in the common task of Christianizing every department of life.

Swedenborg received his first suggestion of this most modern conception directly from his father. Bishop Swedenborg had characterized the faith-alone idea of his time, in St. James's terms, as "Devils' faith." So one of the primary teachings of the son was, that faith, however enlightened, was worthless unless expressed in what he called "Charity," that is, neighbor-love and service. It is one of many proofs that he was as much a pioneer in religion as in science that in his dark century he stated as one of his most basic dicta, "All religion is of the life, and the life of religion is to do that which is good."

The first effect of the spiritual illumination which Swedenborg felt he received directly from the Lord, was to impel him to make a most earnest and exhaustive search of the Scriptures. Already familiar with the Greek, he commenced the study of Hebrew. He compiled vast indexes of the Bible. Evidence of this appears throughout his theological works in the untiring comparison of all

the passages having to do with the particular subject he was treating. Through it all he felt that his mind received its guidance and enlightenment from above. And it was all part of his effort to restore the Bible to its former place of service to the spiritual life. This is evidenced by the motto which he set over his greatest work of Bible exposition, the *Arcana*: "Seek ye first the Kingdom of God and His righteousness."

From this enlightened, spiritual study of the Bible (again, he felt, under direct, divine guidance), Swedenborg derived all the teachings of that elaborate theology which is contained in the many volumes of his later works. "There is no subject in the whole range of religious thought which he has failed to touch." And again we must note that his whole effort for clarity, rationality and system in Christian thinking is but to restore its inspiration to a religious, Christian way of living. This is well proved by the title which he gave to the greatest and last work of systematic theology, namely, "True Christian Religion."

Essentially the same end was served by the outcome of his search for the nature of the human soul—a search which had become uppermost in his later scientific period. To counteract the growing materialism of his times, so marked also in our own, there was needed a re-picturing of the supernatural. If men were to be led to seek the spiritual life again, the goal of it must be seen, real, worthy of pursuit, in an enduring world of the spirit. The disclosures of that world which were so uniquely given him, were not at all to take attention from the life on earth. This was but to be re-inspired, made worth while, made of the mind and spirit expressing themselves in all the interests of mankind, individual and social. For these could find their true fulfilment only in a spiritual world to come, and nothing but a substantial spiritual world, definitely conceived of, could be a match for a growing materialism. An enduring Kingdom of the Christ, begun here and fulfilled there, was the whole object of religion. His call for loyalty to it was no more needed then than now, when civil states are trying to capture that greatest devotion which belongs to this highest ideal of our common life. This world must be made ever less of hell and more of heaven. Swedenborg puts it succinctly: "Everyone is born for heaven; and they are received into heaven who receive heaven in themselves while in this world, and they exclude themselves who do not so receive it."

But to make this life move towards the Kingdom of God on earth, a first essential was to bring God Himself to men's thought again, tangible, knowable, lovable, visible in Spirit as He had been in the flesh. He must be felt as the risen, glorified and abiding Christ, as in the first Apostolic times. He must be recognized as the "fullness of the Godhead bodily." To help this which he saw to be

the promised Second Coming of the Christ, was considered by Swedenborg to be the object of his whole religious mission.

To this end he traces every thread of the life of the Christ, as its promise appears and enlarges in both letter and spirit of the Old Testament Scriptures, through its embodiment in the Gospels, and thence into its further promise in the *Apocalypse*. Thus he felt that he proved the truth of the Apostle's insight that verily "God was in Christ reconciling the world unto Himself."

To follow Swedenborg's proof we must predicate a certain distinction and a kenosis in whatever we conceive to be the Personality of the Godhead. The Divinely Human element, which St. John calls the "Word," parted from the essential Divine, left its glory, was emptied of Divinity, and reduced to a simplest, human initiant. Thus, by the virgin birth, the Word could be made flesh, could come into all our finite human conditions, and, by His own proper human power, grow up into His designed perfection, so as to prove and show to vagrant mankind how each one of us in his measure may follow Him. Our designed perfection is indeed, as St. John puts it, but the "measure of a man, that is, of an angel." His was divine, perfect Manhood, which is Godhead. This divine perfection, absence of our finite human patternity made possible to Him.

Swedenborg clearly recognizes the distinction between the two natures in the Christ, one that ceased to be, the merely human, and one which grew to be the Divinely Human. The one reached its end in the despairing "Eloi, Eloi" of the cross. The other showed at intervals through the earthly life, for example, in the Transfiguration, in such declarations as, "He that hath seen me, hath seen the Father," and reached its climax in the Resurrection. It was announced in the words, "All power is given unto me in heaven and in earth." So was fulfilled the prayer of the Christ in His separate consciousness, "And now, O Father, glorify thou me with the glory which I had with thee before the world was." This is the full glory which Swedenborg sees described in the *Apocalypse*, in which he interprets all the acclamations of omnipotence, eternity and the like as addressed to the One God, able to be humanly conceived no further than this Divinely Human Being, the Christ Glorified.

