

The **NEW CHURCH MESSENGER**



February 23, 1938

In This Issue

The Kingdom of Love

Herbert C. Small

**Preaching in a State Mental
Hospital**

Carl Peters

New-Church Distinctiveness

Clarence Hotson

A Page for the Younger People

Book Review

Price 10 cents

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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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The Other Sheep

ONE of the great evils of our modern times is found in the racial antagonisms that we harbor in our minds. There are broad distinctions between the various races of mankind. Between Caucasian, Semitic, Polynesian, Negro and Mongolian there are broad lines of distinction. There are differences of color and feature, and real differences in genius. And in nearly all of them there are deep-seated racial prejudices that lead to racial antagonisms. These antagonisms are more pronounced in the so-called higher races, though they exist among them all. The average white man regards himself as immeasurably superior to any of the colored races, and the colored races have their own opinion of each other. The greatest insult you can offer to a Hindoo is to class him with the Africans. And Japanese people secretly think themselves much superior to the whites.

This racial antagonism would be bad in itself, but unfortunately it becomes worse when it is the parent of national contempt. In their essence all the rivalries between European countries are born of this same racial pride. You can see it exemplified in Hitler's glorifica-

tion of what he calls the Aryan race. Unless you have fair hair and grey-blue eyes you cannot possibly belong to the cream of the human race and the milk of human kindness would be wasted on you.

Nor does this cleavage, due to human pride, confine itself to national differences. It even invades our religion. The Gentile despises the Jew, the Christian pities the heathen, the Mohammedan despises the Hindoo. Herbert Spencer gives an illustration of this intolerance when he records the statement of a Mohammedan who met a very corpulent Hindoo. "What a log for hell fire," exclaimed the follower of Mahomet. Contrast this with the words of the Apostle Paul, "God who made the earth and all things therein . . . hath made of one all nations of men to dwell on all the face of the earth." And then compare it with the declaration of the Saviour, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."

Why do the nations of the earth differ so widely? They differ not only physically but mentally. There is a world of difference be-

tween the meditative Hindoo, the patient Chinese and the energetic, enterprising white man. Physical differences, like the color of the skin, the texture of the hair, and certain peculiarities in the blood may be the result of climate and environment. But mental differences must arise from some deep-seated spiritual causes. A hot climate may subdue a man's restless energy, but it does not make him meditative and introspective like the Hindoo. Neither does climate account for the patience, industry and peaceful character of the Chinese. There is a difference in the mentality of the various races.

We do not know the reasons for these. If all men are descended from one root stock, the differentiation must have commenced hundreds of thousands of years ago. There were different races of men before the ice age. There was a long-headed race and a broad-headed race, as distinct from each other as the European and Asiatic are to-day; and from the relics they have left behind them we know they differed vastly in their mentality.

We do not know the reasons for this differentiation, but of this we can be certain: If Chinese exist it is because God needs Chinese. Semites and Caucasians exist because God needs and wants them. Africans exist because God wants them to exist. We may not be able to explain why God needs them, but neither can we understand why He made the planets of our solar system all different, or why the millions of suns in the Milky Way differ in their dimensions. In all His creative work the Lord shows infinite variety.

We may get something of an explanation when we read Swedenborg's doctrine of the Grand Man. Swedenborg tells us that the whole of heaven appears in the Lord's sight as one great collective man. Each angel is an atom or individual cell in that complex Grand Man. According to his genius each man goes to his own special place and function. Some to the brain, some to the heart, some to this or that organ in this vast organization of the Grand Man.

In heaven there are no differences of color in the angels. But differences of genius and mentality persist. And each man's genius, purified

and made of service to the common good and the universal joy, determines his place in the angelic heavens that form the Grand Man.

In the present chaotic condition of the world, we find difficulty in grasping the fact that among the angels of heaven there are no rivalries, no hereditary class distinctions, no nationalities. There is one vast brotherhood, "one fold and one shepherd." But there are infinite varieties of genius, every angel contributing to the common good according to his mental and spiritual gifts. Therefore it is not difficult for us to understand that the differences in the races of mankind on earth provide the variety needed for the upbuilding of the angelic heavens.

Swedenborg tells us another important truth in relation to this subject. No one enters heaven until he acknowledges his belief in the Lord Jesus Christ as the only God of heaven and earth. This does not mean that the heathen are shut out. It means that after death they learn the truth that had either been denied them here, or that they had not been able to grasp. And in this respect people of all races, nations, creeds and colors have to toe the same line. There is only one fundamental creed in heaven—belief in the One and Only God, the glorified Saviour Christ. To this creed all good spirits come, Christians, Jews, Buddhists, Mohammedans and idolaters. They all learn the one imperishable truth, The Lord God, Jesus Christ, is the only true God in heaven and on earth. In heaven there is the perfect fulfilment of the Lord's declaration, "Other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one flock and one shepherd."

A. W.

Numberless Things in the Word

It is a Divine truth that every phrase in the Word, however simple and rude it may appear to men, contains numberless things, more even than the entire heaven, and that the arcana which are therein may be presented before the angels by the Lord with perpetual variety to eternity. This is so incredible to the reason that it is unwilling to give it any credence whatever; nevertheless it is true.—(A. 1936.)

The Kingdom of Love

THIS writing aims to apply familiar knowledge of the human heart to the elucidation of the human mind, to be followed later by a similar one on the "Kingdom of Thought," the lungs.

