

*The*  
**NEW CHURCH  
MESSENGER**



November 1, 1939

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In This Issue

**Ministering to the Child**

*Charles W. Harvey*

**The Beginning of Swedenbor-  
gianism in Iowa**

(concluded)

*Charles Arthur Hawley*

**Spiritual Friendship**

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From Our Readers



*Price 10 cents*

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**THE NEW-CHURCH MESSENGER**

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Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

REV. ARTHUR WILDE  
 112 E. 35th Street  
 New York City

**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.

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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.

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## The Protestant Ministry

**A**T the annual meeting of the Presbyterian Synod, held recently in New York City, the Rev. Dr. Henry S. Brown, vice-president of the Princeton Theological Seminary, told his hearers that the Presbyterian Church in the United States is facing the most serious crisis in its history due to its failure to provide adequate training facilities for the training of clergymen.

Asserting that the number of candidates for the ministry had been "dangerously low" for several years and was declining constantly, Dr. Brown added:

"That our church is living at all to-day is a miracle of God's grace—to our shame."

This lack of an adequately trained ministry is not confined to the Presbyterians. All the Protestant sects are complaining that they cannot find men of the right type in sufficient numbers. And the Church is faced with the serious problem of how to find enough men of consecrated hearts and highly educated minds to fill the pulpits and minister to the people.

Serious consideration must be given to the solution of this problem. We cannot take refuge in the idea that the youth of to-day is irreligious. The youth-movement in nearly all

civilized countries gives the answer to that idea. To millions of young men religion is still a glorious adventure of the soul; but there are certain obstacles to any desire on their part to enter the ministry. Perhaps the chief of these obstacles lies in the fact that the ministry of some of the Christian denominations has come to be regarded as a last refuge for the destitute. Many a man who fails to achieve success in business gets the idea that he had better try the Church. And without any long and arduous period of training he succeeds in achieving ordination. The standard of intellectual ability is admittedly low; and the consequence is that in many places the pulpit no longer commands respect. Therefore young men of marked ability are reluctant to enter a profession in which they see little opportunity of a fair field for the exercise of their talents.

Another, and really serious, aspect of the problem lies in the fact that except for a fortunate and favored few the ministry offers nothing but a severe, life-long financial struggle. No man should enter the ministry in the hope of achieving fame and fortune. None but a fool would do so. But in a ministry that does not impose vows of celibacy and poverty no

man should be expected to be called upon to wage a constant battle with his landlord and grocer. He should be a college graduate, and as such he is entitled to the expectation that he will be able to put his own children through college. Even in the large cities where ministerial stipends are necessarily larger than in rural communities the average minister earns less than the average policeman. In small cities he earns less than the average fireman. Added to this he has not the security of tenure of the policeman or fireman. His position lacks the stability of the garbage man. He is at all times subject to the whims of the majority of his congregation.

This may not apply to all ministers. Perhaps twenty-five percent of them have such real ability and command such respect that they never feel the wind of insecurity blowing in at the back door of their dwellings; but the other seventy-five per cent never feel really secure in their pulpits. Until every minister occupies an honored position in the community it is idle to expect that large numbers of young men will be encouraged to aspire to a pulpit.

Young men whose hearts turn towards the preaching of the Word as their life's work seldom or never have any desire for wealth. Probably they would all be content with an assured income that permitted of plain living and high thinking. But they have a right to expect that they may sustain their wives and families in modest comfort, and they are justified in expecting that they shall not spend their old age in poverty.

On the other hand the congregations have a right to expect that ministers shall be sound scholars and effective preachers. No partially trained or partially adequate man should be allowed the charge of a parish.

The solution of the problem lies along two lines: 1st, the standard of scholarship must be raised, so that every minister may have the respect of the whole community; 2nd, some adequate salary, security of tenure and a respectable pension should be available to every ordained man. Then and not till then will we get a sufficient number of men willing to devote their lives to the Church.

## Lifeless Mars

AN Associated Press communication of October 22nd from Pasadena, California, states that Dr. Theodore Dunham, Jr., of the Mount Wilson Observatory staff, believes "that present knowledge does not justify the assertion that no life exists on Mars." It is almost certain "that the white polar caps are composed of ice and snow. . . . It would therefore be unwise to say there may not be enough of both water, vapor and oxygen to support life in some form which may have become gradually adapted to the rigorous conditions existing on Mars."

Dr. Dunham does not add much to our knowledge of the subject. In 1906 Percival Lowell published his book on *Mars and its Canals* and two years later, *Mars as the Abode of Life*. He expressed the opinion that the so-called canals were evidence of the existence of human beings on that planet. During the past thirty years there have been numerous proponents and opponents of his theory.

The subject is of interest to readers of Swedenborg because that great writer definitely stated that Mars is inhabited and claims to have conversed with spirits from that planet. It will probably be a long time before we have any scientific proof that any of the earths in our solar system are inhabited. Indeed, scientific opinion of the present day is definitely opposed to the idea that any of them, with the possible exception of Mars, are capable of sustaining life in any of the forms with which we are familiar on earth.

The general attitude towards the subject is that it is a question for the astronomers to decide; but there is a philosophic matter involved. Swedenborg assures us that the universe exists for the human race, and that the Divine end in the creation of man is the establishment of the universal heaven. It is only in terms of humanity that the existence of the material universe finds any reasonable explanation. We are reminded here of Goethe's dictum regarding creation: "It would have been for God a poor occupation to compose this heavy world

out of simple elements, and to keep it rolling in the sunbeams from year to year, if He had not the plan of founding a nursery for a world of spirits on this material basis." If this is a reasonable attitude to take concerning our own earth it is a reasonable one for all the other earths in existence. We are justified in assuming that they either have been, are now, or at some time in the future will be the scene of human activity.

In his *Man's Place in the Universe*, the late Alfred Russell Wallace said that this earth alone is capable of sustaining human life. This he proceeded to prove by a comparison of the temperatures and density of the various planets. But this assumes that the human body must always be of the same chemical combination that prevails in us, and is not in any way conclusive. We should at least keep an open mind upon the subject. It seems incredible that in all the vast physical universe only one planet, and that a not very conspicuous one, should

have been appointed as the arena of human life. We prefer to accept Swedenborg's statement: "Man may be led to believe that there are more earths in the universe than one, from the consideration that the visible universe, resplendent with so many numberless stars, is so immense, and yet it is only a medium to the ultimate end of creation, which end is a heavenly Kingdom, in which the Divine Being or Principle may dwell; for the visible universe is a medium for the existence of earths, and of men from them, from which the heavenly Kingdom is formed. How is it possible to conceive that so immense a medium was made for so small and limited an end, as would be the case if only one earth were inhabited, and if heaven existed from that one earth? What would this be for the Divine Being or Principle, which is infinite, to whom a thousand, yea myriads of earths, and all of them full of inhabitants, are a small thing, and scarce anything?" (A. C. 6698.)

A. W.

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## Ministering to the Child

(Sermon for Sunday, October 15, 1939: Memorial Service for William L. Worcester.)

By Charles W. Harvey

"Come ye children, hearken unto me, I will teach you the fear of the Lord."—*Ps.* xxxiv. 11.

**D**OES this verse not at once suggest Mr. Worcester? It surely does to those who knew him as the deeply loved former Pastor here and President of our Pennsylvania Association. It is not perhaps so suggestive of him in his many church offices, as President of Convention, President of our Theological School, and, during his most active years, member or head of most of the Committees and Boards of the Church. But this Society has a special claim upon him. He came here in 1885, then only six and twenty, fresh from College and the Theological School and ordination at the hands of his father, the Rev. John Worcester. He was called here to assist his beloved predecessor in this Society, the Rev. Chauncey Giles and served in that capacity for eight years. Then

in 1893, when Mr. Giles felt himself failing in health, Mr. Worcester was made full Pastor, and remained so seventeen years more.

He came into the genial social sphere of Mr. Giles in the mellowing last years of his life. This called out all the younger man's affectionate interest in folk, fine folk, and plain and poor folk, especially perhaps the latter class, and he soon made himself very much at home with them. But this did not suit everyone. Some thought it not sufficiently dignified. It was the time of transition from the old idea of the minister, that he must be somewhat on a pedestal above the rest of us, to the present and true idea, that he must be a man among men. Some voicing of the old idea seems to have reached the ears of the young minister and affected a very sensitive nature. This may have been responsible for a certain aloofness which

was felt in his maturing and later years, by some of his fellow workers and friends. But it was never felt by anyone who knew him in any intimacy. Then his innate friendliness, his fine charm and his delightful humor came out fully, and in time of suffering and bereavement he was love itself and lofty inspiration. Whether the early experience was responsible for the distance some felt or not, it may well remind us of the Gospel adjuration, "Every idle word that men shall speak, they shall give account thereof," idle words, words spoken, that is, with the mind idling, not keen to their effect upon the hearer.

Be the fact what it may, there could be no objection to the minister's being at home with the children and young people, and in all of their work and play he made himself increasingly beloved. It was here, especially in the Sunday-school, that Mr. Worcester made his great contribution to this Society and the Church at large. The results of his work in pupils' and teachers' classes were printed week by week in his attractive Sunday-school papers, *Sower Notes* and *Sunday Afternoons*, and, with some additions by the Rev. E. J. E. Schreck, were made permanent in the five volumes, still called by the old name. And *Sower Notes*, after upwards of fifty years of usage, still justifies its pre-eminence in the field of our Sunday-school lessons. Thus was Mr. Worcester fulfilling the Psalmist's inspired words literally, "Come ye children hearken unto me and I will teach you the fear of the Lord." And yet we must not take them too literally. The fear he taught was always a loving fear, the true fear of offending an ever loving heavenly Father.

But let us consider some of the deeper implications in the words and take example by our good friend's adoption of them. "Come ye children" is a call from a father. It is a call through the inspiration of the Psalmist from the Father of us all, "Our Father" to whom the Lord Himself in His Sonship in the flesh directed us in His Perfect Prayer. Take your troubles to our Father, and, however great they seemed to us, we find them really but the little troubles of a child, in which we can get new comfort, new light, through or out of, and

new courage to strain afresh after the good and the better and the best.

This never wavering trust of the child in the Heavenly Father, brought from his deeply loved and revered earthly father, Mr. Worcester developed increasingly through life. It gave him that new and true Christian spirit of utter reliance with which he took the loss of his beloved wife after so comparatively short a period of marital happiness, and the lack of resentment with which he met the trials of his later years. So too he led his people in all their spiritual needs to this beloved Heavenly Father. That is the title with which he most commonly addresses the Lord in his published prayers. The appeal is invariably to the Father for His child.

This too was one of Mr. Worcester's most beloved and often used Scripture symbols, emphasized in all his interpretations of the Bible. The child is invariably used in Scripture, in the good sense, as the picture of innocence. With many people, however, innocence is just another word for ignorance. And ignorance is wholly a negative quality. No human father, still less a Divine One, would commend to his children anything wholly negative.

But innocence has a much broader significance. It involves not only ignorance, and not only harmlessness, which is its root meaning, but rather the truly childlike in both. And the essence of childhood is the effort to grow, the effort to be constantly filling in what it lacks, physical and mental. How proverbial it is that the healthy child is always ready to eat! It is just as true spiritually. He is equally ready and eager to acquire information. The kind matters hardly at all; anything new pleases him and is added to his store.

Is it not something of this then, that the Lord was approving and commanding to everyone when, for instance, in the flesh, He called the little children to Him, blessing them, and showing everyone how He loved them, and when here, in prophecy, He calls all the childlike to Him to teach them? Is He not urging upon us, everyone, the positive elements in childlike innocence, viz., the recognition of how far we are ignorant and lacking and the effort to supply our lack? A good spiritual synonym for innocence therefore is teachableness. Keep

your readiness to learn, it says, to learn from anyone or anything that will teach you something new and valuable, for body or mind or soul. Then you keep childlike or innocent in the Scripture sense, provided the new things you learn are not harmful to you or others.

It is true and apparently divinely ordained, that, as we advance from actual childhood in years, our effort for acquisition has to change somewhat in character. We must lose our omnivorousness and begin to choose our food more carefully. We must lose some of our diffuseness and become more concentrated. Childish mediocrity in many things must give place to adult ability in a few, an ability increasing with exercise and experience. As the Apostle says, "When I was a child I thought as a child, I understood as a child" and the like "but when I became a man I put away childish things."

Why then does the inspired Psalmist here confine the invitation to teaching us the fear of the Lord? Because everything whatsoever, that helps to satisfy the inward craving for more of what is true and good in any line of effort, is part of the fear of the Lord. It is all part of our true reverence and love for the Lord and what He does for us. The Lord, our Lord, as our church gives us the privilege of believing, is the perfect man, the God-man. So in our ideal manhood is embraced everything whatsoever that "may become a man," a man both of earth and of heaven. Try to increase our knowledge, try to enlarge and strengthen our interest, our love, for something which has not in it the fear of God, which is not reverent to what is good, which does not conform to our divine standard of real good, and we are aiming at the growth of our evil manhood, not of our possible angelhood. Persistence in the course can have but one sure result. And, most of all, to try to act as a teacher, a spreader to others of what is evil, or of what is for this world alone—especially to do so to the young, with all their tremendous avidity for information—is to do not God's work in His world, but that of the powers of evil. How important this is in that ignorance of childhood which is popularly supposed to constitute innocence. How grievous is the error of those who should im-

part that holiest, most sacred information when it is asked for, and do not. That precious innocence is thrown open to the worst of influences, or at least, to the most partial and inexperienced of teachers, often to the lasting wrong of both teacher and taught. But it is so in all departments of thought and life. The only teaching that can be thoroughly satisfying, both to him that gives and him that takes, must fulfil something of the Psalmist's promise, "I will teach you the fear of the Lord." Seek and gain all the true knowledge you can of the ways of God and the worthy ways of man. And as fast as you learn, put what you learn to use for the good service of us all, the Lord's great family. So put all the Lord gives you, in outward powers and outward development of them to the service of His children, yourself included and you put it to the service also of Him. And there is no better way in which we can show our reverence for Him than thus to use what He gives us.

But to trace such lessons as these in our Scripture is just to trace the later years of him whose life and work we have before us to-day. We can have no question of the providence that took Mr. Worcester from being the teacher and leader of his beloved children and grown folk of this Society, to be the teacher of teachers in our Theological School and presently leader of all our ministry and people as the President of our General Convention. In it all was "the fear of the Lord," the fear that leads only to greater love of Him whose love it would be so dreadful to flout. He had a reverent, deeply spiritual approach to the Lord, manifest not only in his teaching but in all he did.