Swedenborg's whole teaching, then, is to the effect that the Spirit of God, which he sees coming afresh to the present age, is the Holy Spirit of this blessed Christ-God. He is the Christian's One Object both of worship and imitation. He is the Ideal, the perfect Manhood, stimulating always to the perfecting of the manhood or womanhood for which every human being is endowed. He is near in Spirit at all times, open to prayer, in all human conditions, joy or sorrow, defeat or victory;

understanding and helping so much the more from His having actually experienced the like in His own finited Christhood.

Swedenborg's outlook on religion, therefore, changed from despair to assurance. Through the humble agency of his own illumined glimpses of the spiritual story of the Scriptures and of the hereafter—God was verily coming again in a new Christhood of the Spirit, coming to the enlightened vision of the remnant, those waiting for the consolation of Israel, the new Israel, all who were earnestly seeking a true and vital Christianity. Thence was to grow the new, epochal Christian development which he called a new church. And so is Swedenborg found again in the forefront even of our most modern attempts to unite all our churches in the common effort for a truly Christian life. For Swedenborg's new Christian Church is to embrace within it all branches of Christendom, whatever their outward form; all of every church and of no church who accept as their Ideal of life, the Ideal presented in the One Christ-God, revealed in the length and spirit of Scripture. This ideal, Swedenborg said, is realizable by every faithful Christian, partially here, and then, and only then, more fully hereafter.

#### MRS. VANDERLIP:

As happened in the isolated life of the one man, Swedenborg, that, first, studies of the physical world took up his attention, and later, man, so I am told nowadays physicists have begun to concern themselves with mankind and the effects of scientific discovery on society.

After pushing research, discovery and invention on physics, chemistry, mathematics and astronomy to an incredible point in our day, it suddenly has been borne in upon our contemporary genius in these fields that they have outrun man's moral capacity to use all the discoveries and inventions wisely. It is evident that man is not to be trusted with the engines of self-destruction which science has put within our grasp. A group of particularly enlightened physicists are making studies of the ways in which civilization can best be served by science. A leader of this group will be our next speaker.

Dr. Max Mason is now in charge of the grinding and installation of the giant lens in the observatory on Mount Wilson. He loves research and has returned to research in preference to the administration of the University of Chicago as its president and later as the president of the Rockefeller Foundation.

Dr. Mason invented an important apparatus now in use on all ocean-going vessels for detecting approaching vessels. This invention was first put to use during the war for detecting submarines and for saving life.

Now on the administrative council of the California Institute of Technology, he again is enjoying the initiation and direction of research in various physical fields and latterly into mankind in relation to the physical world.

Dr. Mason's choice of subject is "Science and the Art of Living"—a variation from our way of putting it—"Man in His Physical and Spiritual World." Dr. Mason has come from California for this evening with us, and I am proud to introduce him to you.

#### DR. MAX MASON:

An art demands a technique for its realization, and the technique is valuable only as it is used artistically. The technique and the artistry combine to give spiritual significance. They form a unity and are not concepts in opposition.

An art in the broad sense, as the art of healing, advances when unanalyzed experience and intuition are supported by detailed and accurate knowledge. The art is thereby resolved into a set of underlying sciences. The value comes, not from the sciences themselves, but from their synthesis.

What is true of the lesser arts is true of the greatest of arts, the art of living. For this we must have a technique of living and a philosophy of life—a religion, if you will. The technique of living depends on accurate objective knowledge, that is, on science, which is nothing but the storehouse of that knowledge. Science may tell us how to speed the ship, but religion (the philosophy of life) sets the course.

Between true science and true religion a conflict is impossible, for they are completely different and separate parts of a great unity. In religion—I am not speaking of theology—we seek spiritual significance, we seek the great synthesis. But we cannot synthesize in a vacuum, we cannot expect a spiritual meaning of nothings. Religion and philosophy seek the spiritual meaning of knowledge and the deeper the knowledge the greater is the meaning of its synthesis and interpretation.

The advance of the art of living by analysis and synthesis is not an untroubled process. We see again and again the retardation and the false steps of human understanding that come from a separation of parts which are in reality inescapably intermingled. We see a division of a unity without a final synthesis. Knowledge should lead to new curiosity and thus to new knowledge, but for centuries it led to dogmatism and the appeal to authority. Religion should mark the goal of life and the spirit of living, but we see it for centuries divorced from life and confused with the tenets of a sterile theology.

To-night we celebrate one who devoted his penetrating intelligence to the reestablishment of great unities. He sought by scientific study the laws

and regularities of physical and biological phenomena and the very nature of man, and, philosopher and seer, he conceived religion in its vital sense as illuminating the goal of life and establishing the great unities of human existence.