The greatest fact of science is the fact of its correspondence with spirit. And for many reasons the human body, through its correspondence with the human mind, is the great highway to trustworthy knowledge of that mind, which is also the soul. Chief among these reasons, is the fact that the body is the soul's own dwelling place, where nature and spirit may be seen in closest association, so that to the humblest student the book of his life is always accessible. All that he is, is there set forth for observation and contemplation.

As the heart and lungs are the twin fountains of life in the body, their correspondence must be the matter of first importance in any attempt to interpret the mind. These two organs are the physical representatives of man's will and understanding, and so fruitful may the study of them become that Swedenborg affirms that "*all that can be known*" of the human will and understanding, and of the love and wisdom that animate them, can be known from the corresponding functions of the heart and lungs.

The heart is the well-known fountain of physical life, whose throb is the recognized symptom of continued existence. It is likewise the body's architect and builder; for the lungs have no separate function before birth. Equally true, therefore, is it that man's will is the spiritually organic fountain of his mind, and also its architect and builder.

This correspondence, to be sure, ignores the function of the brain altogether; for the brain, and not the heart, is the first of one's physical being, and upon it all the activities of the body depend, even those of the heart itself. But the first creation of the brain is an incipient heart, and only by its constant aid is every thing else brought into being, and nourished.

Yet this brings to view another and higher series of correspondences, in which the head,

as containing the brain, corresponds to the will, and the body, including heart and lungs, corresponds to the understanding. And this series again, through the duality of the brain as cerebellum and cerebrum, brings to light a still higher and finer series of the same correspondences, in which the cerebellum corresponds to the will and the cerebrum to the understanding, which in turn are animatory of the heart and lungs.

This process of breaking up one series of correspondences into another series involving similar things can go on without limit; for "the Divine is the same in things greatest as in things least"; and it is here alluded to in the hope that some reference to it may avert possible confusion as we proceed to confine our attention to the series which involves the heart and lungs only. It is a selected and complete portion of many other larger circles of being.

But it is important to recognize that though the heart builds and animates the entire body, it is not the whole body, not even in combination with the lungs. Together they occupy in sacred isolation the ark of the breast; outside of which are many other and much larger viscera and members of which the heart and lungs are no organic part. In like manner, the human will and understanding are not the whole of man, though they construct, animate and control the whole man.

In order to construct anything the heart must have materials and tools. The functions of tools and materials are filled by the organs and substances that are neither heart nor lungs. Powers of motion, organs of digestion and assimilation of food, means of eliminating wastes and poisons, and of propagating life anew. All these subordinate agencies are built up by the heart through the contact, first of the mother's, afterwards of its own, blood stream with the external world. Similarly, the will in man creates the mental functions other than itself such as reason, judgment, imagination, knowledge, memory through physical sensations. These latter are the natural things in which the distinctly spiritual functions of will and

understanding dwell and operate. They are the housing and servants of the real mind. The will projects itself into all these functions of life and through them executes its designs.

The extension of the heart into what is not heart is accomplished by a complex network of arteries which carry the blood out from the heart and spread it in the capillaries for nourishment; and a similar network of veins to restore the blood to the heart, and so establishing perpetual circulation. This blood system is not the heart, it initiates no action when the heart ceases to beat, yet it represents the heart in every department, and may be called the kingdom of the heart.

The will of man has a similar network of affection, desires, longings, inclinations, appetites, feelings, etc., according to the name or names we choose to give them, all of which spring from some central impulse and act as extensions of it. We shall find each one of these many desires directed to some particular objective in life which it seeks to realize and in realization to find pleasure, be that objective friendship, home, education, career, wealth, dress, music, or the higher things of truth, justice, judgment, charity, humility, the Word, heaven, and the Lord. Every affection will be found attached to some thing or activity and in its indulgence finds delight in ceaseless round,

or repetition. The central heart is some one supreme desire which includes and inspires the rest, the "ruling love."

Of the four chambers in the heart, only two, the left auricle and the left ventricle, are directly engaged in the universal distribution of the blood to the body through the great artery, the aorta. The function of the right auricle and the right ventricle is to link the respiration of the lungs with the beating of the heart through the *pulmonary* arteries and veins. These function not at all in the construction and nourishment of the lungs, but only in their breathing. The lungs are created and sustained by the *bronchial* arteries, which belong to the general circulation, for before birth the pulmonary system is inactive.

The arteries, which carry the blood out from the heart, represent the will's urge for the attainment of the things it desires; the veins, which bring the blood back to the heart, represent the delights which are felt after the desires are gratified. Thus there is a flow and an ebb in all things, of the will; a reaching out for its object, and a subsequent appropriation of its satisfactions; further exemplified by the fact that the heart itself is refilled and nourished, not at the time of the heart beat, but in the interval between them, by means of the coronary arteries.

H. C. S.

Preaching in a State Mental Hospital

By Carl Peters

SOME of the men, eager to stretch cramped limbs, and stimulated by the sudden flood of afternoon sunlight, got ahead of the rest and had to be called back. They had to be called back again, and this time with a reprimand. It was with regret that I reined in, but I had no guarantee that, though on their way to the chapel, some of them might not choose to worship in God's original green temples. That would mean sending out search cars. We came to an ugly clutter of brick walls, fire escapes, and overhanging roofs, and this time the men stood perfectly still, waiting

patiently and like gentlemen for a long line of women to file by twos into the building. We followed, and, like trained rats in a maze, hurried through the hallways into the chapel. After we were seated I counted them, then counted them once more to make sure there had been no human cargo lost in transit. Sometimes it went hard with our jobs if we allowed any escapes.