This was shown especially in his particular department in the Theological School, the study of the letter and spirit of the Holy Word. For all of this later teaching, Mr. Worcester had laid the best possible foundation in his visit to the Holy Land, the visit he combined so delightfully with the Bible narrative in his largest and most beautiful publication. The spirit of the work is exactly expressed in the title, *On Holy Ground*. Another foundation for his Bible interpretation was his work in the inspired language of Scripture, the de-

velopment of his father's work in the same subject. This was published first as *Lessons in Correspondences*, and later revised and extended, in the little book we all know and love as *The Language of Parable*. It was all this careful building that gave Mr. Worcester his wonderful facility in drawing the meaning of both letter and spirit from the Holy Word and showing their perfect self-consistency, both in themselves and with Swedenborg's exposition of them. Meanwhile, however, to others besides his theological students he was continuing to spread his teaching and leading through his writings. His booklet *On Three Vital Points*,—the Lord, the Word and the Resurrection—has been almost as popular as his great predecessors *Man as a Spiritual Being*. But he never forgot his first love, coming back to it in two quite recent publications, *Children of Gospel Days* and *The Duties of Parents to Children*.

Interpret then the Psalmist's "fear of the Lord" only as reverent love and readiness to be ever humbly learning from Him through His Word, new lessons of life, real life—that of this world leading to the other—and the call well sums up the main lessons of our beloved Mr. Worcester's devoted life of service to the Church and to us all, "Come ye children hearken unto me and I will teach you the fear of the Lord."

## The Beginning of Swedenborgianism in Iowa

(concluded)

By Charles Arthur Hawley

### III.

Altogether Michael Hummer spent two and a half years in the East trying to raise five thousand dollars from the older and wealthier Presbyterian congregations to build the church in Iowa City, then on the edge of the wilderness. These years had various results. One, already mentioned, was Hummer's conversion to Swedenborgianism; the other was the securing of the famous "Hummer bell" which local tradition has recalled in both folk tale and ballad. At the time the bell was installed in the Iowa City Presbyterian Church, it was the only church bell west of the Mississippi River north

of St. Louis, and the people were inordinately proud of their cherished possession. They were the only ones called forth on Sunday in the traditional ecclesiastical manner, by a bell. But things did not go well for Pastor Hummer regardless of the money he raised and the bell he secured.

In the early 1840's Iowa Presbyterians looked upon Spiritualism as the work of the Powers of Darkness, and Michael Hummer's Swedenborgianism developed more and more into Spiritualism. Swedenborg was not so bad; he was a theologian and well known on the frontier. Of course, he had said uncomplimentary things about John Calvin, but that might have been forgiven. But Spiritualistic Swedenborgianism could have no forgiveness either in this world or in the world to come. So it came about that Hummer became Iowa's first heretic, and was tried by his Presbytery. He might have defended his doctrines and gone through unscathed had he not denounced his fellow Presbyters as "a den of ecclesiastical thieves." This was too much for even the liberalism of the Frontier, and in 1848 Michael Hummer was expelled from the ministry of his church. But his salary was in part unpaid, and an agreement was drawn up by which he was to receive certain movable property including the church bell and a note for six hundred and fifty dollars.

Hummer went immediately to Keokuk and planned to build a Spiritualistic Temple, so the Iowa City report has it. It is impossible now to determine the nature of this new church. It may have been his intention to establish a Swedenborgian Church or to develop a Spiritualistic Society. At any rate, The Keokuk Church was destined to have the highly prized Presbyterian bell. Nor had all the Iowa City congregation deserted their pastor despite his Swedenborgian-Spiritualism. One of the trustees of the church, J. W. Margrave, also went to Keokuk to become a pillar in the new Temple.

Late in August 1848 Hummer and Margrave appeared in Iowa City with a heavy wagon and a team of oxen to remove the cherished bell. According to local tradition, Hummer mounted the belfry and, assisted by Margrave, let the bell down by ropes. In the meantime a silent but unhappy group of people gathered about the church. When the bell had been safely

brought to earth, Margrave went to get the wagon and oxen. As soon as Margrave's back was turned, the crowd removed the ladder, imprisoning Hummer in the belfry. Despite his vigorous calls, he could do nothing but wait. Quickly certain members of the mob around the church spirited away the bell to a secluded place on the bank of the nearby Iowa River. Here they fastened a chain to it and after attaching it safely to an elm tree on the bank, sank it in the river. Quickly they disappeared, and the bell was safely out of Hammer's reach, and its whereabouts a profound secret.

In the meantime Margrave returned with the wagon, but their prize was gone. Hummer's Spiritualism came to their aid. He consulted a clairvoyant, who, according to the local tradition, was Mary, the sister of the faithful Margrave. She in turn consulted the spirits and reported that the bell was hidden in a deep well, which at least proved that the spirits had a certain clue to the nature of its hiding place. Litigation dragged on until 1853 when Hummer was judged "a Monomaniac upon the subject of Communications with the Spirits of another world. . . ."

Now it happened that at the time of the disappearance of the famous bell, some Mormons who had been driven out of Illinois, were in Iowa City, and, interested in every ecclesiastical struggle, investigated the strange case of the Hummer bell. When the Mormons moved on West, the bell was removed from its hiding-place in the Iowa River and went with them. In the course of time it came into the possession of Brigham Young in Salt Lake City. Many traditions grew up regarding the removal of the "Swedenborgian's bell," but one of the followers of Brigham Young reported that he bought it from "some persons on their way to California." The persons who took the bell to Salt Lake City, however, were two of the Mormons who had been in Iowa City, and who had left for Salt Lake City "in the spring of 1849."

The story of the Presbyterian minister who became a Swedenborgian was told and retold with all the embellishments common to Frontier folk lore. In time a ballad appeared in which various local poets tried their metrical skill. One stanza of the ballad has these verses, apos-

trophizing the bell and the man:

*Thou* deeply sunk in running stream,  
*Him* in a Swedenborgian dream,  
Both are submerged, both to our cost,  
Alike to sense and reason lost.

But this was not the end of the Swedenborgian's bell. It was now in Salt Lake City whither the two Mormons in the spring of 1849 had brought it from Iowa City in an ox wagon, to the chagrin of Hummer and the Iowa City Presbyterians. A few years later a letter from one of Brigham Young's clerks was received in Iowa City, saying that

Brigham Young purchased a large Church bell. . . . Since that time he has heard of the loss of the bell from the Presbyterian Church in Iowa City and thinks it may possibly be the same bell. . . . Mr. Young desired me to write to the owners of *that* bell and say to them, that he would still pay them a reasonable and fair price for it if they wish, or they can have the bell again if it can be made to appear that it is the same. I understand the ownership of the bell was in dispute at the time it was taken away. . . ."

An interesting correspondence continued concerning the Swedenborgian's bell and on November 3, 1868 Brigham Young wrote from "Salt Lake City, U. T." to the Rev. S. M. Osmond, the pastor of the Iowa City Church:

Sir: Your favor of the 18th inst. is before me. It is now several years since I first learned the history of the bell about which you write me, and I at once caused Mr. Asa Calkins, one of my clerks, who resided at Iowa City at the time the occurrence took place, and who was acquainted with all the circumstances relating thereto, to write to the Pastor and Deacons of the Church to which it belonged, telling them it was laying [*sic*] here, was no use to us, and was subject to their order, and would be delivered to them on their meeting the expenses.

Your letter is the first I have heard about the matter since that time. The bell is still laying [*sic*] here idle, as it always has done, and is at your disposal on the same conditions, whenever you please to send for it, accompanied with sufficient evidence that you are authorized to receive it for the congregation for whom it was manufactured.

But the "sufficient evidence" of ownership was not produced, and the bell was never returned to Iowa City. It may at this very time be in the Deseret Museum at Salt Lake City, and it would seem, according to all the records, still to be the property of Michael Hummer, the first active Swedenborgian in Iowa.

#### IV.

By 1850 Swedenborgianism had become respectable. It disclaimed relationship with Spiritualism. The great Emerson had almost embraced the doctrine, selecting as he did, Swedenborg for his "representative" for Religion, declaring him to be "One of the missouriums and mastodons of literature, he is not to be

measured by whole colleges of ordinary scholars. His stalwart presence would flutter the gowns of a University." This description fitted perfectly into the individualism that characterized the Frontier. And again "Swedenborg is systematic and respective of the world in every sentence . . . and this admirable writing is pure from all pertness or egotism." This appealed to the average frontiersman who believed he too was "respective of the world." Emerson published his *Representative Men* in 1850 after he had lectured and retold his interpretation of Swedenborg repeatedly both here and abroad. Then, too, his *Nature*, published in 1836, is shot through and through with Swedenborg's ideas. Emerson also thought highly of the Quakers. He linked Swedenborg with Fox. This made an especial appeal to the Frontier where the Quakers and Swedenborgians were doing their best work.

In 1850, the year of the publication of his essay on Swedenborg, Emerson traveled West, came up the Mississippi, and wondered at the prairies of Iowa. In 1855 he lectured in Iowa and continued to come to Iowa at certain intervals until 1871. His presence gave the stamp of approval as did that of Amos Bronson Alcott who was sympathetic to Swedenborg and who likewise lectured in Iowa.

All this had prepared the way for Hermann H. Diekhoner who in 1851 brought his colony of German-speaking Swedenborgians to the fertile soil of what is now Lenox Township, Iowa County, Iowa. After reaching Iowa the colonists named their group the *Jasper Colony*. The colonists came from Germany via St. Louis, and the colony they founded served as the first cultural force in their section of Iowa. Their school, named Excelsior, was the first school in that part of the commonwealth; their church, dedicated in 1880, still stands, one of the historic landmarks in the State. The colonists finally adopted the English language, formed study groups, and for a time edited a paper. The story of the colony has been told elsewhere by the present writer. In 1855 the Amana colonies settled on land adjacent to that of the New-Church people. The Amanas, with their communism, attracted much attention. Their story early began to be celebrated. Meanwhile

the quiet New-Church people gradually disappeared from the public eye. They learned English, forsook their German, and, unlike the Amana people, became thoroughly Americanized.

As has been said, the story of this New-Church colony has been told elsewhere by the present writer. The present paper, together with the earlier articles, thus traces the history of the New Church in Iowa from the conversion of Michael Hummer to the year of grace 1939. Finding the material, tracing remaining records, writing many letters, has proved a labor of entrancing interest. Thus is the history of the cultural and religious life of America to be written.

For a time Swedenborgianism was almost forgotten except by the remnant of the Jasper Colony. The New-Church people refused to continue their communistic social organization; they gave up their mother tongue; they mingled with other groups, intermarried, and moved about. The Amana people, maintaining their communism, kept together, retaining their German language, and became the subjects of historians. Likewise the Mormons became the subject of numerous historians. They represented the romantic, adventurous element in American culture. Their exegesis of the Bible provided for plural marriage which caught the popular imagination; their martyrs created sympathy and apologists; their social experiment in Salt Lake City after their spectacular trek across the country could not be forgotten.

But there was nothing spectacular about the quiet, peace-loving Swedenborgians who read "the heavenly doctrines" and tilled their soil in the honest German manner. They were soon forgotten, but their cultural influence quietly continued and was never entirely lost. They kept alive in scattered corners the name of Emanuel Swedenborg, the titles of his books, especially *The True Christian Religion* and *Heaven and Hell*. They quietly waited, believing that a coming generation would welcome "the heavenly doctrine."

To-day theologians are once more looking into the volumes of the Swedish prophet. His ideas appear in the renewed study of early American literature, for not only Emerson

wrote under the influence of Swedenborg, but research is revealing a much wider interest. If to-day the writings of the "representative" of religion Emerson chose could be presented in a modern dress, his relationships to history, science, and literature pointed out, he would once more come into his own. He was read by the serious-minded pioneers. The present jazz age is passing. John Bunyan will again be read in preference to Paul Bunyan. A general interest in theology is also returning. Already likenesses to Swedenborg and certain present-day theologians are pointed out. But, at all events, the historian of the cultural development of Iowa cannot omit the influence of Swedenborg on the thinking of Iowa's hundred year history.

## Spiritual Friendship

By Evelyn Kent

IF God should lift the mist before our eyes  
 Would we then both be wise  
 To thoughts which in our inner hearts we know,  
 If stifled not by worldly things,  
 Would have a chance to grow?  
 Would the love and sympathy we feel  
 Be released, and now unseal  
 Our tightened lips and soon let go  
 The loving words which in a flow  
 Reveal the beauty of a friendship sweet  
 Which, reaped in silence, yet has roots so deep?  
 Would we then have faith anew  
 That God's great gift to me and you  
 Like bulbs of lilies pure and white  
 Grow first in darkness then in light?  
 If God should lift the mist before our eyes  
 Would we then both be wise  
 To love more glorious and more free  
 Which now in heaven we both can see?  
 In struggling thus to reach His Light  
 We pray, dear God, for Inner Sight.

## Transition

We have just learned of the passing into the spiritual world, October 16, of the Rev. George E. Morgan who was pastor of the Buffalo New Church. A full memorial account will be printed in a later issue of the MESSENGER.

## Regeneration Personal

By George Henry Dole

EVERY one is born for a specific use in heaven. Creative powers do not run amok. They follow a specific order. Possibly this may be made most clear from considering heaven as the *Maximus Homo*, commonly called the Grand Man.

The physical body is an ultimate illustration of the *Maximus Homo*. Every organ or member of the body has a specific use. A higher illustration is the mind itself. Its faculties constitute one mind. In the body the feet do not perform the use of the hands, nor does the ears perform the uses of the eyes. Likewise of every organ of the body and also of every faculty of the mind. In the *Maximus Homo*, each individual is in a special use, and all those in heaven through their specific uses constitute the collective or supreme man.

This supreme man receives influx from the Divine Human of the Lord, and therefore it is the supreme illustration of the Divine Human of the Lord. Each person in heaven receives influx of a specific quality from the Lord, and all in heaven receive influx from the whole Divine Human. Consequently when the Lord looks into the heavens He sees Himself as one sees his image in a mirror. Of course the heavens are ever perfecting, for the infinite cannot be exhausted.

As the purpose to perfect the heavens is fundamental in creation, all things operate to accomplish it. The *Maximus Homo* cannot be all hands, all feet, all head, all eyes, but everything must primarily tend to preserve a balance, to perfect the *Maximus Homo*. As the purpose is inherent in the creative power, every one is born for a use represented by the hand, or by the ear, or by the eye, or some other member of the physical body. Just as the creative power operates to form a perfect material body at birth, on higher planes it forms the *Maximus Homo*.

With these facts in mind, it appears clearly that each person should not try to become some other person, but to regenerate himself. Indeed, it is one's own person only that anyone can regenerate. The foot cannot be regener-

(Continued on page 297)



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## What Do You Weigh?

**T**HE average man weighs, how much? I don't know the weight of the average American, but the average English man weighs 155 pounds, the average English woman 129 pounds.

When we are young we like to know that we are increasing in height, girth and weight. If growing boys and girls do not increase in weight the doctor knows there is something wrong, and a change of diet is ordered.

When we reach middle age, if we still increase in weight, again the doctor knows there is something wrong. And he tells us to eat less and take more exercise. It is a bad thing for young people to be underweight and equally bad for older people to be overweight.