Our theme of the reestablishment of unities may be illustrated by many examples. It is a trick of the human mind to separate a quality of action from the action, to give emphasis to the quality as though it had independent existence; as though the adverb had meaning apart from the verb or the adjective apart from the noun. Thus we are led to art in a vacuum. Beauty and utility form a unit. Grace and successful performance are a unit, and, indeed, the esthetic is derived as an idealization of the efficient. Contemplation is not opposed to performance. Its use is to direct and illuminate performance. But from contemplating performance we proceed to contemplate the contemplation of performance and pass to even higher orders of removal from reality. Education becomes divorced from doing and for a long period was valued as a means of withdrawal from the world's work and produced a meaningless scholasticism. There was conceived and prized the intellectual *tour de force* which had no longer any relation to intelligence, and a pseudo culture replaced real culture which essentially is a sense of the fitness of things, a sense of unities.

The beginnings of modern science occurred just before the birth of Swedenborg. Since that time new knowledge has been gained in ever-increasing tempo by the great method—the scientific approach. The course of that progress is a story of the recognition of simplicities and the establishment of unities even more than it is the story of the accumulation of a vast number of facts. Physics, chemistry, astronomy, geology, all the physical sciences began as separate groups of knowledge and the biological sciences were apart from these. But even at the present stage of our knowledge of the constitution of matter all sciences have become one. The whole of the cosmos is now seen by man as an electrical complex which forms a realm of regularity of behavior. Matter is not dead. The cosmos is a living unit, alive with pulsating energy. Suns and universes evolving and interacting, and man a part of this great orderly union, himself a part of all organic and inorganic life and still in the making. The cosmos is a living being, it and all its parts in evolution and man a part of the great friendly universe.

Man's progress is a story of release from fear. He no longer fears to study nature. He no longer fears to study his own body. He is beginning to lose his fear of studying his own mentality. He seeks self-mastery through understanding and he is commencing to see his role in the conscious control of his own evolution. I cannot stress too vividly the conviction that we have reached to-day

a turning point in the progress of man's efforts for self-mastery, for this, the greatest problem, is now being attacked by the great method, the scientific approach. The vast accumulation of knowledge and the exact techniques of the physical sciences are being brought to bear with rapidity and force upon the difficult fields of fundamental biology and human biology which are pointing the way clearly to a vividly enlightening study of man as a psycho-biological organism. Natural law and regularity of behavior are not restricted to the field of the physical sciences. They exist in the biological field and in the very mental and spiritual behavior of man. Is our concept of man belittled because we have learned this? Does it force us to think of him as merely a machine? Surely not. The inspiration of the painter is freed by a knowledge of the facts pertinent to his art, by a knowledge of pigments, of brushes, and the technique of painting. Can the violinist reach the soul of his audience unless through hours of practice he has become the master of his technique? Only through knowledge can we progress, detailed, accurate scientific knowledge, and reach closer to that time when every child born into the world may enjoy his birthright, his right to be formed into a character of as great intelligence, emotional stability and sweetness of character as is consistent with his heritage. The heritage, important as it is, is but the slate on which the writing of his personality is made.

We are marching steadily along the road of understanding, not only of intellectual understanding, but also of emotional understanding. Science is power. Already to-day it is power over the physical forces of nature. To-morrow it will be power over man himself and the future of his race. The greater the power the more sweeping the meaning of its synthesis and its direction to the goal of life.

Words and symbols must be used to express meaning. These differ from generation to generation. To many of us the exact symbolism of Swedenborg, the seer, is relatively unimportant. For his reestablishment of great unities, for his basic conception of the spiritual significance of human life and effort, mankind will ever conceive him as an inspired guide on the great journey.

Man has hard tasks before him in a struggle for self-understanding, self-mastery and self-determination. But when we remember that he is but started on his journey there is not room for pessimism. It is the rushing stream of human progress which we must see, not the back eddies, and we must remember that the greater the speed of the stream the more violent at times become the eddies.

There is no room for pessimism. With clumsy fingers man has fumbled over the keyboard of a vast organ. He has called forth shy notes, but of

a sweetness so piercing that we tremble in ecstasy at the thought of the glorious harmonies to come.

MRS. VANDERLIP:

For many years I have sat on the board of the Istanbul College for Women, and have admired, learned from and revered the practical Christianity of the Chairman of that Board. Dr. William Adams Brown was long the professor of Theology in Union Theological Seminary—one of those wise and liberal teachers who finds good in all religions and inspires others to his own wise tolerance. Dr. Brown needs no introduction in New York; he is among a host of friends.