Even though the walls were painted green, the stage was a pictorial horror, and the crepe paper roses, planted two weeks ago for the nurses' commencement exercises, were still

growing in mechanical profusion; it was pleasant to relax in this cathedral-for-an-afternoon. It was quiet and sombre in here, and like the people, slightly grotesque. The sunlight, though white and cheerful outside, was transmuted by dusty amber panes into an atmosphere that was queer and heavy and gave rise to thoughts of poetic desolation.

We were twenty minutes early. There were still groups, each with its white uniformed guardian, filing in and finding seats with precision. There was an occasional rustle of excited conversation from the women's side. The older women, perhaps, enjoyed themselves the most actively. Most of their hours they spent in assigned rocking chairs. But the church service gave them a chance to get off the ward, to go somewhere, to struggle into their good dresses, and to fix their hair. The nurse's fingers tactfully intervened when the hairdress threatened to become too ridiculous. Some of the dear, foolish ladies had their own Bibles and hymn books. They expressed a detailed interest in the minister, his family, his affairs. (Wouldn't he have been surprised!) The men, on the other side, sat in silence, lost in themselves.

The minister appeared without warning, leaving one to wonder from which side of the stage he had come. He laid his Bible on the pulpit. The pulpit, to the less imaginative, would have been the same card table that sustained pitch games at the Thursday afternoon parties. "Let us sing 'All Hail the Power of Jesus' Name'". The congregation straggled to its feet, except for the oblivious ones who sat with fallen heads or playing with their fingers, and for a few of the officers on the men's side who revealed their attitude that this was no church service but a sop thrown to the patients. They were right in a way, unhappily, for this was setting a backfire, fighting monotony with monotony. No one would call it a religious experience in the exalting sense.

The singing seemed as if in absent-minded response to a stimulus of years ago. The voices sounded diluted, unlovely, and tardy, which might have accounted for this peculiar impression of hearing song with volume and no heart, of a hailing of Jesus' power that sounded more

like a plaint that they had long been forgotten of Jesus. The singing went on, from one verse to the next, largely a contest of sopranos. Few of the men opened their mouths. Those who did, sang in a manner to please themselves. The others, still lost in themselves, probably would not have reached for a hymnbook, had there been enough to go around.

The sermon advised us on the hands of Jesus, how they were hands of help, of assurance, and blessing. But I found the congregation more to my interest. To what were they listening, those with stretched necks and strained expressions? Tragic farce! Those painfully attentive looks were the marks of psychoses in advanced stage. Years of mental unbalance had brought a distortion of feature that repulsed the usual visitor and hurried him back to what he termed the world of "human beings." And those moved by the minister's emphasis on the uplifting quality of the hands of Jesus? More likely they were reminded of former claims of their own to Messianic power, or were agitated by the supposed slurs of their fellows at meal time, or were yearning for a family that had cast them off or even ceased to exist, or were crying merely because they had been crying for days.

The deepening of the yellow in the windows gave sign that the afternoon was nearing exhaustion. The chapel lay in artificial dusk, and the impression grew more powerful that here was a forgotten people. There was nothing strange about the occasional shaved heads. One regarded tolerantly the lady in the faded pink dress and long white hair who mumbled into her hands, and the woman, tall and with brilliant black eyes, who rose half out of her seat, in answer to an unquestioned impulse, and remained there until urged back by the nurse sitting behind her. Here were souls in artificial dusk, and everything happened quietly and under tolerant eyes. These were God's people. "And He created man after His own image." The phrase kept running through my mind. It had run through my mind at the first death I witnessed. We called him the Billygoat, from his behavior in replica. As he lay naked and frothing on his mattress, death fighting wildly for possession, I found

myself muttering "And He created man after His own image," and walked away in disgust. However, nothing like that was happening this afternoon.

It was a childish notion, sentimental and unreasonable, but something in me kept asking for evidence of God. Here was his following. Was it a worship of sincerity or a hollow joke? Most of the worshipers little knew or cared what they were doing. How could they be certain they were not addressing a God who had deserted them to die or get out as best they could from this little world of half light and locked doors. And yet, when they sang "I need thee, Oh! I need thee. Every hour I need thee," it was not with a fervor learned long ago. It was with a feeling that, after all, may have risen from their immediate sense of need. The hymn was their contribution to the harmonious anguish of centuries as it has found expression in the Church. And they did need Him, despite the tremendous and heartening improvement in social attitude toward the mentally afflicted. They needed Him to help them swallow their breakfast oatmeal, which consisted half of hulls. They needed Him to grant them sleep at night—poor, nervous beings who were expected to stay docilely in bed when the mattress grew hard as a plank, and the patient on the other side of the wall kept pounding on it, and groaning with horrible monotony till early in the morning.