So in these modern days medical men pay a good deal of attention to the weight of young people. They weigh a child almost as soon as it is born; and its weight is taken periodically until it leaves school. Weight is often a good index of health.

Physical weight is not the only important thing. The Bible tells the story of a man whose body was heavy but whose soul was light. He was ruler of Babylon. Belshazzar was his name. Once he gave a great party and invited all the princes and nobles. It was a great feast, and at first a very enjoyable one; but in the midst of the merriment a hand appeared that was writing strange letters on the wall. No one at the feast was able to read the meaning. Belshazzar was alarmed. He sent for Daniel, the prophet, who read and interpreted the message—"Thou art weighed in the balance and art found wanting." Mentally and spirit-

ually he was too light. To-day we should say "He wasn't fit for his job." While he was feasting an enemy had entered the city. Darius, the great Median general, had come against Belshazzar. And that night Belshazzar was slain.

The Bible tells us of a number of people who were spiritual light weights. There was the prodigal son. Entrusted with his share of his father's property he squandered it in riotous living.

There was a man in another parable whose father said, "Go work in my vineyard." Promptly the son answered "Yes," and went not.

Here were two spiritual lightweights. Weighed in the moral balance they were found wanting. The worst case of all was Judas Iscariot. He was called by the Saviour to be a disciple. He turned out to be a thief and the betrayer of the Lord. All these men were lacking in constancy, obedience and moral courage. With duty plainly before them they took the path of evil. They were spiritual light weights. Weighed in the balance of righteousness they lacked weight.

All people, young and old, are being weighed every day. Not on the doctor's scales but in the balance of the Lord. Are you untruthful? You are a lightweight. Are you disobedient? You are a lightweight. Do you shirk your duties, and do as little as you possibly can? You are a lightweight. And if the Lord pronounced an open judgment upon you it would be like the judgment pronounced on Belshazzar: "Thou

art weighed in the balance and art found wanting."

This week I read in the paper of three men who received medals for great and useful service to humanity. One of them was a Negro, Dr. Carver. He was born a slave. But he set to work to get an education. He became one of this country's great chemists. By his patient work he has done more for the Negroes in the South than any living man. When Dr. Carver is weighed in the balance I am sure he will be well up to weight. That is the type of man the Lord wants. Truthful, industrious, unselfish, consecrated to the good of humanity.

Next time you stand on the scale to get the weight of your body, ask yourself the question, "What do I weigh spiritually?"

## Regeneration Personal

(Continued from page 295)

ated into a hand, nor the ear into an eye. Each person is regenerated not by himself, but by the Lord as evils are shunned and good is done. The Lord sees one's use to eternity, and He ever works to bring each into his specific use in the everlasting life.

Every one is created for the highest heaven. If one does not finish the work given him to do, he must take a corresponding place in the middle heaven. If he does not regenerate to that degree, he takes a corresponding use in the lowest heaven. If he does not qualify for that, he takes a use not in the *Maximus Homo*, but in it perverted, which is the great dragon, represented in *Revelation*.

As the heavens in the aggregate are seen as an image of the Divine Human, the hells are seen collectively as a monster, the dragon. And each inhabitant of the hells performs the same use that he would have entered if he had regenerated to the highest heaven, but turned into the opposite. That is, what he would have done from the Lord if he had regenerated, he does from the love of self. Consequently every angelic society has its exact opposite in the hells.

Every one has his choice whether he will enter the body of the dragon, or the body of the *Maximus Homo*. Whosoever will may come

—come into unity with the Lord, and forever increase in wisdom, love, and the joy of the Divine in the execution of the use for which he is prepared.

## FROM OUR READERS

### The Committee on the State of the Church

October 12, 1939.

To the Editor of THE MESSENGER:

Recently the Committee has sent out a series of questionnaires to the Associations, the Societies, the Ministers, and the Publications, following out its plans as reported to the Convention in Philadelphia.

The Committee is charged with the duty to survey the entire field under the responsibility of Convention and to report on means of strengthening the relations between the Societies, the Associations, and Convention, in the interest of greater efficiency in performing the work of the organized Church.

This subject has engaged our attention for some years past; and from time to time efforts have been made to reach a solution of our problem. We carry the responsibility of the supreme message of the Second Coming. Outwardly, at least, it does not seem to be gaining wide reception in a world beset with grave cares and problems; and there is a feeling in the Church that we are not now equipped to render the best of which we are capable in our high mission.

The Committee from the outset felt that its studies should be placed on a factual basis. For this reason the series of questionnaires has been prepared with great care in order to approach every minister and body of Convention, to get a first hand picture of our condition; and also to get as wide as possible cross-section of the opinion of the Church as to the answers to our problems.

We therefore ask each one to whom the questionnaires has been sent, to give his best thought and attention to them. Perhaps some of the questions are difficult to answer, or require investigation, or seem possibly too searching. If so, we ask your co-operation, because we feel that the results will amply justify your trouble as a contribution to the good of the Church. With your help the Committee expects to learn ways and means by which the Church can move forward with increased vigor on its vital mission.

GEO. PAUSCH,  
Chairman, on behalf of the Committee.

## Pacifism

To the Editor of THE MESSENGER:

Pacifism seems to be part of the technique of present-day Christianity, and so I have endeavored to orient myself to it and think in pacifist terms but so far with entire lack of success. Undoubtedly if pacifism could be made to work at the same proportional rate in all nations, the effects would be beneficial, but as a matter of fact it is not permitted to spread in the aggressor nations of our time, and its spread elsewhere only serves to weaken their victims. War is such a horrible institution that I can appreciate the spirit that moves pacifists. If pacifism may be used to stop aggression, well and good, but when it inculcates submission to aggression, I fail to grasp its logic. If forceful action is wrong under all circumstances, then the policeman is wrong in exercising it against a criminal. Then it is wrong for me to defend myself from attack and for me to defend the weak and helpless who are attacked in my presence. It is claimed that nations which have lost in war would have been no worse off if they had submitted without fighting. But who knows which side is going to win and therefore which side ought to submit? If submission to a powerful aggressor is the road to peace then we should have had it by this time. England and France certainly used pacifism when Japan invaded China. They used it again when Italy invaded Ethiopia. They used it again when Italy and Germany invaded Spain. They used it when Austria was annexed to the German Reich. They used it when the Sudeten country was annexed and when the Czechish territory was added. How much longer should unilateral pacifism be continued in order to bring about peace?

Pacifists and isolationists seem to be close partners. The latter, who fought our entry into the League of Nations and are still fighting for isolation, have been congratulating themselves on their foresight in that everything has turned out "just as they anticipated." But it is equally possible to argue that things have turned out as they anticipated because of their own actions. Having done their best to wreck the League of Nations, the League of Nations has been wrecked. Having contributed their share toward a return to competitive nationalism, we have a return to competitive nationalism, and hence, naturally enough, Europe is again at war—as they prophesied, if you please. And that is why incidentally they again find it necessary to "keep us out of war" while allowing the rest of the world to go to ruin.

Neutrality may or may not be advisable at this time but it should be based on a loftier motive than fear of getting hurt, and what happens to Europe is not a matter of indifference to us. It appears to be heresy to say so, but there is no safety for this country apart from a comity of

nations through which the method of settling international difficulties by military means shall be banned and offending nations disciplined and forced to give it up.

JOHN R. SWANTON.

## NEWS OF THE CHURCH

### PHILADELPHIA, PA.

On October 6th, the Ladies Aid Association gave a reception to the Rev. and Mrs. Charles W. Harvey and the Rev. and Mrs. Richard H. Tafel, to which all of the congregation was invited. Mr. Lucius Cole, violin soloist, played several very beautiful selections, and there were also solos from several of our choir members. Delicious refreshments were served, and it was voted a most pleasant evening.

The Pennsylvania Association held its fall meeting on October 14th and 15th at our church, the meeting being in the nature of a religious and social one, no business being transacted.

Saturday, at 4:30 p.m., we met in the church for a "Sing" of familiar and well-loved hymns, under the leadership of our choir director, Mrs. Elizabeth T. McCloskey. A social hour followed, and at 6:00 p.m. a very good supper was served by the Ladies Aid. The League took charge of the "fun" for the evening. Miss Susanne Loder led the singing, with Dr. Maitland at the piano, and we all joined heartily in the old songs and "rounds" we love so well. Then we had an hour or more of games, and the Leaguers had to do their best to keep up with the older young people! An old-fashioned dance was the climax of the evening.

Our Sunday morning service was a very beautiful memorial to the Rev. William L. Worcester, our former pastor, whom we loved so well. Mr. Harvey gave us a most interesting review of Mr. Worcester's life of service. It seemed fitting that our Communion service should fall on this particular Sunday.

At 4:30 p.m. we met in the church to listen to a fine organ recital by Dr. Maitland. This was followed by a most inspiring talk by Mr. Stewart Poole, of Wilmington, Del., on "Obligations of Ministers and Laymen to the Church." Interesting discussion was carried on until we were reminded it was time to partake of a very good buffet supper provided by the League.

At 7:30 p.m. we adjourned to the church again, where we had a very beautiful service, and an extremely interesting address by the Rev. Albert Diephuis, of East Orange, N. J., on "How to Build Up a Stronger Association Consciousness."

As our friends said good-night to us, they were given flowers from the beautiful memorial bouquet for Mr. Worcester.

Those who attended the Association, including members from Frankford, Vineland and Philadelphia, feel that the meeting was very much worth while, and we trust that the result will be much inspiration gained by us all.

R. E. L.

### NEWTONVILLE, MASS.

The fall meeting of the Massachusetts Association of the New Jerusalem at the Newtonville church on October 12th was a truly inspiring one. The Rev. Franklin H. Blackmer, President of the Association, the presiding officer, after the morning devotional service, presented the importance of new understanding and consecration to the ideals of our Church. The most impressive fea-

ture of the day was the beautiful memorial service to the Rev. William L. Worcester. The Rev. F. Sidney Mayer, President of Convention, paid a personal tribute to Mr. Worcester, and also Mr. Ezra Hyde Alden, of Philadelphia, where Mr. Worcester served the New Church with distinction.

C. S. C.

**CAMBRIDGE, MASS.**

Saturday, October 21st, was the date of the annual meeting of the Massachusetts Sabbath School Conference held at the Theological School. Preceding the evening program, which included a "New-Church Sing" led by Mr. Horace B. Blackmer and a talk by Dr. Waldo C. Peebles of Boston University, a picnic supper was enjoyed.

**The Kansas Association**

The Kansas Association of the Church of the New Jerusalem met in Pretty Prairie, Kansas, October 7-8. The theme of the Association was "The Word." The meetings convened at 2:30 o'clock Saturday afternoon and adjourned on Sunday evening after a sermon by the Rev. Frank A. Gustafson and some closing remarks by the Rev. Isaac G. Ens.

The Rev. Isaac G. Ens retired from the presidency of the Association after a long period of service in order to take up his new work in Cleveland, Ohio. Elected as President of the Association was the Rev. Frank A. Gustafson of Pretty Prairie. Mr. Roger Unruh of Pawnee Rock was elected Vice-President and Mr. Ben C. Unruh and the Rev. Sherman S. Newton, both of Pawnee Rock, were elected Treasurer and Secretary respectively.

The meetings were very well attended this year. Programs were carried through on Saturday afternoon and evening in addition to the two Sunday services. On Sunday afternoon the young people met to discuss their plans for the coming year. Hopes for a summer camp were expressed.

Excellent publicity was given the Association meetings by the local paper and this was acknowledged by the Association.

Everyone regretted the departure of the Rev. Isaac Ens with his family after their long contact with the Association, but good confidence is expressed as to his future work in Cleveland. It is also hoped that the vacancy in Kansas City soon will be filled.

The Pretty Prairie members entertained a number of persons from Pawnee Rock and Kansas City on Saturday evening and also on Sunday. The visiting members of the three societies met together for dinner and supper on Sunday evening and the visiting members voted warm thanks for the fine hospitality.

According to established custom, subject to the action of the executive committee, the Pawnee

Rock Society will entertain the Association next year and an invitation was extended to that purpose.

SHERMAN S. NEWTON.  
*Secretary.*

**BAPTISM**

UNRUH.—Carol Lee Unruh, infant daughter of Mr. and Mrs. Galen Unruh of Pawnee Rock, was baptized on May 28, 1939, in the Church of the New Jerusalem, Pawnee Rock, Kansas. The Rev. Sherman S. Newton officiated.

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**CALENDAR**

Thursday, November 23.

*Thanksgiving Day*

Introit Hymn 460: "Come, ye thankful people, come."

Sel. 224: "Hallelujah. For it is good to sing praises unto our God."

Lesson I. Deut. viii.

Responsive Service XI. Psalm of Thanksgiving.

Lesson II. Luke xii, 15-40.

Gloria, Benedictus and Faith.

Hymns (Mag.) 456: "O Lord of heaven and earth and sea."

54: "Be Thou, O God, exalted high."

November 26.

*Sunday next before Advent* (B. W., p. 510)

Sel. 245: "Hearken unto me, ye that know righteousness."

Lesson I. Isaiah iv.

In place of Responsive Service, Anthem VI: "As the hart panteth for the brooks of water." (B. W., p. 336.)

Lesson II. Matt. iv.

Gloria, Benedictus and Faith.

Hymns (Mag.) 226: "The Bridegroom comes."

342: "Master, speak! Thy servant heareth."

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MESSENGER**



November 8, 1939

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*H. C. Small*

**The Urbana Movement**  
*A. A. S. James*

**Highways and Byways**  
*C. S. C.*

**How to Use the Word**  
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—  
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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.

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*The*  
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## Calling Upon God

AMONG religious people to-day there is unanimity of opinion that the outbreak of war in Europe and the consequent fear and confusion are due to a general apostasy from spiritual principles in the daily life of the people. The immediate cause of the outbreak of war may be found in the ambitions of a few power-intoxicated rulers; but the personal influence of half a dozen such men would be impotent upon nations seeking to obey the Lord and practice justice toward their fellow men. Warriors and dictators would be powerless to force their opinions on mankind unless the low spiritual condition of the people provided a suitable seed-bed in which feelings of enmity, hatred and malice could easily germinate.

Not only the moral but the rational condition of the average mind in some civilized countries must be ridiculously low at the present time. Nicholas Murray Butler, president of Columbia University, has made a careful study of the causes of war. He has also published some figures of the cost of the World War. Thirty millions of lives and four hundred billion dollars make up the cost of that great struggle. Used in a constructive manner those billions would have provided every family in

the United States, Canada, Australia, England, Wales, Ireland, Scotland, Belgium, Germany, France and Russia with a property worth \$3,000.00 and furniture worth \$1,000.00. Every city of more than 20,000 population in those countries could have had a five-million-dollar library and a ten-million-dollar university.