DR. BROWN:

It is a sign of our growing catholicity that we are coming to feel that prophets and seers, whatever their religion, belong to us all. And so it is not only a gracious, but a fitting thing, that on this occasion, commemorating the two hundred and fiftieth anniversary of the birth of Emanuel Swedenborg, you should not have confined your invitations to those of your own ecclesiastical family but should have invited representatives of other branches of the Christian Church to join you in your tribute of affection and reverence.

It would be manifestly inappropriate for me, even if it were possible, to attempt to add anything to the understanding of the genius of Emanuel Swedenborg. Let me rather, in the few moments assigned to me, direct your attention to some of the great principles enunciated by him which we of other faiths share with you, his disciples.

In an autobiographical fragment Swedenborg tells us that from his sixth to his twelfth year he took delight in talking with the clergy about faith, contending that love is the life of God, and that this unifying love is love to the neighbor; also that God gives this faith to everyone, but that it is accepted only by those who practice this love. We read in the Scripture that our Lord thanked God that He had hidden His truth from the wise and prudent and had revealed it unto babes. What Swedenborg saw as a child, he continued to teach as a man. And surely we to-day, after the lapse of these two centuries, still need, above all things, the lesson that this child had learned. What message could be more timely for this distracted world of ours than that the God Whom men need most of all is the God Who is Love, and that the love of God becomes efficacious only as it manifests itself in love to the neighbor. For more than two centuries you who trace your spiritual ancestry to Swedenborg have been witnessing to this truth, and though there is much that you have learned from him of the relation of the spiritual to the material world in which not all of us can follow

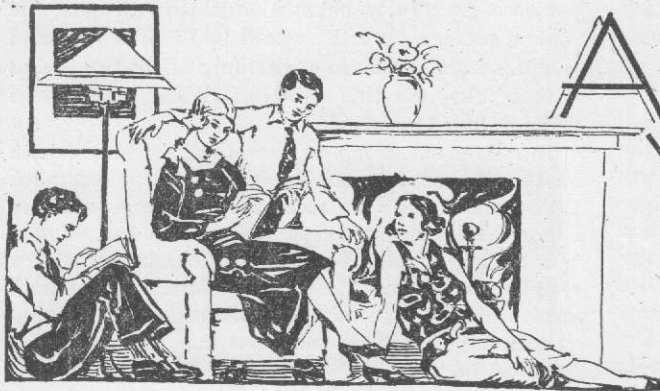
you, we gratefully acknowledge that in this, his central message, we too would be his disciples and would join with you in our tribute of gratitude and thanksgiving for this word which has come to us through him from God.

But it is one thing to see what we need, quite another to achieve it. Here, too, we have much to learn from the great teacher we have come to honor. With his great prestige and sense of mission he might have become the founder of a new religion, or at least of a new church that would rival and attempt finally to displace the existing churches. But this he did not do. He never attempted to preach. He refused to found a sect. The new church of which he wrote was not a new denomination, but a fellowship united by their fuller understanding of the spiritual treasures already contained in the Bible for those who had eyes to see. For himself Swedenborg was content to commit to writing the insight which had been vouchsafed to him, leaving it to others to appropriate it as they could. He believed that members of all the existing churches could belong to the new church without forming a separate organization. It is an ideal to which in these days consecrated to Christian unity we are only beginning to approximate.

One thing more we owe to Swedenborg: the demonstration that spiritual insight, far from making a man unpractical, may be consistent with the most brilliant scientific achievement. Had Swedenborg never written a word about religion, his name would still have a high place in the story of scientific discovery and his fellow countrymen would honor him as one who had deserved well for his service to his state. But it is not for his scientific achievements, notable though they were, that we most honor him to-day, but as one who for the better part of a quarter of a millennium has been helping to make real to multitudes of his fellow mortals the joy and peace that come from the vision of God. Could there be a more signal demonstration of the primacy of the spirit?

During the Great Blizzard of 1888, which for five days held New York in its grip and out of its connection from the rest of the country, one of the leading bankers, commenting on the sense of helplessness that came from this contact with a titanic natural force, said to a friend: "Well, it is a good thing to be reminded once in a while that there are some powers stronger than the strongest man." In these days of depression and disillusionment it is natural that such reminders should come to us again. And from various quarters in the Continent of Europe voices have arisen warning us of man's helplessness and sin when confronted with the transcendent God. It is right that we should be reminded of our helplessness and of our sinfulness. But these alone are not the whole of the

(Continued on page 111)



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Cherubim and Seraphim

SOME weeks ago a woman sent me a letter asking me to write an article about cherubim and seraphim. She said that in church they had been singing that beautiful hymn written by Bishop Heber, "Holy, Holy, Holy, Lord God Almighty." The second verse of that hymn had puzzled her.

"Holy, holy, holy! all the saints adore Thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before Thee,  
Which wert and art and evermore shall be."