He might well help those who have been deprived of freedom, of citizenship, who have to wait for their weekly shave, and who may wait two or three days for a doctor when their internals twist up. It is hard enough to spend days looking at the horizon through steel-ribbed windows, without having to grope for the reason for confinement. The constant clatter of keys—and attendants have a habit of jingling them unnecessarily—reminds the patients of their isolation without offering any explanation. They have sorrowful knowledge, many of them, that their letters home do not pass censorship. What they do not know is that their letters are incoherent. If they should refuse to go to bed, they have their clothes torn off them. They speak forever of

their families, and on visiting days watch the driveways with lean looks for visitors that never come. They are pointed out as specimens to curious sightseers. For small favors they wait like dogs on their attendants, who may happen to be beneath them in character and education. Although, theoretically, the patients are the privileged guests of the state, actually their souls are checked, along with their case histories, in the green steel cases that line the walls of the administrative offices.

In the chapel the shadows were massing unobtrusively. Perhaps, though, it was not the gloom, but His melancholy compassion that quieted restless hands, softened the hard, set expressions of unnatural suffering, and urged a spirit of tired peace on the congregation. The minister was raising his hands in benediction. Church was over. There followed the usual shocking return to activity after the final amen, with a resumption of talk, scraping of chairs, and a surge for the doors. The doors were flung open and, wonder of wonders, here was return to the day, to the bright, neutral, and tonic out-of-doors. The late afternoon sun hit us full in the face, and gone was the last trace of poetic morbidity.

Once outside, the men knotted up to exchange tobacco and cigarette papers and to get their lights, since none carried matches. As we swung into line, I asked the laddie at my side what he thought of the sermon.

"Oh, a good sermon, I thought."

"Do you remember what the minister talked about?"

"Yes." A pause. "Well, somehow I can't think of it now."

I pressed the point. "Wasn't it about hands?"

He looked at his own hands, contemplatively, in a casual way, as if they belonged to someone else.

"Those hands made eight dollars a day once."

The men were still eager to walk, so we swung around by the power plant, down the road, and past the cherry orchard. Why hurry them back to the ward? Moreover, wasn't this Sunday?



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Speedometer

ON the front panel of my automobile there is a speedometer. In appearance it is something like a clock. It has a hand that points to various figures. This hand shows me the speed at which I am traveling—ten miles, twenty miles, forty miles an hour. It could register up to one hundred miles an hour, but being a slow, cautious driver I never see it go up to any unreasonable figure.

The speedometer is of great use to motorists. It makes for caution and safety in driving. It tells them when to retard or accelerate their speed. Motorists who obey its warning keep out of trouble with the police, and, which is more important, avoid being a danger to other travelers.

One peculiarity about the speedometer is this. It tells me how fast I am going, but it cannot tell me where I am going. It doesn't say if I am on the right road or on the wrong one. Speed is the only thing it can register. It knows nothing about direction. Where I have been or whither I am going are not indicated on the speedometer.

In the human soul there is something far more sensitive than a speedometer. The Lord gives to each of us a conscience. It not only tells us how fast we are traveling. It tells us if we are going in the right direction. In the proverbs of Solomon there is this verse, "Keep thy heart with all diligence; for out of it are the issues of life." If we put that into modern

language it means this, keep your conscience active, it will tell you whether things are right or wrong.

There is a little voice within us that warns and directs us in all things we do. A few weeks ago a man sent fifty cents to a railway company together with a short note in which he said, "Four years ago I cheated you out of twenty-five cents. I have felt miserable about it ever since. I am sending fifty cents to you to ease my conscience."

It took that man four years to get the final victory over the desire to cheat. All that time something in his heart kept reminding him of a wrong act. Many of you may think he was over-sensitive. But I think it was the Lord who day by day was urging him to win a victory over himself.

That great man, Emanuel Swedenborg, whose character and work we have recently commemorated, wrote out for himself some rules of life, and one of them was this, "Always to keep the conscience pure." He knew the value of pure thoughts, righteous actions, Christ-like life. His rule for a pure conscience was much the same as that of Solomon, "Keep thy heart with diligence; for out of it are the issues of life."

Next time you ride in an automobile, look at the speedometer. Let it remind you that you are journeying through life and that the Lord has given you a conscience so that you may be protected from evil thoughts and evil deeds.

BOOK REVIEW

RIDING THE QUESTION MARK. By John W. Stockwell. Published by the Knowledge Extension Society, Philadelphia.

WELCOME, indeed, is any attempt by one well versed in the doctrines of The New Church to synthesise these with present-day knowledge—with the findings and generally accepted theories of modern science. Such an attempt is that of Mr. Stockwell in "Riding The Question Mark."

From time to time there have appeared comments from one New Churchman or another regarding some more or less specific field of science. Noteworthy among these have been the contributions of John R. Swanton along the lines of evolution and anthropology, and of George de Charms in the field of psychology. Likely there have been other equally scholarly presentations which have escaped the notice of this reviewer. Never before, however, has his attention been called to a New-Church commentary so broad and all-inclusive in its scope, on modern science. Physics, biology, psychology, physiology, mathematics, sociology—all of these are touched upon and brought into the focus of the New-Church point of view.

And yet there is nothing conspicuously "Swedenborgian" in the style or general make-up of the book. The author has avoided constant use of New-Church phraseology. There is little, if any, of what has been aptly termed "Swedenborgese." A layman might read half the book with no feeling that the author had "an axe to grind."

In style, this work is unique. Informal, to say the least, and yet in places distinctly profound, it is sprinkled with anecdotes both humorous and touching, many of them taken from the author's own experience in social service and journalism. Informality and variation of style have been skilfully employed to lighten what might otherwise become unbearably ponderous.