The economic argument against war is not a very lofty one, but it ought to have compelling force on the rational faculty of mankind. If humanity, however, could realize the dreadful loss entailed by the premature death of thirty million citizens the economic argument would have an appeal of only secondary importance. Who can say what the World War cost humanity in potential genius? Future poets, musicians, artists, statesmen, educators, engineers, chemists—who can say how many of these met an untimely death in that struggle? “Where there is no vision the people perish.” It was the absence of spiritual vision that permitted all that tragic loss of life.

The present outbreak of hostilities has had a marked effect upon religious thought in neutral countries. What effect has resulted in combatant countries we do not know. Probably as in 1914 each warring nation is calling upon God to uphold its righteous cause. In

the neutral countries there is evidence of renewed activity in religious circles. The Pope at Rome is exhorting all men to defend their religion. In this country prayers for peace are being offered in nearly every church. People are calling on the Lord for help.

For this we have nothing but the fullest approval. We believe in the undying truth of the Divine statement, "Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

Mere calling upon God does not necessarily bring Divine help. The Lord is ever seeking to help His children; but there are certain conditions necessary before that help can be received. The promise of assistance is preceded by the command, "Pay thy vows unto the most High." Man pays his vows to the Lord by obedience to the Divine law. Disobedience precludes the fulness of Divine help. Swedenborg has an impressive statement in *The Divine Providence* (140), "No one is reformed in a state of misfortune, if he thinks of God and implores His aid only in that state, because that is a compelled state; consequently as soon as he comes into a free state he goes back to his former one, in which he had thought little or nothing about God."

We would not like to limit the power of prayer. By all means let us call upon the Lord to grant peace to this tumultuous world. The effect of the sincere prayers of millions of peace-loving people cannot be measured. Their effect upon the spiritual atmosphere surrounding those who have called Havoc and let loose the dogs of war cannot be overestimated. Tennyson voices a deep conviction in the heart of all God-fearing people when he makes King Arthur say:

"Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so, the whole round earth is every way  
Bound by gold chains about the feet of God."

But let us not lose sight of the fact that before the calling upon God can have any worldwide effect upon the conditions of war and peace there must be a spiritual revival in the hearts

of men. A repentance born of something deeper than misfortune is needed in the whole Christian world.

A. W.

## "The Savage Tribes of Europe"

A FEW weeks ago General Hugh S. Johnson used the above phrase in reference to the antagonistic powers across the Atlantic. A New-Church minister for whom we have both admiration and respect seized upon the phrase and amplified it in a message to his congregation.

"The savage tribes of Europe! What an excellent phrase! Britons, Franks, Gauls, Huns, all warring tribes of Julius Caesar's day, of whom he wrote and whom he fought, are still the same savage murderous tribes though they call themselves Christian and parade as the modern nations of Great Britain, France and Germany. Such Christianity as those nations professed during the centuries (with the exception always, of course, of a few individuals) has never gone deeper than the tongue. In 2,000 years Christian? Europe has had 2,000 wars. The heart of those savages has never even been touched by the gentle hand of the Christian gospel of love. . . ."

We question the validity of the above statements though we do not doubt their sincerity. Can we reasonably say that the vast majority of people in Great Britain, France, and Germany are savages? It is quite true that Europe is in a parlous state; but can we say that spiritually they are vastly inferior to the people on the Americas? That the average man in Europe desires war is not true. All that the average man desires is an opportunity to dwell in peace and secure by industry a living for his wife and family. During our recent visit to England we met no one who did not ardently desire peace.

The above mentioned minister quotes several statements from Swedenborg anent the evil spiritual condition of Christians in Europe; but Swedenborg wrote in the eighteenth century on the eve of the Second Advent. Is it

not reasonable to assume that in over one hundred and fifty years there has been a real improvement in the condition of mankind? Even of these so-called "savages" in his own day Swedenborg wrote, "The better of the English nation are in the center of all Christians, because they have interior intellectual light." He also wrote, "It has been provided that there should be a nation among (the Babylonians) which has not passed under the yoke of such domination, and which holds the Word to be holy; this nation is the noble French nation." He also speaks of the Germans as "a noble nation."

It is interesting to note some of the things that have proceeded from "the savage tribes of Europe" in modern times. The emancipation of the slave, the British and Foreign Bible Society, the Red Cross Society, came from Europe. That continent gave us a knowledge of anesthetics and antiseptics. It gave us homeopathy, the steam engine, wireless telegraphy, and a host of other things. Nor should we forget that it gave to the world such men as Martin Luther, Isaac Newton and Emanuel Swedenborg. The men and women of Europe are our physical and mental forbears. America owes a great debt to the "savage tribes."

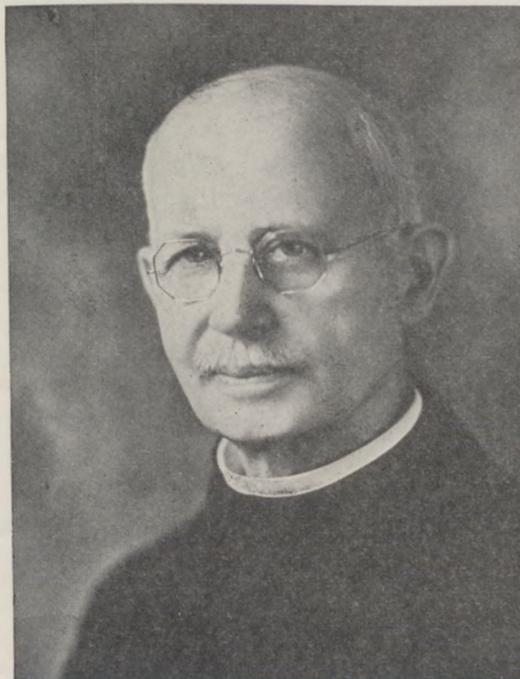
We prefer to look upon them as children of the same Heavenly Father. They are common wayfarers with ourselves along the difficult path of life. It is not of their own volition that they have inherited different languages, different laws and lack of understanding of the aims of their neighbors. It should be our desire that they may all attain to the political and religious freedom that we ourselves enjoy: and we should be willing to concede to the vast majority of Europeans the possession of sincerity in their religious ideals.

A. W.

## The Rev. George E. Morgan

The Reverend George Emanuel Morgan passed to the other life on October 16, 1939, in Wichita, Kansas. Services and interment were held in Peabody, Kansas, with the Rev. Frank A. Gustafson of Pretty Prairie, Kansas, and a local Presbyterian minister officiating.

Mr. Morgan was born in LaPorte, Indiana, on September 4, 1866. At an early age he learned the printing business under the tutelage of his father, William H. Morgan, and



THE LATE REVEREND GEORGE E. MORGAN

by the time he had reached eleven, he had become a nation-famed prodigy typesetter. He was graduated with honors from Ann Arbor Law School and was admitted to the bar in Michigan and Illinois. He never practiced law, but instead spent the next few years employed by the Modern Woodmen of America. In 1893 Mr. Morgan married Carrie Brewer of Peabody, Kansas. In 1903 he took his family to Cambridge where he entered the Theological School. Upon completion of his course he was called back to Kansas to assist his father in publishing the *Peabody Gazette*. In 1915 Mr. Morgan sold his interest in the paper and became minister of the St. Louis New-Church Society. He remained in that post until 1924, when he was called to the pulpit in Pittsburgh, Pa. In March of 1927 his wife entered the other world and some time later he married Hattie D. Hoffmann. She, too, passed away in 1932. The following year Mr. Morgan became

minister of the Buffalo Society and remained in that post until last June.

By the gentleness of his character he won a host of admiring friends. He was generous and self-sacrificing, often assuming burdens that should have been borne by other people. He possessed an open heart, an open mind and an ever open hand. The New Church on earth is poorer for his passing.

Mr. Morgan rendered useful service in the mission field while in the Illinois Association and as Secretary of the Ohio Association, chiefly through the publishing of church bulletins which he set type for and printed himself.

During the past year he had visited all three of his children and five grandchildren, and had taken up residence with his sister, Mrs. Ernest Jordan of Wichita, Kansas. His children, all by his first wife, are Mr. William C. Morgan of Quincy, Mass., Mrs. Roy Lauck of Amery, Wis., and Mrs. Gordon O brig of Brooklyn, N. Y.

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### This War and New-Church Doctrine

WARS have always existed, so far as historic times are concerned, and have had their important issues. But wars in these modern days are of special significance to the New Church because of its recognition that a new era has dawned in whose light they must be viewed and evaluated.

In every age the fundamental cause of war is the same, namely, dominant self-interest prompting the acquisition of power and wealth by acts of aggression contrary to the rights and interests of other men and other nations. These lawless propensities may be long hidden, and their self-centeredness camouflaged by pretexts of justice, necessity, and even human welfare. Indeed their exercise may create no conflict, so long as their victims neither wish nor are able to offer effective opposition. War arises when active resistance to plundering and enslavement begins, continuing until one side or the other is victorious, or exhaustion of both sides compels a truce.

Though the *cause* of war is always the same,

and its external aspects much alike, being attended with slaughter, plunder, atrocities, crimes and vices of every description and degree, and involving combatants and non-combatants alike, there are really three kinds of wars when inwardly viewed, each to be differently evaluated. The first kind, usually called "aggressive," but more correctly "transgressive," proceeds in open violation of laws, treaties and human rights. Wars for self-defense are a second kind, while altruistic wars, for the protection of other individuals and nations, constitute a third.

These wars are so different in their natures, they ought never to be confounded, since our attitude toward war must vary with the kind of war which may be in progress, or under consideration. Transgressive wars are always vicious, and are rightly described as "hell," for such is their source. Good men have nothing to do with originating or promoting or encouraging such struggles either actively or *passively*. Wars for self-defense can be right, and justifiable, and so virtuous, but they are also selfish since their protective aims begin and end at personal and national boundaries. Altruistic wars for the preservation of other persons and nations must rank above all others since they alone bring into action loves that are truly self-effacing and spiritual. Only evil men knowingly engage in transgressive wars; all men instinctively incline to war in self-defense; but only spiritual men have a human interest so strong and a spirit of self-sacrifice so determined as to initiate and carry through a conflict dedicated solely to the protection of others. The Lord's wars, which effected our redemption from the powers of hell, were *all* of this protective sort, since no thought of shielding Himself ever marred His perfect love of mankind.

To thus classify wars, is to classify peace movements. Three kinds of wars give rise to three distinct forms of pacifism. All good men are determined and inflexible pacifists in refraining from all efforts to rule or rob their fellow men. They recognize, respect, and promote the rights of all persons, they seek to remove misunderstandings, and strive to avoid every just ground of offense that might lead to conflict. Coercion in any form is distaste-

ful and repugnant to them, and in doubtful matters they are more inclined to concession than to oppression.

In wars involving self-defense, pacifism is usually ruled out. It is taken for granted that one must defend his own rights and his own country when they are assailed. Indeed, with most persons, self-protection seems to be the only excusable reason for taking up arms. We can *understand* this feeling, and in most cases justify it, for it is the working of the hair-trigger instinct of self-preservation, and it has many able and famous advocates. But there would seem to be no earthly reason, and certainly no heavenly one, why self-defense should be regarded as the only sufficient motive for war, much less the supreme motive. "Me and my country, right or wrong" seems not a very virtuous rally-cry. Military action, or any other, to protect what one holds in contravention of the rights of another is not noble. While a pacifism based on cowardice is contemptible, to yield a possession wrongfully held rather than to do further injury by fighting to retain it, is a genuine pacifism. But if one has the right on his side, and the stakes warrant, self-defense can be even spiritual.

Similar considerations must govern pacifism in calls to altruistic war. If the cause of another is just, it should be given the same weight and consideration and help that one would give to his own case, and more in the degree of its importance and extent. This is the enforcement of a Divine law that knows no exception, "as ye would that men should do to you, do ye even so to them." We are taught that the good of many is greater than the good of one, and the defense of all nations nobler than the defense of one. The defense of oppressed peoples, therefore, takes precedence of self-defense, so that pacifism in the face of international wrong, unless that pacifism is in itself a strengthening of the international cause, is a peculiarly vicious form of pacifism, having its roots in the moral indifference of selfishness and cowardice.

In the light of these principles, the custom of belittling the glory of war is far from excusable. We know fully now the ghastly thing it is and can be, and rightly shudder at assuming

its devastating obligations. But war has still all the glory it ever had, and all the infamy; the glory and infamy of a righteous or an unrighteous cause. Peace is not an ideal to be glorified as the supreme objective. There are worthier things than peace. There is ignoble peace, as well as ignoble war. There is horrible peace as well as horrible war. Peace with justice, the peace of right relations, is the supreme goal of life. But the cry of "peace, peace, when there is no peace" has the Divine condemnation. If one may glorify a principle, he must also glorify it when its defense demands the sword and the sacrifice of life. To follow the Lord "conquering and to conquer" in any age of the world and especially in this must be glorious even if, yea because, it involves a baptism of blood. Where there is self-sacrifice, there must be glory. We laud the Samaritan for befriending the half-dead traveller. How much more would he deserve that praise had he paid for his friendship by a single-handed combat with the robber hordes who laid him low?

God is indeed in the background of every war, and we must learn to see Him there. His presence there is directive, remedial, and all-powerful. He has power to originate, govern, and terminate a war at His good pleasure. That good pleasure does not necessarily coincide with our wishes, nor be amenable to our prayers, but there it is as the sole and final arbiter in the confusion of councils and the thunder of artillery.

In death the Lord is always saving life, and especially is the New Church looking for the emergence of a higher social and religious consciousness in these stresses of modern times, and as a result of them. She knows that humanity has the capacity for a more glorious life together. Men have the tools for it, some have begun to get glimpses of what it is. Although we have wars, our attitude toward both war and its causes is undergoing change. More and more our wars are fought over principles of liberty and equality. The new era launched by the Lord upon the world in 1757 was immediately followed by a series of conflicts aimed to cast down the mighty from their seats and exalt those of low degree. And the fall

of despots and the rise of democratic governments went on apace until throughout the world hardly a king was to be found upon a throne, and none with despotic power.

This first wave has receded; for tyranny is not dead in the human heart, nor can it be subdued in a single conflict. We are witnessing its resurgence in a new kind of despotism, the despotism of the collectivist state; and strange to say largely the product of a misguided democracy. The very forces which now terrorize the world were the current panaceas of the world's ills. With their own hands men have constructed these Frankenstein monsters, hailing them as deliverers. How better to purge their hearts of dominion, and destroy their graven images than in the hell fires they kindle!

H. C. S.

## The Urbana Movement

**T**HE Urbana Movement is for the practical application of the Christian trust in the Lord Jesus to escape from the hindrances of money, opinion and artificial requirements of a literal interpretation of life in the development of the mind.

It is a band of a few, scattered over the country, but mostly centered in Urbana, Ohio, who set out to use what mental treasure they had, either for the advancement of it as a gift from God, or for the teaching of others, trusting alone in Him who gave it to increase the means as needed, and to open the way, and finding, as they went along, both usings to be one and the same and mutually necessary. The Urbana Movement had and still has no plan beyond this.