And in her letter the lady said, "Do please tell me something about these creatures." Well, I have not yet written that article, because I don't know very much about them. However, I set to work to get the necessary information.

First, I went to work on the cherubim. I remembered that in the story of the expulsion of Adam and Eve from the Garden of Eden, the Lord placed at the east of the garden cherubim, and a flaming sword, to keep the way of the tree of life.

Ages later, when the Israelites made the ark of the covenant they put two golden cherubim on the top of it. And artists have always represented these cherubim as a human face and head with two golden wings. They are mentioned several times in the Bible. But that seems all we know about the cherubim.

The seraphim are strange creatures seen in the vision of Isaiah. Human creatures with six wings. Of course these were not real human

beings, they were symbolic beings. Their wings were used to express the power of truth.

It does not seem as if we could get to know much more about them. But if we turn to the meaning of their names we can learn a lot more.

Cherubim comes from a Hebrew word that means knowledge. Seraphim from a word that means burning.

Cherubim are angels who are filled with a love of knowledge. Seraphim are angels whose hearts burn with the love of God.

That gives us a new idea. These strange beings, mentioned in the Bible, are not very different from us. They were once men who lived on earth. They were just plain folk. But they learned to love heavenly things. They lived according to the Divine Commandments. And they grew so wise in the things of heaven, that the Lord uses them as guardians of holy things, and they are the cherubim.

There were others—just plain folk. They did not care so much about knowing the things of heaven, but their hearts burned with the love of God. And the Lord uses them as the channels of His love. They are called the seraphim.

Swedenborg tells us that all the angels are wonderfully beautiful. The love of God in their hearts makes their faces beam with the beauty of heavenly light. But when I think of their glorious beauty, I also like to think there was a time when they were just plain folk, like you and me.

What they have done, you and I, in the strength we get from the Lord, can also do. If we learn to love things good and true, if we can gain a love of God in our hearts, we too will grow into beauty. We shall join the ranks of the cherubim and seraphim.

And here I am reminded of a story of a boy's choice. The son of the famous Bishop Berkeley asked his father the difference between the cherubim and seraphim. And he told him it was the difference between loving knowledge and having a heart that burned with love. And the boy said, "I hope when I die I shall be a seraph, for I would rather love God than know all things."

### Swedenborg Anniversary Dinner

(Continued from page 109)

message of religion, or its most important part. It is appropriate, therefore, that we should be brought back by the great teacher whom we are met to honor to-day to the central message of our Christian Gospel, that the God Who controls nature is the God of love. Self-condemnation has its place in religion, a place necessary, though humbling. But penitence is not the beginning of religion, but is end. The last word of religion is one of assurance and hope. "For I am persuaded, that neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

MRS. VANDERLIP:

We of the Committee for the Celebration thank you all for lending your interest and honoring us by coming to-night. Again we thank this galaxy of eminent speakers who have enriched our minds and hearts with new ideas and have given new lustre and interest to the life and work of Emanuel Swedenborg.

The meeting stands adjourned.

### The Different Phases of Divine Providence

THE Lord foresees and sees everything and provides and disposes all things; but some things from permission, some from sufferance, some from favor, some from good pleasure, some from will.—(A. 1755.)

February 16, 1938

### Budget Appeal

Amount needed . . . . .	\$20,750.00
Received to Jan. 31, 1938 . .	4,867.96

Balance to be raised by	
March 31, 1938 . . . . .	\$15,882.04

Increased response in substantial amount is absolutely essential to prevent serious curtailment of activity of Augmentation, Pensions and Missions. Time is short. An immediate remittance from all interested will be of great help to these organizations.

Checks and pledges should be sent to the Treasurer of Convention, Albert P. Carter, Esq., 511 Barristers Hall, Boston, Mass.

FINANCE AND BUDGET COMMITTEE.

F. SIDNEY MAYER,  
ALBERT P. CARTER,  
BENJAMIN A. WHITTEMORE,  
LLOYD A. FROST, *Chairman*.

### Spiritual Revelation

IN vain I strained my eyes to catch a glimpse of one of nature's wonders, Lake Louise. As I neared my destination, I might as well have been surrounded by the Sahara Desert or Bad Lands of the West, for my eyes could not penetrate the gloom which the night had brought.

At sunrise I looked out of my hotel window, but was unprepared for the glory and beauty which the morning light revealed. A huge white mountain peak reflected deep in the cool green lake below, blushed faintly with a rosy glow. A streak of pink light encircled the rim of the lake. The color of the lake then changed to a deep turquoise. The snowy mountain, now glistening and dazzling in all its grandeur and majesty, towered high above the valley. As the day advanced, shifting shadows and light striking the mountains and lake at different angles, revealed further beauties.

So, too, the influences of the spiritual world which are only half understood or believed in are constantly surrounding our material lives. In the measure to which our minds and hearts are sensitive to divine pulsations and vibrations, our spiritual eyes are opened to the miracles and revelations of heaven. EVELYN KENT.