"What is life all about?" This question might be termed the "theme-song" of Mr. Stockwell's book. (He reiterates it over and

over again, and around this central query he has striven to synthesise Swedenborg's teachings with present-day knowledge. To attempt anywhere near an adequate summary of the author's thesis in less than several pages would be futile.

This reviewer is not qualified to pass upon many of the conclusions drawn and assumptions made by the author in building his argument. Mr. Stockwell has undertaken a task of prodigious proportions, and one which presupposes a thorough knowledge of virtually all the main channels of modern thought in most of science's many ramifications. The reader might take exception to some of the author's classifications as arbitrary, and as "stretching it a point" in order to prove the point; and Mr. Stockwell quite frankly admits this possibility. Nor is the reviewer certain that the author has always drawn from the most authoritative sources to uphold his views.

However, every thinking New Churchman will thank Mr. Stockwell for this important contribution which is in partial answer to the very real demand for a synthesis of what is the best in New-Church thought, with the best of modern thought from outside the New Church proper.

DAVID MACK.

The Birthday of Swedenborg Remembered at Upsala Cathedral

On the morning of January 29th the Rector Magnificus of the University accompanied by other representatives placed a wreath on the sarcophagus of Swedenborg. Mrs. Alfred Henry Stroh also placed a floral remembrance on the sarcophagus. During the ceremony the members of the Swedenborg family were present.

New-Church Distinctiveness

By Clarence Hotson

I CLEARLY remember the insistence of some of our older ministers on what they called "distinctive New-Church" teaching and activity. They were afraid that the tendency to imitate the preaching and practices of Christian denominational churches would blur or wipe out the peculiar distinctiveness of the New

Church, with suicidal results. That this fear was essentially justified, all my observation and experience have tended to corroborate.

Distinctiveness is essential to the continued existence of any particular religious body. The Jews knew this, and their prophets therefore thundered against imitation by Jews of pagan customs, idolatry and immorality of the peoples with which Israel came into contact. Only those Jews who fanatically resisted the tendency to imitate the Gentiles, kept Judaism alive. The Jew who ate pork and neglected Sabbath observance was no longer a Jew.

Roman Catholic religious orders wear distinctive dress, and obey exceptionally strict rules of behavior. The laity abstain from eating flesh meat on Fridays. The Quakers for many years were obviously distinctive in dress and manners. The Methodists distinguished themselves by fervent piety, by a strict code of conduct, and by works of benevolence. A Presbyterian college in China, I read somewhere, teaches its students that smoking is as bad as stealing.

New-Church people are prevented by their teachings and traditions from any crude external distinctiveness in dress or customs. Those of our people who abstain from smoking, for instance, do so as a matter of taste or hygiene, not as a part of their religion. Nor can we, as a rule, call attention to our religion by striking peculiarity of behavior.

The New Churchman should be distinguished by an amiable and forgiving disposition, a serenity of temper, and a trust in Providence, as well as a love of truth and learning, and a breadth of mental view. All too frequently the historical fact that only the most determined and pugnacious characters have adopted and remained faithful to this religion of ours has tended to counteract the heavenly influence of the Writings on the character of the individual adherent.

Some distinctive differences, to be sure, there are. An outside observer might be struck by the fact that much use is made of the Old Testament, and little of the apostolic writings; and also by the fact that prayers are always addressed to Jesus Christ as the one Lord and God. The "spiritual interpretation of Scripture" may also seem distinctive to many ob-

servers. But one essential element of New-Church distinctiveness is, as I conceive it, all too little recognized and emphasized. I refer to the position accorded to the Writings of Swedenborg themselves.

The New Church has in the Writings of Swedenborg a new Divine Revelation in written form. In the measure in which we exalt and study and revere and obey this Revelation, in that measure will the New Church grow, flourish and prosper. In the measure in which this Revelation is subordinated, ignored, shoved to one side or apologized for, in that measure will the New Church sicken, pine away and die. Only a firm belief in the divinity of the Writings can make and keep us New-Church people, in the face of the attractions and advantages of membership in other religious bodies. It is impossible to over-emphasize the central position and authority of the Writings in the New Church. They should be read as a third lesson in every New-Church service, and texts from them should be used for sermons in addition to texts from the Old and New Testaments.

The belief in the divine authority of the Writings of Swedenborg is the palladium of the New Church. It marks off the New Church from all other religious bodies. For however much the Christian denominations may modify or drop their old dogmas which Swedenborg attacked, or adopt the generals of New-Church truth in their stead, these denominations can never be expected to recognize Swedenborg's Writings as an authoritative Divine Revelation, and thus virtually place them on a par with the Scriptures. Only the New Church can do this: and this it must do, if it is to survive.

It is an undoubted fact, which we should recognize, that Swedenborgian teaching, largely through indirect channels, has permeated and changed the belief and preaching of other religious bodies. The more this is or becomes true, the greater the necessity for the work which only a special and separate New-Church organization can do, namely, the emphasis of the divine origin and authority of the Writings, and the continual drawing of fresh doctrine from them for the changing needs of a changing world. The more the generals of New-Church truth are adopted by other bodies, in place of their exploded traditional dogmas, the

more must the special, separate body of New-Church people draw deeper and more interior divine truths from the inexhaustive depths of the Writings, and teach and apply them. When the first task of the Writings, namely, to sweep away the falsities of the first Christian Church, and inculcate the generals of New-Church truth, is accomplished, there still remains the further task of drawing particulars of doctrine from these Writings, and preaching, teaching and applying them to the states of the Church and the needs of mankind. For this task a separate New-Church organization devoted to special and deep study of the Writings as an authoritative Divine Revelation is essential.