It is entirely, essentially, and very simply a religious movement, which can appeal to all creeds and does now include many of them, but is steadied and rationalized on the explicit base of the writings of Emanuel Swedenborg.

The Movement works in a School in Urbana, Ohio, and by its Constitution can open like schools in any place. The classes are constructed from the incentives of those who wish to teach in order to fill a seen need and from those who feel the need and see the teaching. The abilities of the teacher are approved by the Governing Board; the abilities of the pupil

are not examined, and nothing but an earnest desire to learn is the requisite for entering. As long as that desire holds the pupil is retained, regardless of the appearance of the work done. The teachers ask no money, but the School may receive all that is offered it in free-will, and may use it for the need of teachers and classes. The students give as they are moved to give, but the times of giving are set and regular. A slit box in the classrooms receives the unknown deposit. It is always enough.

The Movement, being freed from dependence on salaries releases the minds of teachers and pupils into veins of imagination, creative research and intellectual adventure not possible to other institutions. This pliability of shape is held in correlation and scholastic order by the Syllabus of the School year, which may or may not be different every year. The Movement keeps in mind its quality of being moved from the Lord. All classes work together, facing, by adaptations of doctrine, the one Lord Jesus in whatever study or technique, and gathering to worship Him the first day of every month and to supplicate for a continued flow of thoughts and feelings into their labor. All shapes and effects are from the inside to the outside, not, as is generally the case in schools, from the outside of life to the inside. It is not built up from facts, but illuminates facts from spirit. This principle is carried out in surprising ways, even to the drawing classes, and the teaching of languages, and history.

The continued practice of this teaching, and this learning, and the support of it, bring an enlargement of mind and heart to the teacher and pupil, and a sphere to the members of the Movement which is beneficent with true and lively culture in any locality; for its schooling is outside the range of either charitable or ecclesiastic organizations, or of the established institutions of learning.

The Movement is more sensitive than any of these to the fact that there are skilled people who have no one to teach, and diligent, hungry minds who have no teachers, and it can bring together these wasted elements of society. The overflow of good ability into the mere rolling up of a salary and into the wearisome routine of repeated curricula does not nourish with happiness the mind of the able; and the wilder-

ness of the eager but unable is not touched by it.

Nothing but a state of mind sustained from spiritual insight can afford to be slow enough, gentle enough and abiding enough to meet this very real emergency in the education of our land. The Divine practicality of Jesus is the uniting factor that stands in the gap of common sense. By actual and practised trust in Him as the One Person of Understanding, the beautiful dissatisfactions that fringe our mechanized world top and bottom, can be woven together into a fabric of real worth to the civilization of our day and of the future.

A. A. S. JAMES.

## Highways and Byways

By C. S. C.

Thanksgiving—1939

In a current events lecture recently Miss Eunice H. Avery referred to the examples of "magnificent courage" in Europe to-day. She quoted an English woman whom she talked with this past summer, a person who is doing huge tasks with refugees and others as saying, "You talk war; we live it." As we celebrate the Thanksgiving Season this year should we not think, with admiration and prayer, of the peoples of Europe and of Asia (especially of those in the great, patient country of China), who, forced to "live war," are, nevertheless, showing day by day "magnificent courage."

When we think of the broken, and sorrowing families of these countries across the seas, let us be humbly thankful for all united families. As we gather about our Thanksgiving tables perhaps we can begin again to be a little more understanding of the members of our families! I recall the story of the little boy who, trying to imitate a certain saint he had read about, confessed ruefully, "It's very hard to be a saint in your own family!" What is more common among us than to think our own rights are infringed upon—yes, even at times by the loved members of our families. So at this Thanksgiving let us pull ourselves out of the ruts of sensitiveness to our own rights, out of self-pity, and of complacency.

Walking on a sunny morning in late October at Buzzards Bay, I sat down on an old, over-

turned boat, which had been washed up on the embankment where I was, by the hurricane of September, 1938. As I drank deep breaths of sunshine and beauty of maples, oaks, and junipers, suddenly a robin alighted on the very tip-top of a young oak near by. His dull orange breast blended perfectly with the dull orange of the oak leaves. He did not sing a note. But the joy, the trust, and the triumph of that robin at the very tip of the oak tree! The thought came—perhaps it is only after we blend the colors of our stubborn minds and spirits with God's spirit, only then that we can know, like this free bird, peace, confidence, triumph. I came home from that little visit to the shore in a drizzling rain. But I brought with me the picture of that robin—dull orange breast blended perfectly with the dull orange leaves of the oak tree—at home in the joy of earth, of sky, and of wings.

### “. . . And the Life of Religion is to do Good”

On the afternoon of October 26 I listened with keen interest and admiration to Lady Reading, who told over the radio of the work of English women, evacuating vast numbers of children from the cities of her country. I understood her to say that in one week a million children were evacuated from London. She made her radio audience see these children, sent to little country towns and villages in England, where other women were waiting to welcome them "with country kindness." Speaking simply, directly, and purposefully, she said, "It has been a gigantic experience." But all those who heard this brave lady speak that afternoon knew that nothing could be too gigantic to overcome England's care for its children.

Recalling this radio talk, I like to think of something I read this fall in Ralph Waldo Emerson's "English Traits." (Vol. V.) After criticizing the church in England frankly, stating, "She has nothing left but possession," he adds impressively, "But the religion of England,—is it the Established Church? no; is it the sects? no; they are only perpetuations of some private man's dissent, . . . Where dwells the religion? Tell me first where dwells electricity, or motion, or thought, or gesture.

They do not dwell or stay at all. Electricity cannot be made fast, mortared up and ended, like London Monument or the Tower, . . . it is passing, glancing, gesticular; it is a traveller, a newness, a surprise, a secret, which perplexes them and puts them out. Yet, if religion be the doing of all good, and for its sake the suffering of all evil, . . . that divine secret has existed in England from the days of Alfred to those of Romilly, of Clarkson, and of Florence Nightingale, and in thousands who have no fame."

Surely "that divine secret" of which Emerson writes eloquently—"the doing of all good, and for its sake the suffering of all evil" still lives on in England in these days of war. One of the many proofs of this is the work that Lady Reading and thousands of other women in London and up and down England are doing in caring for the children of their country, protecting them, as far as possible from the cruelties of war. Doubtless the women of England, amid their "gigantic" tasks, think often of the children in France, of those in the country that was once Poland, yes, and even of the children of Germany!

#### A Few Special Books

As we select books for winter reading and for Christmas, one stands out as especially enlightening: "Democracy, To-day and To-morrow," by Eduard Benes, president of the late republic of Czechoslovakia—a brave, progressive little republic that we cannot forget. Hans Kohn, Professor of Modern European History at Smith College, reviewing this book in the *Boston Transcript*, September 23, says: "Of the very many books which have appeared lately on this subject this is by far the most important. There is no better book to make the reader understand the background of the present struggle in Europe and the issues involved." Professor Kohn continues: "He (Benes) faces the future without any undue optimism, he knows of the fact that humanity must pay dearly for its progress and perfection, he knows that there is no possibility for the coexistence of the two contrary regimes, democracy and authoritarianism, but he is full of confidence in the final victory of democracy

when the democratic peoples in the world overcome their shortsightedness and egotism."

For those who like biography and who would know more of that unique New Englander, Henry David Thoreau, whose fame has traveled far beyond his New England, Henry Seidel Canby's "Thoreau" will doubtless prove treasure-trove. A. A. Milne's "Autobiography," a few chapters of which appeared in the *Atlantic Monthly*, offers delight in its appealing account of the life and experiences of this modern English writer. "Inside Asia," by John Gunther and "The Chinese Are Like That," by Carl Crow are books to introduce us to the Orient. We should add also "Three Sisters," "The Story of the Soong Family of China," by Cornelius Spencer. "Let Us Pray," a book of "prayers and aspirations," by Robert French Leavens, a former chaplain of Mills College, where these prayers were offered, is said to be a helpful book for public worship and for private devotions. And if I were selecting books for girls I should certainly choose as one, "Cristina of Old New York," by Gertrude Crownfield (Lippincott Company, Phila.), a book of which the reviewers speak warmly.

#### Two Plays of Religious Significance

It is interesting to note that Sutton Vane's play, "Outward Bound," is being revived this year. When I saw this in Boston (in 1924 or '25, I think) it made a deep impression upon me. The characters of the play are varied and very human, and as passengers on a ship outward bound to an unknown port, they bring home to one realistically the thought of this life simply as a journey to the larger life. This should be an especially appealing play to New-Church people.

A play which made its premiere last spring, is "Family Portrait." The unusual theme is Jesus and his family. Jesus himself does not appear in the play, but through His mother, Mary, through Joseph, His father, and through His brothers and sisters, the audience is given an impressive portrait of the One who influenced the lives of those round Him in a way no other did. I have not seen this play, but look forward to doing so. A friend who saw it last summer in Maine, thought it impressive

and in parts very beautiful. The style is said to be extremely simple; the language, very like that of the present day; and the spirit of the play reverent throughout.

## How to Use the Word

THE fourth chapter of *Matthew* contains particular illustration of how to use the Word found nowhere else in Scripture.

When Jesus had fasted forty days and forty nights, He was led of the spirit into the wilderness to be tempted of the devil. Then how Jesus met and conquered in the temptation is most graphically illustrated. Though many sermons have been written on the perils of Jesus among the wild beasts, it should first be noticed for a worthy understanding of the subject that Jesus was not physically in a desert. It is distinctly said that He was led of the spirit into the wilderness, which is descriptive of His spiritual state, or of the temptation in which He was. The tempter said, If thou be the Son of God, command these stones to be made bread. To make bread of the stones is to draw life from materiality, as one does when he thinks that if he could get riches he would be happy. It is particularly to be noticed that Jesus met the tempter by quoting the Word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Then the devil took Him up into the holy city, and setteth Him on a pinnacle of the temple, and said unto Him, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee; and they shall bear thee up, lest at any time thou dash thy foot against a stone." Of course His physical body was not literally set upon a spire of the temple. This is descriptive of the nature of the temptation, which was in essence to use holy things for self-exaltation, as is done in going to church to extend business, and assuming holiness for profit. Again Jesus answered in the letter of the Word, "It is written again, Thou shalt not tempt the Lord thy God."

"Again the devil taketh Him up into an ex-

ceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and said unto Him, All these things will I give thee, if thou wilt fall down and worship me." All the kingdoms of the world and their glory could not be seen from any mountain top. This describes temptation as to the love of dominion, the primary and mightiest of hereditary evils.

The three temptations relate respectively to the natural, the spiritual, and the celestial planes of the mind, or more accurately, to these planes in their ultimates in the natural mind. Thus an all-comprehensive temptation is described, and again Jesus answered in the letter of the Word, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

"Then the devil leaveth Him, and, behold, angels came and ministered unto Him." It is obvious that He did not need the ministry of angels for Himself. The ministry of angels is mentioned because in some ways He works through them, and their ministry completes the picture.

The practical teaching is that as Jesus used the letter of the Word to overcome in temptation, so should every one of His followers, and the memory of each should be so supplied with passages of the Word, that the tempter can be met at every point by its literal assertions of the Word that aptly meet the tempter.

When a soldier goes into battle, if he prays for victory, and wins, the victory is the Lord's. If he dies, he dies in the Lord; but when the battle line is charging, it would be disastrous to kneel down in prayer. His duty is then to fight. It is likewise spiritually. There is a time to pray, and a time to fight. Prayer avails little when in temptation. Then is the time to combat the evil that assaults. Strength is given to win in every temptation before the temptation comes. In temptation is the time to make as one's own the power already given. If one is steadfast to the accomplishment of the Lord's purpose in suffering one to be tempted, He and His holy angels will come, and minister with victory and peace.

GEO. HENRY DOLE.



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## Holy Ground

**F**OR many years Moses, the great leader of Israel, lived in exile and lived the life of a shepherd. He had fled from the anger of Pharaoh, and from living the life of a prince in Egypt he came down to the simple life of a keeper of sheep. It was as a shepherd that he saw the wonderful sight of the burning bush and heard the voice of the Lord commanding him to lead the children of Israel out of bondage in Egypt. And it was at the burning bush that he learned the real lesson of reverence for holy things. As he drew near to the bush to see why it burned but did not consume, he heard the voice of the Lord saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Since that time the removal of the shoes has been regarded by millions of people as a sign of lowly reverence before the Lord.

In the western world we have a different way of showing reverence. Men remove their hats. They take them off when they enter church; they take them off when they speak to a lady; and in all times and all places they show reverence and respect by removing their hats.

In the time of Moses men did not wear hats, so they took off their shoes. Even to-day all Mohammedans take off their shoes when they enter a mosque to pray.

Both things, the removal of the shoes and the removal of the hat, have the same significance; they are symbols of reverence.

Reverence is one of the first great lessons we ought to learn. It is something more than an outward act. It must begin in the heart. First

we have to learn reverence towards the Lord and His holy name. One of the ten commandments is for reverence. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The same lesson is taught in the Lord's Prayer, "Hallowed be thy name." There is a deep spiritual reason for this. You cannot learn to love pure and holy things until you have learned to regard the name of the Lord as sacred.

As a nation we have many good qualities; we also have many failings. Probably there is no other country on earth where the names of God are used profanely as much as they are in the United States. Almost everywhere I go I hear a profane and disrespectful use made of the name of the Lord. The Bible tells us "the fear of the Lord is the beginning of wisdom." What wisdom can you expect in people who have not learned to fear His name?

In bygone days some of the Jews had so deep a reverence for the name of God they would not utter the word Jehovah. They called Him "the blessed one." There is one book in the Bible, the Book of Esther, in which the name of God is not once mentioned; not because the writer was irreligious, but because he thought the name of God was too sacred for him to use.

Learn the lesson of reverence towards the Lord. Keep His name holy on your lips and in your heart. Then spiritually you will be taking off your shoes on holy ground.

## Ohio Association

With an unusually large attendance of the young people of the Church, warm, sunny weather and gorgeous fall coloring rampant in beautifully wooded Urbana, the Ohio Association from October 20th through the 22nd will be remembered for its hopeful attitude, future promise and its beauty.

The high point of the last was the Sunday morning service when the sunshine poured upon the open Word and the altar Communion Service in the chancel, banked by brilliant autumn foliage. The church has been newly redecorated and gave itself to an atmosphere of serene worship.

The Rev. Donald Gustafson of Lakewood, president of the Ohio Association, opened its session with the Ministers' Council which considered especially the Louisville, Kentucky and Indianapolis, Indiana societies that are part of the Ohio Association. It adjourned in time to have tea with the Women's Alliance in Browne Hall of Urbana Junior College.