## Women's Alliance Page

*"The King's Daughter is all glorious within; her clothing is of wrought gold."*  
Psalms xlv. 13.

*"The 'King's Daughter' signifies the spiritual affection of truth and therefore the Church consisting of those who are in that affection."*—E. 195-9.

MISS Margaret Graves Cary was one of the earliest to accept the New-Church teachings in Boston.

Mr. Sampson Reed in his life of Thomas Worcester devotes several pages to Miss Cary. He says: "Miss Cary's experience was very remarkable. It may be good for the young men and women who now find it so easy to become members of a society of the New Church, to look back over a period of 80 years" (now over 125) "and see Miss Cary, reading the works of Swedenborg by herself, with no human voice or hand to help her, and amidst the most decided opposition of her parents, relations, and friends."

Margaret Cary was born of English parentage in the Island of Granada in the West Indies in 1775 and when four years old was sent to England, to a boarding school, where she stayed till she was fourteen. "There the discipline was strict and severe, and probably that was of more benefit to me than the learning I acquired," she said. I remember her telling me that the scholars all had boards strapped to their shoulders when they studied to make them straight. You see the result in her picture.

When fourteen years old she returned to her home in Granada, but after a few years, owing to financial losses, the family had to give up their luxurious life in Granada and return to the Cary farm of 360 acres in Chelsea. "The distance from Boston being six miles over the Malden Bridge or by sail boat."

Miss Cary had "a religious disposition"—as she expressed it. She had been brought up in the Episcopal Church, but the Congregational being the only church in Chelsea, she joined that. The Doctrine of the Trinity always troubled her, and when she learned of the New-Church Doctrine of the Lord and began to read other works of Swedenborg given her by a friend, her joy knew no bounds. She herself wrote, "Oh! never can I forget the rapture of



MARGARET GRAVES CARY

that hour, admittance into heaven could not produce a more powerful sensation. I read and imbibed I know not how much, but it was of the doctrine of the Lord."

What would the Church be to-day if each one of us had Miss Cary's intelligence and enthusiasm!

When on the Rev. Mr. Hill's second visit to Boston in 1797, Miss Cary had been reading Swedenborg for more than a year and Mr. Hill told her that there were only three persons in this part of the country that he could depend upon as receivers of the teachings of Swedenborg and she was one.

From this time till the year 1817, when the readers of Swedenborg in Boston and vicinity were made acquainted with each other, she seems to have been almost alone.

When the Society in Boston was instituted, she had no hesitation in joining, the Society numbering twelve, and she lived till at the Convention meeting in Boston, in 1866, she was one of six hundred communicants.

During the Rev. Thomas Worcester's (my grandfather's) pastorate he received 1,176 members into the church in Boston.

Before moving to their new house in Louisburg Square in 1836 Miss Cary had become a member of the Worcester household.

This new home became the home of the New-Church people in Boston, and a place to hold their many meetings for the study and keen discussion of the new truths.

My grandmother was a friend and comforter to all in the parish, although she had a large family of her own, and they found it necessary to take boarders, and her health was frail. Miss Cary was always most helpful in all these church relations.

In those days the Boston Society was the only organized society in the vicinity and my grandfather the only regular minister. But there were many small groups of New-Church people about Boston. My grandfather's sermons were delivered in Boston and then Miss Cary would copy them in her small but very legible writing and send them in regular order to the different groups to be read in their Sunday meetings.

In this most active household in Louisburg Square Miss Cary's room became a haven of rest and encouragement to my father for many years when he was a boy.

My father as a boy had a very quick and fiery temper, and Miss Cary's help in gaining self-control, he often told us about.

She got a little Testament which he carried in his pocket and when the anger came upon him, like lightning he would quickly put his hand on his little Testament and help came. In later life he said to a friend, "If there is any good in me I owe it chiefly to hearing the Bible stories from Miss Cary's lips every day when I was a child." My father was always grateful to her in a thousand ways and when he had a little daughter he called her

MARGARET CARY WORCESTER.

## Christian Fortitude

By George Henry Dole

NONE of us is without some fault. No one is perfect, except the Lord. Whatever defects critics assign to Paul, however much he may have wavered or cunningly covered the real issue and set his accusers to wrangling among themselves, few surpass him in fortitude. Even with the progress in liberty and enlightenment that the world has made since Paul's time, faith and fortitude are as essential as ever, though the suffering is not the same.