Condensed Report of the California State Chairman of the Committee on Celebrating the 250th Anniversary of Emanuel Swedenborg's Birth.

Facts and Figures: The lecture staff, consisting of the Rev. Messrs. W. B. Murray, Andre Diaconoff, John L. Boyer and Othmar Tobisch, traveled individually and in groups, and their travels total above 6,000 miles. The following lectures were given:

Place	Date	Attendance
Pasadena Public Library...	Jan. 19	70
Chapman Hotel, Los Angeles	Jan. 21	130
San Diego Church of the New Jerusalem.....	Jan. 24	120
University of Redlands.....	Jan. 26	600 students
Radio Station KRE, Berkeley.....	Jan. 26	?
Pacific School of Religion..	Jan. 27	30 students
Radio Station KGO (NBC)		
San Francisco.....	Jan. 29	?
Fairmont Hotel, San Francisco	Jan. 29	350

The lecture staff consisted of the above-named and the following: Mr. E. H. Nutter, Dr. C. C. Boericke, and Mr. George E. Lee.

Other speakers were: Dr. Martin, President of the Los Angeles Council of Ministers; Dr. Mather, Executive Secretary of the Southern Area, California Council of Churches; Mr. Danielson, Assistant Consul of Sweden at Los Angeles; the Rev. Hendrik Boef, pastor of the Church of the New Jerusalem at Los Angeles; Dr. Goldsmith, President of the San Diego Council of Ministers; and

Mr. Carl Wallerstedt, Royal Consul of Sweden at San Francisco.

A number of aspects of Swedenborg's life, work and influence were presented: Swedenborg's psychology, psychic phenomena, his ethics, Swedenborg as a representative man, the doctrine of the Lord, of Sacred Scripture and of Life, Reading Swedenborg, Swedenborg's own conversion to peaceful pursuits, Swedenborg as a mining engineer who discovered the golden vein of spiritual treasures, Swedenborg contributing to the knowledge of the human being, Swedenborg as prophet of the new humanity.

A number of requests for pamphlets were received as an immediate result of the Berkeley broadcast. Other effects are: Mr. Boyer is to speak before one hundred ministers of San Diego area on Swedenborg, Mr. Diaconoff was invited to speak at the Long Beach synagogue, and Mr. Tobisch before the Los Angeles Forum, March 15th.

The following libraries showed exhibits: Berkeley (only originals), Alameda, Oakland, Ventura, Los Angeles (very elaborate), Pasadena, Riverside, Palos Verdes Estates.

Open house was observed in all churches. House meetings were held in Los Angeles. The Lyon Street church had fifty casual visitors. San Francisco Bay area newspapers carried material for two weeks and the amount of publicity given by them was simply unbelievable. Sacramento papers, as well as Los Angeles papers, did well.

Pamphlets were given away by the thousands. All churches had record attendances on January 23rd and 30th. For the first time in the history of the capital of California a public meeting was held at the Sacramento Hotel, at Sacramento, January 31st, dealing with Swedenborg and his teachings. Only New-Church people were present.

A pageant called "The Word," written by leaguer Helen Shields of San Diego, was presented by the San Diego and Berkeley Leagues at their respective churches, January 24th and 28th, showing how the divine truth found lodgment in the sayings of Moses, David, Isaiah, John and Swedenborg.

OTHMAR TOBISCH.

A Correction

Our attention has been called to a misstatement in the MESSENGER, issue of February 9th. The New York Association cooperated in providing the banquet held in commemoration of the 250th anniversary of the birth of Emanuel Swedenborg but was not responsible for any of the arrangements. Mrs. Vanderlip presided at the banquet but was not the Chairman of the Organizing Committee. The Chairman was Mr. Robert Alfred Shaw.

Commemoration Exhibit at Yale University

In honor of the 250th anniversary of the birth of Emanuel Swedenborg, the Sterling Library of Yale University opened a commemorative exhibition in the Library's Exhibition Room, on January 29th. In addition to the material owned by the Library, a number of first editions were loaned by the Academy of the New Church at Bryn Athyn, the Swedenborg Foundation, and the Rev. Arthur Wilde, pastor of the New York New-Church.

One end of the exhibition room is of particular interest. In 1772, the year of Swedenborg's death, his library was sold at auction in Stockholm. From the sale catalogue the Yale Library has gathered together more than sixty volumes in the same editions as those owned by Swedenborg.

The exhibition will continue to the end of February.

The Instinct of Animals

FULLY to discuss this subject would require many pages of THE MESSENGER. Here only a brief outline can be given in the endeavor to outline the subject all the way from first causes.

Start with the declaration in the Writings, that a beast does not know and understand what it is doing; yet it acts; for it acts from influx from the spiritual world. Again, this influx from the spiritual world is what is called instinct.

The question naturally arises: If all instinct is from such influx, how do various animals act so differently, and some of them do such strange and ingenious things as in nest-building, self-defense and the pursuit of food, as manifested by some birds and insects. From the Writings a clear explanation of all questions appears in general outline and in clarifying detail.