At that meeting Mrs. Francis Long of Lakewood, president, spoke of the necessity of keeping the interest of children and youth in the Church and recommended that responsibilities be given youth even to intensive teachers' training for the Sunday-school. Miss Frances Darracott of Indianapolis, president of the Women's National Alliance, pleaded for consecrated service on both natural and spiritual planes. A recommendation was voted to the Advisory Board of the NEW-CHURCH MESSENGER to reduce its subscription price to one dollar a year that its usefulness might extend to all New-Church homes. A long refectory table in the reception room of the Hall was decorated with autumn flowers, tall candles and silver tea service.

The Ohio Sunday-school Association met in the early evening in the church. Miss Frances Darracott was re-elected president and Mrs. Sheldon P. Clark re-elected secretary. The Rev. John Spiers of Cincinnati gave the address of the evening on keeping sanctuaries of prayer and rededication of service to the Lord, urged the Sunday-school teacher to come to his class with proper realization of his holy task and careful preparation of his lesson.

Mrs. Louis Abbott, 153 Montrose Way, Columbus, Ohio, is national chairman of the Home Department work of the Sunday-school and pleaded for co-operation in the work of carrying Sunday-school lessons and other help into the homes of New-Church people who have children but who are too far away to attend New-Church Sunday-schools. She asked for volunteers to help in mailing and other contacts in this important Sunday-school work.

The secretary read a comprehensive paper by

Miss Rose Pfister of Cleveland on the special training course given Sunday-school teachers at Fryeburg Assembly last session and urged that the Almont Assembly also have such a course. To that end a motion was carried to request the National Sunday-school Association to place a special training course there.

After this meeting the young people met at Browne Hall and went on a treasure hunt. One of the girls reported: "We flipped coins at every street corner to tell which way to go, right or left. This took us all over town; the party lasted until twelve o'clock, it was such fun."

Saturday morning the Mission Board recommended that the Rev. Klaas Peters of Louisville visit the Indianapolis society which is not yet ready for a resident minister.

The Young People's Conference voted to hold its own Association annually at the time of the Ohio Association and elected Bob Lawson of Cincinnati president, Ward Mellonbacher, vice-president; he is a student and comes from Kitchener, Ontario, and Bob Jackson of Indianapolis, secretary. Owen Turley, president of the Urbana League, presided. The Rev. Mr. Spiers led a discussion on applying religion to life.

The business session of the Ohio Association re-elected its president, the Rev. Donald Gustafson; re-elected its treasurer, Mr. Ernest Chapman of Cincinnati and elected the Rev. Mr. Peters secretary. Appropriations of money were voted for Lakewood, Louisville, Indianapolis and Cleveland Societies. The Rev. Louis G. Hoeck, formerly of Cincinnati but now a resident of Washington, D. C., continues as General Pastor. Mr. Charles Emerson Duerr, president of the Cleveland Society, invited the Association to meet in Cleveland next year.

The Rev. Isaac Ens, recently of Kansas City where he has done intensive missionary work and who has just accepted the Cleveland pulpit, gave an enthusiastic address on "Personal Evangelism," featuring the ministerial interest in personal problems that may be solved by the practical application of our New-Church doctrines; he deprecated the merely social visit of the minister. There was a personal interest to him in Urbana for it was there that he and Mrs. Ens had both studied and met each other.

Miss Lydia Seymour of Urbana, Field Secretary of the Young People's League and editor of the *American New-Church League Journal*, bespoke interest in and help for the youth of our Church who should be well panoplied with our Church truths. Her topic was "Inside Our Local Leagues."

In the evening Mr. and Mrs. John James entertained the Association, and the faculty and their wives of Urbana Junior College, in their home noted for its southern atmosphere and artistic interest at a reception and musicale.

The Sunday morning service was conducted by the Rev. Russell Eaton, president of the college. The choir was composed of some of the student body of the school, Mrs. Helen Craig of Urbana, organist. Miss Shirley Kuhl of Lakewood sang the offertory solo. The Rev. F. Sidney Mayer, President of Convention, preached. The lesson reading was the story of Samson. An Urbana member wrote to an absent member: "I wish I could send to you the beautiful, gentle but thoroughly dependable spirit underlying his interpretation of the text and never was a Bible lesson read so exactly as it should be. This we all agreed." Mr. Mayer preached on the manner of our Lord maintaining individuality in heaven and on earth and the uniting of our powers in Divine purposes; that youth has a great power to play in the reconstruction of a more spiritual society . . . that waiting and preparation are necessary factors.

The service and Association closed with the sacrament of the Lord's Supper administered by the Rev. F. S. Mayer to seventy-eight communicants.

HAZEL BAKER CLARK.

## BAPTISM

WYLIE.—Susan Harcourt Wylie, infant daughter of Mr. and Mrs. (Ann Malcolm) John Wylie of Uncasville, Connecticut, at the New York New Church on October 8, 1939, the Rev. Arthur Wilde officiating. Relatives from the Bahamas were present at the baptismal service.

## NEWS OF THE CHURCH

### CHICAGO (KENWOOD)

At the meetings of the Women's Alliance, this term, "The Path of Life" is discussed. The discussions are led by Mrs. Harold Pearse. A subject from this volume is selected for each meeting and discussion follows the presentation.

On Sunday, October 22nd, members of the Young People's League met at the home of Thornton Smallwood. Mr. Smallwood gave a talk on "David and Goliath—Up to Date."

Plans are under way for an entertainment to be given soon by the Kenwood Male Choir. A few years ago a "great dramatic and musical success" was given by this choir.

### ROXBURY, MASS.

The Massachusetts Association is sponsoring a series of missionary lectures, the first of which was delivered in the Roxbury church on Sunday evening, November 5th, by the Rev. H. R. Gustafson. Mr. Gustafson's subject was "The Benevolent Dictator." The societies in Greater Boston are co-operating with the Roxbury Society in this undertaking.

### CAMBRIDGE, MASS.

The Half Hour Club will hold its first meeting of the season on Tuesday, November 14th, at 3:00 p.m. at 47 Dana Street. The hostesses are Mrs. John C. Moses and Mrs. Charles H. Taft, and the subject is "Summer Reading."

The Ladies' Aid Society will hold a food sale on Friday, November 24th, at 48 Quincy Street, from two to four o'clock. The regular sewing meetings are being held on Monday afternoons.

The *Arcana* class will continue its studies under the leadership of Mrs. Franklin H. Blackmer on Tuesday evenings at 7:45.

On Friday evening, November 17th, the Boston Young People's Association will hold a dance in the parlors of the Theological School at Cambridge.

### BROCKTON, MASS.

Following is the program of the Massachusetts New-Church Women's Alliance meeting which took place on November first in the Brockton church:

12:00 noon—Box luncheon in the vestry.

1:30 p.m.—Brief business meeting in church parlor.

2:00 p.m.—Addresses: The New-Church Woman as a Citizen, by Mrs. Montgomery Reed and Mrs. B. A. Whittemore; "Information Please," by a group of "experts."

### BALTIMORE, MD.

The Young People's League will present "A Will and a Way" on Friday evening, November 10th, at eight o'clock. Tickets are thirty-five cents each.

The Men's Clubs of Baltimore and Washington will have their annual supper and discussion on Wednesday, November 15th.

On November 23rd there will be a Thanksgiving service at eleven o'clock in the church.

### NEW YORK.

On Sunday, November 5th, the members of the Breda-blick Masonic Lodge joined this Society in worship. That date was the "Annual Masonic Go-to-Church Sunday." The Lodge includes in its membership many of Swedish descent who honor the name of Emanuel Swedenborg.

On November 26th this Society will have its annual Thanksgiving Service.

The monthly meeting of the New York Women's Alliance will take place in the New York church on Tuesday, November 21st. As usual, there will be a twelve o'clock luncheon, and in the afternoon Mrs. Allan C. Rearick will give an address on "Charity."

### NEWTONVILLE, MASS.

October 22nd was Guest Sunday, a time when everyone was expected to bring a friend to church.

"Any member or friend of the Parish who is unable to attend the administration of the sacrament of the Lord's Supper in the church, may receive it at home. The pastor hopes that anyone who may desire this service will feel free to ask for it."

### LOS ANGELES, CALIF.

The New-Church work is progressing and busy. A discussion club is being organized for young adult people who have "graduated" from the League. They will hold a monthly meeting at the members' homes, to study and to have friendly fellowship with each other. The first meeting will be held on Sunday evening, November 19. Another class is projected in Pasadena. This group will consist of young people of high school and college ages, which was brought together and ably led a year ago by

Mr. George E. Lee. The work will take the form of a reading circle. The meetings will be held twice a month. The Rev. André Diaconoff will be the teacher.

A. D.

### Mission Board News

An encouraging report comes from the Rev. Bjorn Johannson, missionary minister in Denmark, with headquarters in Copenhagen. The renewed activities there have enabled the Society to repair and paint its church chapel, though other restrictions prevent the continued publication of the Danish New-Church magazine. However, the missionary will keep in touch with his isolated people by means of a mimeographed bulletin. The Young People's League is active and is at present reading and discussing *Heaven and Hell*. Should any readers of THE MESSENGER have a second-hand copy of Mr. Worcester's *Language of Parable*, the Copenhagen Society will be very grateful to have as many as possible for use by the young people's group. The missionary's address is: Johan Kellersvej 59<sup>1</sup>, Copenhagen, Denmark. Mr. Johannson gives many interesting details of the peaceful and hard-working nature of the Danish people, and states that every effort is being made to maintain its neutrality.

### Public Relations Bureau Note

This Bureau notes with satisfaction that for the third year in succession there is an increase in the total membership of the General Convention. This is shared by eight Associations, though a few others show losses. Considering that during the past year there has also been a marked increase in the number of those manifesting interest in the teachings of the Church by way of ordering books and literature, the outlook is encouraging. Curiously enough, the membership figures of the British Conference and of the General Convention are now practically identical, there being a difference of only two. The church in the United States is gradually creeping up on the enrollment of our British brethren, the Conference having exceeded us by nearly five hundred, five years ago. It is worth while noticing, in this connection, that the distribution of the Missionary Edition of Swedenborg's Theological Works by the Swedenborg Foundation, and the distribution of free literature through the Board of Missions, have broken all records during the past few years.

An important and unexpected use of *Heaven and Hell* is noted through the now country-wide advertised Literature Series of the *Popular Educator* which brings to the public in magazine monthly form "714 of the World's Greatest Books." This seems to be an ingenious and inexpensive method of popularizing education at low cost.

*Heaven and Hell* is included in the *Educator's* section on religion. For those interested, the publisher is National Educational Alliance, Inc., 37 West 47th St., New York, N. Y.

L. M.

## OBITUARY

UNRUH.—Mrs. Peter B. Unruh, born in Kiev, Russia, in 1852 came to this country in 1873 with her parents, three brothers, and one sister. She was the last of this family group to enter the spiritual world, all other members having preceded her.

Mrs. Unruh's maiden name was Anna Harms and in 1886 she was united in marriage to Peter B. Unruh, who was intently interested in the doctrines of the New Church and eventually became one of the leaders of the Church in Pawnee Rock.

Mrs. Unruh is survived by one son, Mr. Harry D. Unruh, who is President of the Pawnee Rock Society.

Mrs. Unruh was active until the last two years, when she met with an accident. However, during her long illness she was extremely cheerful and surprisingly alert mentally.

On October 1, 1939, she passed away at the age of eighty-seven years.

## Affirmation

I HAVE SET THE LORD ALWAYS BEFORE ME:  
BECAUSE HE IS AT MY RIGHT HAND, I SHALL  
NOT BE MOVED.—Psalm xvi. 8.

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## CALENDAR

December 3.

*First Sunday in Advent* (B. W., p. 447)

Sel. 245: "How beautiful upon the mountains."

Lesson I. Gen. iii, 1-15.

Responsive Service I, B. W., p. 25. The Commandments.

Lesson II. Luke i, 1-39.

Gloria, Benedictus and Faith.

Hymns (Mag.) 132: "Hail to the Lord's Anointed."

130: "The advent of our King."

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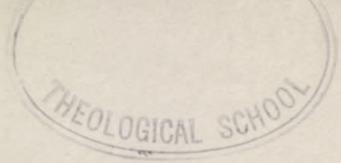
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*The*  
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MESSENGER**



November 15, 1939

—  
In This Issue

**Thanksgiving**

**The Feast of the Harvest**

*Wilfred G. Rice*

**Thanks**

*Henry K. Peters*

**The Consummation of the Age**

*"Spectator"*

**What Hell Actually Is**

*George H. Dole*

*Price 10 cents*

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3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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*The*  
**NEW-CHURCH MESSENGER**  
(Published Weekly)

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## Thanksgiving

**F**OUR score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." These words from Lincoln's Gettysburg Address are known to nearly every school child and adult throughout our land. What is less widely recognized is the fact that the "new nation, conceived in liberty" was preceded by more than a century of deeply religious life in most of the colonies. A recent writer has pointed out that in almost all the centers first settled the nation began as a people who freely expressed their allegiance to God. Not only in the New England colonies but in Virginia, Maryland, Delaware, Pennsylvania and New Amsterdam the founding fathers were men of deep religious convictions. Not only is it true that at the Revolution the nation was conceived in liberty, but all the constituent parts of that nation had been originally founded on religion.

To what extent those religious principles have been maintained is a matter of dispute, but no one will doubt that we owe our present unrestricted religious freedom to the men who

from Maine to the Carolinas founded colonies that were established in the worship of and service to the Almighty.

At the forthcoming festival of Thanksgiving we shall praise the Lord for many mercies, not the least of which will be that in a period of war and strife in the eastern hemisphere, we in the United States and in all the western nations from the St. Lawrence to Cape Horn are at peace. It is good that as a nation we should thank Him for the material blessings of life, for education, the achievements of science and art, and the manifold things that go to the enrichment of our earthly existence. Even more should we be grateful for the richness of our religious heritage.

The spirit of adventure in which the original colonies were founded was dominated by a real allegiance to the principles of religion. The founding fathers were not all saints, nor were they all free from a spirit of religious intolerance; but they were, in their religious convictions, greatly in advance of the European nations from which they came. According to their light they were for the most part deeply religious people, and they bequeathed to their

descendants not only a love of liberty but a deep reverence for the Word of God. We should be thankful that this nation was founded on belief in God.

\* \* \*

Of course a spirit of gratitude to the Lord for His many mercies is age-old. As far back as the time of Moses the Israelites celebrated their harvest thanksgiving. "Thou shalt keep . . . the feast of harvest, the first fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, at the end of the year, when thou hast gathered in thy labors out of the field." Three feasts were enjoined upon the Israelites. They were religious feasts, and at all of them every male member of the people must assemble at the tabernacle before the Lord.