Reflect upon how little there was with which the gospel teachings could connect. Behold with him the crowds assembled about the altar in foreign lands; the offerings of flocks and herds; the crowning of beasts; the drinking until all were intoxicated; the frenzied dancing, shouting rabble eating the raw flesh and drinking the warm blood of the sacrifice. Go with him on his journey, ever followed by a band of malicious persecutors accusing and crying: "He is worthy of death. Kill him—kill him." See him as he flees from place to place, day and night, taking material from a bag and with his own hands spinning it into coarse threads for tentcloth that he may pay his own way and encumber no one. Look upon him—his hands ringed with the chafing of long-worn chains of iron; and his back scarred by many scourgings with the knotted leather thongs barbed with metal; and his countenance marred by the stoning unto death. Follow him to Rome. Hear with him the replies to his proclamation of the saving gospel. "We have Socrates, Plato, Aristotle and the greatest poets that ever lived; do you, a diminutive, hatchet-faced, hooknosed, baldheaded Jew presume to teach us?" He finds temple and synagogue to be the meeting place of robbers, murderers and the vilest of the painted faces of the slums, even as the temple at Jerusalem had become a den of thieves; and the stage, where crime and tragedy were made actual; and the arena, where society rejoiced in the extremes of suffering and torture. Then was the time when escaped slave and captive were fed to the fish for the banquet of the sumptuous. His enemies still follow him until Nero

gives the sentence, death by the sword. At last his bruised head falls from his emaciated body. But marvelous victory, the gospel conquers Rome. And it shall go on to conquer the world, for therein alone is salvation. Had Paul written only *First Corinthians*, xiii, his name would have been immortal. This day the world needs the truth that, "Though I have faith to remove mountains and give my body to be burned, and have not charity, it profiteth me nothing."

### Physicians Told God Heals

PHYSICIANS should tell their patients that the great healing power is God, was the advice offered by Richard C. Cabot, M.D., Harvard professor emeritus at the annual meeting of the Massachusetts Medical Society last June.

Dr. Cabot urged that the medical profession acknowledge that ninety per cent of the hope of patients for recovery lies with God, with only ten per cent contributed by the doctor. He told the assembly of physicians that they should not seek to use the word "nature" but should admit their faith in God without shame.

Speaking of the super-wisdom possessed by the body in favor of life, Dr. Cabot said that this powerful force "is God—the healing power on which all of us depend in order to be here today." But this great power that creates and maintains us, also creates and maintains bacteria, and we have to learn to live with them and get along with them. "I earnestly recommend to the medical profession," he declared, "to let the patient know of this great force that is working within him, working on the patient's side, on the doctor's side. It adds to their confidence in their own life, in the doctor, the drugs and therapeutics. It does the medical profession no good to avoid the word 'God.' Why not teach the people the truth?"—[From *Federal Council Bulletin*.]

### BAPTISM

BLACKMER.—On December 26, 1937, Judith Stow Blackmer, the Rev. Franklin Blackmer officiating.

## NEWS OF THE CHURCH

### BRIDGEWATER, MASS.

The ladies of the Sewing Circle have a program of a series of public luncheons for January and February, with a handcraft exhibit, tea, and cafeteria supper for March. They are continuing the use of the Daily Readings as a part of their devotional hour.

The Serving Circle of The King's Daughters have held regular meetings, and will have a tea on March 3rd. Their annual plays are scheduled for April 21st.

The members of the League have sent representatives to all Union meetings, and attended the morning service on League Sunday, where the order given in the *League Journal* was carried out.

The Anniversary program of a series of fourteen tableaux, with descriptive reading, sponsored by the Study Group, was held in the Sunday-school room, with between a hundred and twenty-five and a hundred and fifty present there. There were approximately the same number in the church auditorium, where the tableaux were shown in the chancel. These were well received, and a similar program is planned for Sunday evening, March 27th, showing the beginning and growth of the New Church, as a "follow-up" program.

### ST. LOUIS, MO.

This Society began the celebration of Swedenborg's birthday by opening a ground floor room at 705 Locust Street, on Wednesday, January 26th, provided with a very good window display of Swedenborg's works, and a generous supply of New-Church books and pamphlets for free distribution. This exhibit was open to the public from 10:00 A.M. to 10:00 P.M. for the period of one week.

The Sunday service on January 30th brought an encouraging attendance, with a good many strangers who had visited the display room on Locust Street and had learned something of Swedenborg for the first time. The pastor, the Rev. Dirk Diephuis, delivered a splendid sermon. Members of the Women's Alliance served dinner after the morning service; excellent music was provided, and appropriate addresses by church members were given.

The anniversary celebration of this Society was brought to a close on Wednesday evening, February 2nd, with a lecture on Swedenborg, at the Hotel Chase, by the Rev. Dirk Diephuis. This was a free lecture to which the public was invited.

### CAMBRIDGE, MASS.

The pastor, the Rev. Everett K. Bray, exchanged pulpits with the Boston pastor, the Rev. Antony Regamey, on Sunday, February 6th.