First the general order of creation must be in mind that the subject may be adequately perceived.

The first atmosphere that environs the Lord is actuated by Him, and naturally every atom of it is in the effort to produce His image, and is full of the divine energy. This atmosphere acts upon the one just below, and imparts its potencies to it in the fullness of reception. Thus the energy is passed down to nature, whereby the very earth is in the effort to create. Hence comes the lifeless shell-like forms found in clay,

crystallization, the florescence in dendrite and in the frost on windows, and the like.

In the least of influx from the Lord it is evident that there are infinite potencies, ready to be variously revealed when conditions are favorable. Whence come species and their unlimited varieties as 20,000 kinds of potatoes, unlimited varieties of wheat, 10,000 varieties of marvelous dahlias derived from a simple species, the possibility of unlimited development of varying types of fauna and flora.

With the understanding of these facts, the question: How can animals do such strange things from instinct alone, as a serpent coiling itself and vibrating its tail to entice a bird within striking distance, and ants organizing for self-defense, and like things so strange, if animals think and act only from instinct? How can instinct, or influx from the spiritual world, take so many and unique forms? Many deny that instinct with its accessories acquired from experience and habit can account for these, and conclude that the dog that unlatches a door actually thinks and acts from reason.

Whatever the appearance, animals do not reason. Their mental processes do not comprehend cause and effect.

Here is the essence of the whole matter: The ancient philosophers had a true perception when they announced that every created thing has its entelekeia—that which carries its own purpose within itself. In the terms of the Writings use creates. Every thing is an embodied use. Or it may be said that the soul of everything is its use. This is true of everything both good and evil, for use creates and it can not create anything that is not useful. Even the hells are useful to man, such as he has become, for no one can be regenerated without temptation and all temptation and trouble are from the hells. Further, as the hells are essential to fallen man, the hells must have their forms in the ultimate of the natural world, directly or indirectly, or they would pass away.

This prepares the basis for answering the question as to the skill and cunning of the strange things that animals do.

Since everything created has its entelekeia—that which carries within it its purpose—in the influx from the spiritual world, whereof is in-

stinct, there is in that instinct the knowledge of all that is essential to self-protection, propagation and self-provision. And as use is of unlimited forms, animals are of forms in correspondence to their respective uses. Bear in mind that there are an infinite variety of uses and potencies in influx from the spiritual world.

This is clearly declared in the Writings—every one forms for himself his natural soul; consequently a certain natural instinct, as it were, for, in their soul from the things acquired by actualities, there is a natural (this law extends to the animal kingdom, as all spiritual law is universal for the paragraph continues) which is no otherwise circumstanced than is instinct with animals—S. D. 2837.

In summary, influx from the Lord has in it infinite potencies, and as it proceeds through the heavens or the hells, it produces a corresponding form and abides therein and gives the knowledge or instinct displayed in sustenance and self-preservation. Everything from atom to angel carries within itself its own purpose, and from what is within come all powers essential to live and fulfill uses.

It is helpful in discussing the subject to consider how creation by correspondence acts, as in the case of influx through those in the hells who subordinate intelligence to natural sight, which results in the creation of animals with a brain within the orbit of eye instead of above it. A. C. 4407.

GEORGE HENRY DOLE.

BAPTISM

KIMBALL.—On January 30th, Thomas Merriman Kimball, the Rev. Antony Regamey officiating.

Affirmation

FEAR THOU NOT; FOR I AM WITH THEE; BE NOT DISMAYED; FOR I AM THY GOD; I WILL STRENGTHEN THEE; YEA, I WILL HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND OF MY RIGHTEOUSNESS.—Isaiah xli. 10.

CONFIRMATION

FINCH.—Mrs. Sarah Finch of Sacramento was confirmed in the faith of the New Church by the Rev. Othmar Tobisch on Monday, January 31st. She was baptized by the late Rev. John Hunter in Los Angeles and is an avowed New-Church woman, following her father who found the New Church in Rio de Janeiro, Brazil.

NEWS OF THE CHURCH

CHICAGO, ILL. (KENWOOD)

The Young People's League gave a Valentine dance in the Parish Hall on the evening of February 12th.

League Sunday was observed with papers by Miss Florence Horner and Mr. Thornton Smallwood. The Rev. Percy Billings "spoke in high praise of the manner in which these two young people developed and delivered their subjects."

The *Kenwood Message* of January 31st carries the following worthwhile paragraph: "The celebration is over! The homage done! The name, Emanuel Swedenborg, shouted from the house-tops! Broadcast throughout the world! But where do we go from here? Shall we sit back, complacent—happy that it is over? Or shall we move on to tell the tale further? Broadcast not only the name, but also the truths, the teachings, the Spirit—a great task indeed!"

March 6th is the date of the annual meeting of the Society, at which time the election of officers and problems of the parish will come up for consideration.

NEW YORK

On Sunday, February 6th, the pastor commenced a series of monthly addresses on distinctive points of Swedenborg's teachings. The subject for February 6th was "The Spiritual World as Seen by Swedenborg."

The monthly meeting of the Ladies' Aid was held in the Parish House on Tuesday afternoon, February 8th. At the social hour which followed the meeting, the ladies were entertained by Mrs. Aimée LePrince Voorhees, Director of the Inwood Pottery Studios, who talked on the subject of pottery, and gave an exhibition of ceramics.