It is a good thing that the President of the United States in his annual proclamation of Thanksgiving Day emphasizes the duty of man to express gratitude to the Ruler of the universe for all His many mercies. It is to be feared, however, that the majority of the people regard this only as an injunction to cease their labor on the appointed day and give themselves over merely to feasting and revelry. A thanksgiving that means no more than the consumption of millions of turkeys and pumpkin pies is of questionable benefit to a nation. Thanksgiving Day needs to be redeemed from its merely animal level and lifted up to a day of real religious significance. There is nothing to be said against cheerful feasting that follows a sincere acknowledgment of the goodness of the Lord. There is much to be said against mere animal indulgence that overtaxes the body, beclouds the mind, and sends countless thousands next morning to the drug store for headache powders.

Thanksgiving, says Swedenborg, is demanded by the Lord.

"The Lord does indeed demand humiliation, adoration, thanksgivings, and many other things from man, which appear like repayings, and thus not gratuitous; but the Lord does not demand these things for His own sake, for the Divine has no glory from man's humiliation, adoration, and thanksgiving. In the Divine, anything of the love of self is utterly incon-

ceivable—that such things should be done for his own sake; but they are for the sake of the man himself; for when a man is in humiliation he can receive good from the Lord, because he has then been separated from the love of self and its evils, which are the obstacle; and therefore the Lord wills a state of humiliation in man for his own sake; because when he is in this state the Lord can flow in with heavenly good. The case is similar with adoration, and with thanksgiving."

A. W.

## The Masculine

**D**UE to the fact that war news fills the front page of the newspaper one of the scientific miracles of modern times was accorded less prominence than it would otherwise have received. At the twelfth Annual Graduate Fort-night of the New York Academy of Medicine, Dr. Gregory Pincus exhibited a full grown chinchilla rabbit produced without a father. It was the result of an ovum taken from one animal, fertilized artificially with a salt solution, and then incubated in the body of another female rabbit. The parthenogetic creature thus produced is in all respects normal and by natural processes has given birth to a healthy litter of young.

The experiments of Dr. Pincus "promise to provide much valuable knowledge that will eventually find clinical application for the birth of healthier human beings," which is the main purpose of his labors. But the results of these experiments will also have a profound effect in modifying the ideas of men who assert that the Virgin Birth of the Saviour was a physical impossibility. We are not presuming to assert that the scientific production of parthenogetic birth sheds any light on the Divine Mystery of the Virgin Birth, but it surely must put a quietus to the claim that such a birth is impossible.

One interesting result of the experiment lies in the fact that "since it is the so-called Y-chromosome that determines the sex of an animal, and since this chromosome is supplied by the male, Dr. Pincus explained, animals born

without benefit of a male must necessarily be all females."

From the scientific point of view sex may depend on the presence or absence of this so-called Y-chromosome: the Creator has His laws for the control of sex, and this chromosome may be justly regarded as an implement of those laws. There must be, however, some profound law that governs the ratio of sex in the human race. By what law are male and female children born in equal (or almost equal) numbers? The ratio is, we believe, in civilized countries, girls 100, boys 100.5.

Swedenborg wrote at considerable length upon the masculine and feminine aspects of the individuals that compose the human race. He does not tell us by what law sex is governed; but he does tell us that maleness and femaleness are the results of underlying spiritual differences. Also he asserts that sex in human beings is indestructible. Passing at death into the spiritual world man remains masculine, woman remains feminine. "After death a male is a male and a female a female." (M. 32.)

Chromosome Y may be the determining physical factor in the sex of a child, but Swedenborg insists that the initial difference is in the soul.

"As it is not known in what the Masculine essentially consists, and in what the Feminine, it shall be told. . . . The difference consists essentially in this: that the inmost of the male is love, and the covering of this is wisdom . . . and that the inmost of the female is that wisdom of the male, and the covering of this is derivative love."

Thus in Swedenborg's philosophy the origin of sex lies in an essential spiritual difference. Differences in physical form and function are the outcome on the natural plane of differences that exist from the beginning in the soul.

The day is past in which religion offered any opposition to science, but unless we possess a spiritual philosophy of creation some of the modern conclusions of science may occasion a good deal of mental unrest. It is well for us to remember that in the pursuit of knowledge the truth-loving man of science is but "thinking God's thoughts after Him." The more pro-

found our knowledge of the Creator's processes, the deeper will be our reverence for the Divine Wisdom.

A. W.

## A Call to Our Fellow Christians

THE November issue of *Metropolitan Church Life*: a Bulletin of Protestant Co-operation in metropolitan New York, features the following appeal:

*We call upon the Churches* to repent. Every land has some share in the common guilt, and the Christians in every land have followed their Master only "afar off." Penitence is the mood that best becomes us. We must lead the world's contrition if we would minister to the world's tragic need.

*We call upon the Churches* to keep and strengthen their world-wide bonds. Despite the cleft and violence of war there is a world-wide Christian family, in which even now, across the chasms of war, men of all nations can realize their kinship in Christ.

*We call upon the Churches* to defend the liberties of press, platform and pulpit which war anywhere harshly threatens, and especially to uphold that freedom of conscience without which past martyrdoms are betrayed and victory becomes defeat.

*We call upon the Churches* to pronounce war an evil thing alien from the mind of Christ. To those who for conscience's sake cannot fight, war is anathema. To those who fight for conscience's sake war is still evil, though they believe it an inescapable choice in this present evil world. From the baleful wind of the last war we now reap the whirlwind. Thought and conscience will be cleared if we brand war as evil.

*We call upon the Churches* now to seek peace, not for safety's sake or for profit's sake but for Christ's sake and a kindlier world. We could not, and would not, be immune from the world's problems and pain. By generous gift and practical service let us know "the fellowship of His suffering" in war-torn lands. By trenchant thought let us explore the hidden causes of

war. With willingness to sacrifice let us join with others in preparing the outlines of a just peace, of an economic life undisfigured by poverty and greed, and of a world order in which the common need and service of all nations may find a home.

*We call upon the Churches* now to reaffirm good-will when ill-will is rife. It is our task now, while resisting hatred, to cleave to the right; while guarding against misleading propaganda.

## The Feast of the Harvest

By Wilfred G. Rice

THE children of Israel were commanded to keep a feast unto the Lord three times in the year, observing with due form the feast of unleavened bread, the feast of harvest, and the feast of ingathering. These observances were also known respectively as the Passover, Feast of Weeks, and Feast of Tabernacles, and held a vital part in the national and religious life of Israel. By such three-fold acts of devotion there was maintained in Israel a spirit which should be the goal of our institution of Thanksgiving Day.

A summary of the spiritual meaning of the feasts is given by Swedenborg in *Arcana* 9294, from which the following statement is taken:

“... the first feast, which was called the feast of unleavened bread, signifies purification from falsities; this second feast therefore signifies the implanting of truth in good; and the third feast the implanting of good.”

Thus in the worship of the Jews there was symbolized the entire process of regeneration, with proper regard for each successive plane in its development.

A genuine state of thanksgiving, therefore, must be based upon something more enduring than the abundance of material blessings; unless a spiritual motive is present and active there is little abiding significance in any external observance. It may be of interest in this connection to hear the testimony of a somewhat superannuated edition of the *Encyclopaedia Britannica*:

“Thanksgiving Day is now celebrated by union services among the Protestant church, and since 1888 by reciting prayers for the State and Nation in those of the Roman Catholic faith. In the homes of citizens, without respect to religion, faith or church affiliation, it is made

a day of merriment and feasting, at which families long separated are reunited, and ceremonies of a social character prevail.”

Without in the least condemning the pleasant relaxation and sociability which have always been a part of Thanksgiving Day, is it not reasonable to urge that more attention be given to the spiritual causes for rejoicing? “Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.” Though it pleases Divine Providence out of sheer mercy to send abundant harvests, this is but the beginning of the Lord’s blessings. For further light on the redeeming work of Providence let us turn once again to *Arcana* 9294:

“... during man’s regeneration he is first purified from the falsities which spring from the evil of self-love and the love of the world, and this is effected by his receiving instruction concerning evil, hell, and damnation, and also concerning good, heaven, and eternal happiness; and by his thus suffering himself to be withheld from doing, willing, and thinking evils. When the soil has been thus prepared, then the truths of faith are sown, for not before are they received. But the truths which are sown must be implanted in good, since elsewhere they have no soil, neither elsewhere can they fix their root. They are implanted in good when the man wills truth, loves it, and does it.”

There would be no harvests to bring rejoicing unless the soil had first been prepared, good seeds planted, and the field carefully tended, yet here is a lesson which the world has been slow to learn. Those who speak cynically of Thanksgiving—the man who asks: “What have I to be thankful for?” and the nations which deem themselves forgotten of God must look within for the answer. Somewhere the orderly development of regeneration has been halted: perhaps by a self-righteous attempt to cultivate lofty virtues in soil too shallow or poor for their sustenance; perhaps by failure to plant enough good seeds to assure a sufficient harvest, or by negligence in weeding out habits and thoughts which interfere with true righteousness.

“To will truth, to love it, and to do it,”—in these words from the *Arcana* is found a perfect expression of the motives which should guide us in a worthy observance of Thanksgiving Day. To will truth implies that progress has been made in removing falsities; unless such obstacles had been removed there would be no desire to exchange the license of self-love for the liberty of spiritual freedom and rationality.

The Lord said: "Ye shall know the truth, and the truth shall make you free."

Having attained a measure of freedom from the snares and delusions of sense-perception and natural affections, one's songs of thanksgiving should arise from unselfish love of the truths into which he is now admitted. In commenting upon the feast which represents this stage of regeneration Swedenborg said: "When truths have been implanted in good, then man is no longer led of the Lord by truths, but by good, and this is effected when he wills good and does good from affection of love, that is, from charity."

The statement just quoted looks in two directions, to the final stage of regeneration, and to the preliminary change of affections which makes it possible. There is a great difference between loving the truth and actually performing deeds worthy of it. As long as one is content merely to acknowledge the truth as a mental concept of equity, speaking approvingly of good deeds, yet seldom doing them, for so long will the crown of life be withheld. All but the most confirmed reprobates have an instinctive approbation for words that ring true, and for deeds that measure up to the square of virtue. It is the mark of a truly enlightened Christian, therefore, to ask no greater privilege in life than that of freedom to perform whatever both heart and mind dictate as the truth.

All seeds bear fruit in the harvest, some for good, and others for evil. It is a law of nature that a force once set in motion does not rest until it either exhausts its impetus or is checked by a stronger force. So it is in life; as we read in *Arcana* 4690: "All the moments of life have a series of consequences into eternity." For those who have sown wisely of the talents which God has granted there are no terrors in this law of Providence; for those, on the other hand, who have sought only the pleasures of the moment there will be no cause for thanksgiving.

As a final word concerning the true observance of Thanksgiving it may be useful to consider this statement from *Arcana* 5957:

"The Lord indeed requires humiliation, worship, giving of thanks, and many things from man, which appear as recompense to Him, and thus it appears as if He did not give freely. But the Lord does not require these for

His own sake, inasmuch as the Divine derives no glory from man's humiliation, worship, and thanksgiving. In the Divine there is nothing at all conceivable of self-love, requiring such things to be done for His sake; but they are required for the sake of man himself, since when man is in humiliation he can receive good from the Lord, for he is then separated from self-love and its evils which oppose. Wherefore the Lord desires man to come into a state of humiliation for his own sake, because when he is in that state the Lord can flow in with heavenly good. It is similar in regard to worship and giving thanks."

## Thanks

By Henry K. Peters

TO offer thanks during a calamity would be either a stroke of genius, or it would be mockery. To most of us it would be mockery when we could not see any possible blessing hidden in the adversity. How can most European nations at present be genuinely thankful? How can we in the United States?

The writer, when on a train very recently, met two Germans who had that day landed in New York on their return from Germany. The reason why they could get out of Germany during the war, was that they had become American citizens before they went back to visit. Their faces visibly expressed fear. They were on their guard every moment, lest they say something traitorous and, also, they had not quite relaxed from the tension developed while crossing the mine fields in the English Channel, and the uncertainty generally. What concerns this article is, that these Germans were so happy to be back that they expressed a strong impulse to kiss the ground and to kneel on every street corner and thank God openly for the privilege of being back on American soil.

When foreigners behold our abundance of grocery stores with their varieties of fruits, vegetables, and canned goods piled up in mountainous proportions, selling at a surprisingly low price, and no limit on the quantity anyone is allowed to buy, they are profoundly astonished. How is it possible to have such abundance accessible to the public? These are only material considerations and perhaps few Americans ever stop to think that we ought to be thankful for them; yet in many parts of the world people have been driven to the extreme where everything is excluded from their active

life except an intensive struggle for a bare physical existence. It is hard for us to imagine how genuinely thankful they would be if, suddenly, the choicest fruits of nature were at their disposal.

Foreigners cannot cease to wonder about the many automobiles parked around workshops, literally hundreds of them around factories, especially when they are told that the autos belong to the workers. Not only businessmen and regularly employed workers own cars, but many boys have, by working a few months, saved enough to buy a used car and then driven the length and breadth of this huge land, paying expenses by picking up odd jobs on the way. Give a thought to the fact that a man can load his family of five into an automobile in New York and drive the whole way to San Francisco on pavement equal in quality to the military highways of Europe, and do it on an immediate outlay of only one cent a mile. Where on earth can such opportunity be equalled? Are we thankful? Or does it take calamity with its contrast of pain and misery to shock us into the awareness that a great blessing is upon us?

On reading the daily papers one is impressed with the amount of corruption in our various governments, especially city governments. Incidents of misappropriation of funds, rackets, fraudulent elections, bribing, even of judges, vicious political pressure would fill many volumes. By selecting all the evils of our government, as some writers have done, an impression tends to develop that our government is pitifully inefficient, unjust to the poor, detrimental to private enterprise, and generally undesirable. Yet we go about publishing as well as shouting our opinions without being hindered, except to a very small degree. We have organizations representing every type of mind from militant labor groups to pacifist church organizations. We have publications which make it their specific task to denounce the highest officials. For this, by the way, we are not thankful, but we are thankful to be living in a country where this is possible. We can travel through forty-eight countries (countries, because many of our states are larger than European countries) without passport, and ex-

change goods without tariff. We can travel from Maine to California, and from Washington to Florida speaking the same language, enjoying the same security, meeting with the same hospitality we do at home. All this and more is possible in America because we have a democracy which, although wobbly in places, is an expression of the composite will and understanding of the entire people.

Only one more word about corruption. The writer withdrew a small deposit from the Post Office and two months later received a notice that there were two cents interest due on that deposit, which had not been paid because of an oversight. The accuracy in Post Office Department bookkeeping is all but absolute. The reason why the justice and virtues of our government are not more extolled, is probably that such an undertaking would constitute an endless task which would overtax the most prolific writers, and crowd all other books from the shelves of the libraries. Under the circumstances it is probably well that many writers confine themselves to adverse criticisms. Since shunning evils as sins is all a man can do towards his regeneration, it is necessary that our sins be exposed, and being exposed, may be eradicated.

Meditating over the actual freedom that we enjoy and the possibilities that are open to us, it can be only the character with a heart of solid stone that does not warm to enthusiastic thankfulness at the present time.