### BOSTON

We quote from the *Church Manual* of February 6th:

"A most valuable and unanticipated gift came into the possession of the Boston Society of the New Jerusalem in the course of the festivities of Swedenborg's birthday when Mrs. Beatrice Turner Maynard, on behalf of her mother and herself, presented to the Society from the library of her late father, Dr. Maurice Worcester Turner, the volumes of Swedenborg's Writings which first aroused the interest of her great-grandfather, Samuel Worcester, in the doctrines of the New Church. The books may fairly be said to be the true 'beginnings' of the Boston Society, for through them Thomas

Worcester, a younger brother, was moved to seek out similar volumes in the library of Harvard University; and on account of them Samuel soon afterwards issued the call which gathered together the group of interested persons who in August, 1818, instituted our Society."

## FROM OUR READERS

### A More Important Event

There was an important event January 29th. We of the New Church know what it was. But I wish to speak of a doubly important event on the same day. Not the messages from President and Kings; not the praise of scientist and author; not the columns of news and comment, nor yet the magazine articles and broadcasts. Even the postage stamp issued in Swedenborg's honor and the displays at libraries and book stores, and still more the lectures and sermons—it is none of these which the seer might have counted the more important event. I refer to a telephone message. It came in a few minutes after the final Commemoration broadcast. The speaker was practically a stranger to the New-Church person to whom she spoke, and it was late. She did not know there was a New Church in existence, but she did know a book called *Divine Providence* had helped her. She had bought it from a Swedenborg Foundation colporteur. She had been sick and in trouble. The broadcast reminded her where other books by the same author might be obtained. She had listened to the talk with absorbed interest. She could not go to bed until she had sent her husband over for two more of "those precious books, they are so easy to understand," she said. "They help people." Yes, we cannot but feel that our humble Servant of the Lord, grateful for the honors paid to his memory in privileged circles, would have selected this voice of the masses as representative of the real and unfading significance of his life and works.

LESLIE MARSHALL.

### New-Church Theological School

Under the Department of Philosophy at Harvard, the Rev. Lewis F. Hite of our Theological School at Cambridge, was appointed to lecture on "Swedenborg's Philosophy of Love" in Emerson Hall (Lecture Hall D) at 4:30 on the afternoon of February 9th.

## OBITUARIES

CARTER.—Isabel Ward (Mrs. John) Carter passed from this life on January 13, 1938, at her

home in Brookline, Mass., in the 83rd year of her age. Her husband, head of the John Carter paper company, passed on many years before her. Her great, great grandfather was Major General Artemus Ward in the Revolutionary War and a signer of the Declaration of Independence.

Both Mr. and Mrs. Carter belonged for many years to the Newtonville Society in which their children were brought up. But of late years Mrs. Carter was a valued member of the First Society of Philadelphia, where her vital and charming personality made her greatly beloved and admired. She was keenly interested in music, the drama and literature, an omnivorous reader, with an excellent memory, keeping up to date with all the latest publications. But perhaps her most generous interest and support were given to every movement that looked to the betterment of the less fortunate in the social and economic worlds and especially in all efforts for peace at home and abroad.

Mrs. Carter belonged to the Fellowship of Reconciliation, the International League for Peace and Freedom, the Church League for Industrial Democracy, the Consumers League and the Massachusetts Society of Mayflower Descendants. She leaves a son, William Walcott Carter, and four daughters, Mrs. J. Anderson Lord, Mrs. Henry Tolman, Jr., Miss Madeleine W. Carter and Mrs. Charles W. Harvey. The services were conducted at her late residence and at Mt. Auburn by Canon Cornelius Trowbridge of St. Paul's Cathedral, Boston, and the Rev. Charles W. Harvey of Philadelphia.

ADAMS.—On February 2nd at Elgin, Ill., Mrs. Mary Cheney Adams passed into the spiritual world, after a brief illness.

She was born in Shelbyville, Ill., on September 15, 1866, and had been a resident of Elgin since 1928. She is survived by a son, Samuel Adams, Jr., of St. Louis; three daughters, Mrs. Nelle Arnold, of Louisville, Neb., and the Misses Lois and Mary, of Elgin; also five grandchildren, Samuel Adams, III, William, John, Charles and Mary Alice Arnold.

Resurrection service was conducted by the Rev. Percy Billings, pastor of the Kenwood (Chicago) New Church, on February 4th.

## CALENDAR

Feb. 27.

*Sunday next before Lent*

(See B. W., p. 462)

THE WORD

Sel. 254: "Ho, every one that thirsteth."

Lesson I. Ex. ix, to v. 21.

In place of Responsive Service, Anthem VI, B. W., p. 336: "As the hart panteth."

Gloria, Benedictus and Faith.

Hymns (Mag.) 244: "How precious is the Book Divine."

242: "The Lord our Saviour is the Way."

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