BOSTON

The date of the February tea party for this Society was February 18th. The guest speaker of the evening was Mr. Arland A. Dirlam, a distinguished architect, who spoke on the "General Development of Church Architecture and Its Relation to Religion." His talk was illustrated with lantern slides.

The members of the Men's Fellowship met on Tuesday, February 15th, and heard Mr. E. Burton Boyce speak on the "Consumers' Protection in Massachusetts with Relation to Food and Drugs." Mr. Boyce is Assistant Analyst in the State Division of Food and Drugs, which is concerned with the enforcing of the food and drug laws. Various demonstrations and exhibits made the talk most interesting and worth while.

February 23, 1938

The Swedenborg Class resumed its sessions for three consecutive Sunday afternoons on February 20th at 5:00 P.M. At the close of these study periods, refreshments are served and social intercourse enjoyed under the direction of the Acquaintance Committee.

The Church Manual for February 13th carries the following: "Save the Date, March 11th, for the Ladies' Aid Play and Dance! Music! Refreshments! Fun and Frolic for Old and Young!"

On the afternoon of Wednesday, February 2nd, the Massachusetts New-Church Women's Alliance met in the vestry of the church, with the President, Mrs. Malcolm E. Nichols, presiding.

It was Federation Day, and the speakers of the afternoon, therefore, were the President and several other officers of the Massachusetts Federated Women's Church Societies. Seventeen years ago marked the beginning of this Federation, and its meetings have always been held in the Boston New Church. We quote from the report of our news correspondent: "The Federation is the news-reel of Christian work. It has done much along educational and social lines; has made life the better for many people by broadening their outlook on life; and has cemented the ties of Christian fellowship and better understanding among the people of the various church denominations making up the Federation."

The ladies of the Newtonville and Waltham Societies were the hostesses of the social hour which followed.

BROCKTON, MASS.

On February 17th the members and friends of the Society enjoyed the monthly supper which was served by the Matronalia Club. Following the supper, there was a brief meeting of the Society; then an entertainment was provided, consisting of singing by Miss Meriel Blanchard and Miss Ethelyn Leavitt. An address was given by Mr. Carville Hands, Manager of the Brockton Exchange of the New England Telephone and Telegraph Company, and was illustrated by moving pictures.

FROM OUR READERS

Editor, NEW-CHURCH MESSENGER:

All New Churchmen have read with pleasure the short article by the President of the United States on Swedenborg in the MESSENGER.

I happen to know that another President, Garfield, was interested in at least one of Swedenborg's books. In the summer of 1881 I had charge of the telegraph office in the hotel at Elberon when the President was shot, and took the message upstairs. Mrs. Garfield looked at me, but I went on to the private secretary, General Swaim, who told me he would show it to Mrs. Garfield and come down and answer it.

Shortly after the death of President Garfield I mailed to Mrs. Garfield a copy of Swedenborg's *Conjugal Love*. Through her secretary she thanked me, and said that her husband had already given her a copy of the book.

REV. HENRY H. GRANT.

February 23, 1938

OBITUARY

CARTER.—L. Augusta Paine (Mrs. Henry H.) Carter passed from this life January 10, 1938, on her eighty-eighth birthday.

Mrs. Carter came of a devoted Church family. Her father was Albert W. Paine, of Bangor, Me. She attended the New-Church School at Waltham which Mr. Henry Carter was attending at the same time. They were married in 1872 and went to live at 161 Highland Avenue, Newtonville, Mass. In this house they lived the rest of their lives and from it both passed on, Mr. Carter ten years ago.

Mrs. Carter was a devoted Church member, well-read in the teachings of the Church and keen in discussing them. She took great interest in all the affairs of the Newtonville Society, and taught for many years in its Sunday-school. In her younger days Mrs. Carter was also active in Newton affairs. She was President of the Newton Hospital Aid Association for many years, also President of the local Women's Clubs.

Mrs. Carter's only daughter, Martha (Mrs. William W. Cutler), passed from this life in 1923. Mrs. Carter's only son, Albert P. Carter, Esq., the Treasurer of Convention, survives her. She is also survived by five grandchildren and six great-grandchildren.

The services were held at Mrs. Carter's residence and were conducted by her nephew by marriage, the Rev. Charles W. Harvey of Philadelphia.

CALENDAR

March 2.

The first day of Lent, and for week-end services and class meetings in Lent

Sel. 59: "As the hart panteth for the brooks of water," and others listed under "Lent," B. W., p. 62.

Lesson I. Joel ii.

Sel. 72: "Create in me a clean heart, O God."

Lesson II. Matt. vi.

Sel. 30: "The Lord is my shepherd."

Hymn 291: "O Jesus, Thou art standing."

If the Litany be used (B. W., pp. 434-440), Sel. 207: "Out of the depths" may be sung in the place appointed on p. 439.

March 6.

First Sunday in Lent

THE LORD AS THE SON OF MAN

Sel. 88: "Praise waiteth for Thee, O God, in Zion."

Lesson I. Ex. lxiii.

Responsive Service I. The Commandments.

Lesson II. Matt. iv, 1-11.

Gloria, Benedictus (to Gregorian Tones, Mag. 705-735) and Faith.

Hymns (Mag.) 353: "Art thou weary, art thou languid?"

329: "I love the voice Divine."

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