Reading this article up to here may induce a suspicion of a holier-than-thou attitude, a thanking God that we are not like other nations. But such an attitude need not be involved even in a contrast of our conditions with those of others. If we have an abundance of material goods when others haven't, we may be filled with pity for those masses of people who suffer because of maladjustment in international affairs. Our prosperity could be shared by starving millions, and the fruits of their labor could help to raise our standards of living and remove much misery that now necessarily clouds our happiness, if we could only have a sensible understanding of one another and the ability to approach one another in Christian fellowship. Our attitude need not be one of superiority, nor should we

allow distress in other parts of the world to dampen too much our spirit of thankfulness. Inasmuch as our wealth is indigenous, not the spoils seized from other people, and inasmuch as we stand ready to exchange our products with the products of every people on earth, we need not feel a sense of guilt, nor arrogance because we have and others have not.

Somewhere on earth surely the Lord's work must become manifest. Somewhere a people must eventually embody in their living, the spiritual forces that were set in motion by the Saviour. If the second coming is real, it must somewhere become noticeable in human experience. We in America cannot safely say, "Here it is! Here is the kingdom of God come upon earth!" But we can say, and should say, "Here is the greatest opportunity any people ever had to manifest the Christian principles of peace, fellowship, and co-operation." We may be deeply thankful for such a great privilege of serving humanity, remembering that genuine thanks rests not merely in words, but in fulfillment of our duty.

If one could ask our country how thankful it is for the churches, about half of the people would say, "Church makes no difference to me, I never go, and I don't care whether we have churches or not." Also many of those who profess church membership give little evidence of concern about religion. It is the same with religion as it is with patriotism—"What do I care about citizenship in general? What I want is a solution of my personal problems."

It seems to take violence in many cases to awaken in us a sense of value and a realization that country and religion are of far greater importance than any personal affairs. There are at present many thousands of Americans in Europe awaiting passage to the United States. They moan, and cry, and starve, and pray for the day that they may again set foot on American soil. They have learned not only to see, but also to feel what the homeland means to them: that its value exceeds immeasurably anything they could possibly have as a personal possession.

With religion it is similar. When, in Russia after the Revolution men were called out of churches from their worship, lined up along

the walls and shot down, they had a terrible realization of the importance of freedom of religion. Even at the present time there are people pining away their lives in Siberia or in concentration camps, because of religious convictions which are out of harmony with a purely materialistic and autocratic government. When such people are released and allowed to come to a country where their religious views are never questioned, they have no words potent enough to express their gratitude.

Since, besides birth, man's greatest purpose of being in this world is regeneration, and since regeneration depends on freedom of choice in religious matters, no one can estimate the importance on one hand, of being at liberty to choose, and on the other, the extent of distortion of human life that must necessarily follow a violent interference with the most far-reaching purpose of man's existence.

We live on from day to day, little thinking of the blessings under which we move. Our freedom we take as a matter of course, just like the air, as though it came without a struggle and as though it will remain irrespective of neglect or effort on our part. The atrocities committed against human life and freedom, elsewhere, we easily classify with mythology, which is of the imagination but not real.

For that reason it would be well for us to stop a while this Thanksgiving Day, look around, estimate the privileges and opportunities we have, think of some of the endless advantages our government makes possible for us, think of how, in spite of many obstacles, we are able to satisfy our ruling desires and construct our lives according to our inner promptings, and then slip off into some quiet place and thank the Lord most fervently for all the blessings He has allowed to come to us.

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## Affirmation

THE LORD IS MY ROCK, AND MY FORTRESS,  
AND MY DELIVERER; MY GOD, MY STRENGTH,  
IN WHOM I WILL TRUST; MY BUCKLER, AND  
THE HORN OF MY SALVATION, AND MY HIGH  
TOWER.—Psalm xviii. 2.

## The Consummation of the Age

By "Spectator"

THE crash of nations, in this greatest crisis the world has ever known, is the result of a total misunderstanding in the Christian Churches of the divine nature of Jesus Christ and His Word. The mad war of nations we are witnessing, will not cease until the churches make some definite move toward the acceptance of the essential doctrines of a new revelation of a better Christianity contained in the writings of Emanuel Swedenborg, the enlightened messenger of the Lord's Second Coming. It is a spiritual coming, revealed from the clouds of the literal sense of the inspired words of the Bible.

Now, the soul of the natural world is the spiritual world, closely surrounding us; which we do not see with our natural eyes. Everything of the natural world, from man down to a grain of sand is governed and kept in perpetual cohesion by the spiritual world, by means of the Lord's omnipresent creative Spirit. All our impulses, our thoughts, and emotions are derived from the mental spheres of men and women who have passed from this natural world to the spiritual world. Every thought we think and every affection we feel, come to us by influx from the spiritual world. We have partial evidence of this fact in our dreams and visions. Swedenborg, the greatest theologian, and the greatest spiritual scholar the world has ever known, says,

"Whatever a man thinks or wills, is either from hell or from heaven; if he thinks and wills evil, it is from hell, but if he thinks good, it is from heaven; nor is there any thought and will of man given from any other source. The man who believes that he thinks and wills from himself, is ignorant of this; nevertheless, I can assert from all experiences of this circumstance, that all the things which a man thinks and wills, are either from one or the other of these two sources." But we do not derive our thoughts and feelings immediately from hell or from heaven, but immediately from the spirits of the intermediate spiritual world, men and women of this world who have passed on to be there prepared for a happy life in heaven, or for a

degraded life in hell. Those spirits, who were once men and women of the natural world, constantly transmit to us their good and evil passions, emotions, and desires, which they themselves derive directly from heaven or from hell, according to their moral or immoral dispositions. Therefore it ought to be obvious to every rational Christian that, if the ruling powers of the intermediate spiritual world are mostly evil, the natural world must be correspondingly evil. If, then, the Lord does not raise up valiant men and women of an intelligent and loving character to subjugate and rule the false and evil spirits of the intermediate spiritual world, this terrible war will not be of three years duration as Mr. Chamberlain predicts, but may be of ten, twenty, or thirty years continuance.

Now every Church or new dispensation of religion, at its beginning, is ruled by the good of charity, but gradually materializes itself through the introduction of false doctrines, which lead to evils of life. Then is its consummation, and the beginning of a New Age, with all its attendant mental horrors; for the large majority of the spirits of an expiring dispensation burn with the bitterest hatred against the few who constitute the New dispensation of religion. There have been four such consummations on this planet. The fourth, now occurring, is the result of the falsification of Christian doctrine carried to its utmost extent or degree. With all due respect to our misguided brethren of the present Christian churches, we are sorry to have to say there is not now one true doctrine among them. There are, nevertheless, many in those churches who will be saved, because their lives are better than their false doctrines. But, taken in their complex, those churches have become utterly corrupt through the gradual introduction of false dogma. One eminent writer, treating of a corrupt system of religion observes, that "the older it becomes, the more it materializes itself: it becomes gradually worse, until it arrives at fetichism; the religion of the Negroes is the last expression of the dogmas of Ethiopia and Egypt. Already in the times of Moses the Egyptian religion showed all the elements of decay and dissolution; the symbol had become God; the truth,

forgotten by the people, was banished into the sanctuaries, and soon the priests themselves were to lose the signification of the sacred language." Although this sacred language is plainly embodied in the inspired words of the Christian Bible, not one of the dignitaries of the orthodox churches has the least knowledge of it. But so sure as the day follows the night, so sure is it that this sacred language of the symbolism of heavenly things, contained in the inspired words of the Bible, has been restored to the world through the writings of the New Elijah of the Lord's Second Coming—Emanuel Swedenborg. With all the fervour of our souls, we who have positive knowledge of the genuineness of the spiritual sense of the Bible revealed by the Lord Jesus Christ, through the uniquely prepared mind of Swedenborg, earnestly plead to the intelligent clergy and laity of the churches to investigate what the Lord has revealed in the writings of that greatest of all theologians. Only by so doing shall we all be saved from a universal massacre of human life now threatening the world. This awful carnage is contrary to all the usages of civilized people. Never since the world began was there such frightfulness of battle. There is no more valiant fighting of man to man with the sword in defence of his country and home; but an awful butchery of thousands of unoffending men, women, and little children in a moment by the most infernal weapons of mad warfare! O cruel Dictator:

"If thou delight to view thy heinous deeds,  
Behold this pattern of thy butcheries."

This ghastly slaughter of human life was portrayed in all its awful horrors before Habakkuk more than three thousand years ago. The vision was so frightful that his belly trembled; his lips quivered at the voice; rottenness entered into his bones, and he trembled in himself, that he might rest in the day of trouble. "Write the Vision," the Lord told him, "and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie." That "end" is now.

The consummation of the age we are living in and the beginning of a better dispensation of Christianity, with all its inevitable shocking horrors, is also predicted in *Daniel* v.; *Zech-*

*ariah* xiv. and directly by the Lord himself in *Matthew* xxiv.

There will be no cessation of wars, pestilences, and famines, until the Christian nations realize that the Creator has manifested himself in human flesh and bones, to subjugate the unruly hells for the purpose of saving his fallen children from an everlasting life of misery: "He was in the world, and the world was made by him, and the world knew him not," (*John* i. 10). The angels told Swedenborg that they were greatly astonished that the clergy know Him not as the Creator of all worlds, and consequently the only one living God, when it is so plainly stated in all the Scriptures. There is not one mention of three separate and distinct Gods in the Godhead. All the stupid objections raised, concerning Christ's apparent appeal to another God, are satisfactorily explained in the writings of Emanuel Swedenborg.

If the clergy and laity of the orthodox churches refuse to understand what is meant by the Second Coming, so plainly revealed by the Lord himself through His enlightened servant, Swedenborg, they will surely be guilty of the unnecessary prolongation of this terrifying and devastating Armageddon.

## Gratitude

By Hazel I. Dannecker

IF I could with my feeble gift of song  
But snare with words the thoughts that  
flutter through  
The thickets of my heart, then I could sing  
A song of thanks, our Father, meet for You.  
Or, could I only with so great a theme  
Bind with sweet speech the moods of earth  
and sky,  
Then I could tell the glory of all this  
Great harvest time, in blended song and sigh.  
I can but shape from all my heart's best gold  
These skill-less cups of verse; they have, I  
know  
No grace save this; before Your eyes they hold  
The gratitude I cannot tell, for oh!  
These lines are common work! they can express  
Only a fraction of my gratefulness.

—*The Christian Advocate.*



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Secret Faults

**I**N the Nineteenth Psalm there is a prayer made by a man about three thousand years ago. Old though it is men are using it even to-day. Probably they will be using it three thousand years hence. Here is the prayer the Psalmist offered to the Lord: "Cleanse thou me from secret faults."

Men use that prayer to-day because like the Psalmist of old, they know that all people have to fight against secret faults. All of us have many failings that are open to the sight of our neighbors. We try manfully to get rid of these faults. We curb our bad tempers, we overcome our idleness, we get rid of all external habits that would be a reproach to us in the eyes of other people; but our most dangerous spiritual foes are those that we nurse in secret.

There is a fairly large family of tiny beetles known as borers. The family includes many species and it is known almost all over the world. In its caterpillar stage it bores into soft wood. Some attack furniture, others penetrate buildings, some attack and destroy large forest trees. Some of these little creatures are only a sixteenth of an inch long, but they can do a lot of damage. A few years ago I had to have an eighty-foot high pine cut down. The borers had riddled the lower portion of it, and the tree was no longer safe. I was sorry to see that stately pine tree cut down. But the borers had been at work on it for about ten years before I possessed it. The damage had gone too far, and nothing could save the tree.

Naturalists give these little creatures a high sounding name, *Anobium Striatum*: but I just call them a nuisance and let it go at that. They remind us of the secret faults so many of us harbor. Many of us are dishonest and untruthful in our hearts. Others think mean and nasty thoughts. Still others nurse spitefulness and thoughts of revenge. These things may all remain secret. We never divulge them, but neither do we fight against them. We treasure them in our hearts. Little by little they destroy the strength and purity of our minds until we are no more sound than a hollow tree. The man who nurses secret thoughts of evil towards his neighbor is on the high road to destruction.

The Psalmist did not want to be weak. He desired strength. So he prayed to the Lord, "Cleanse thou me from secret faults." This should be our prayer. We should ask the Lord to make known to us the secret springs of evil in our hearts and to give us the strength to overcome them.

Many a forest tree is blown down in quite a moderate gale. When the heart of the tree has been eaten away, there is not strength left in it and the tree crashes to the ground. People who nurse secret faults have no real strength in hours of temptation. They come down with a crash.

Look for the borers in your heart and mind. They may seem small but they are dangerous. Think of the Psalmist's prayer, "Cleanse thou me from secret faults."

## What Hell Actually Is

**T**HERE are many who do not believe in hell in any sense. Others do not believe that anyone goes to hell for eternity, and they reason that the penalty so surpasses the crime that a merciful God, the God who did not condemn the adulterous woman, and who advised forgiving seventy times seven, must eventually forgive all sinners. They reason: what natural father would not gladly forgive his wayward son, if only he would repent. Such and like reasonings arise from not understanding what hell is and the effects of rejecting the Lord and becoming confirmed in evil or in falsity.

What hell is cannot be understood without knowing what heaven is, and conversely also. Those in heaven are in genuine happiness, which is the state of joy that the Lord gives those who do good from love of Him or of the neighbor. Heaven is a kingdom established by the Lord Himself, or more accurately, it is instituted by the angels according to the love and wisdom of the Lord, whom they follow by doing His will.

In the aggregate, hell also is a kingdom, the exact opposite of the kingdom of heaven, for in that kingdom the love of self rules. There is no happiness there, but the inhabitants of that kingdom have the delights of self-gratification. Self-love is of such a nature that it breathes hatred to all that opposes it. Like Lucifer it exalts itself above the heavens, and would destroy all who would oppose it. None in hell is allowed to do evil to another, nor is one allowed to punish another except when the laws of that kingdom are violated. Punishments are not allowed to go beyond what is necessary to prevent evil to another being repeated. Consequently one in hell may be in the delights of selfishness just as some are upon the earth. No one is punished for any evil done in this world. Evil punishes itself sufficiently, because by becoming confirmed in evil, the mind becomes a form that can never receive anything other than the life of hell, or self-love.

Hell may be exemplified by a city where the judges render just judgment to hold office, get commendation, and promotion, all the business

men deal honestly, because honesty is the best policy, and all laws are obeyed for fear of punishment or from the love of profit. The hells are continually coming into milder evils, and outwardly more like heaven, though self-love rules, which internally is hatred of all but self. Society there is becoming more cultured and refined. The laws of that kingdom are naturalism and they are studied as to causes and effects; and though pragmatic for them all their knowledge is false, because they know nothing of God and assign everything to self. In talking with a learned lawyer, he declared that there is no love other than self-love. Yet he called himself successful and happy in marriage, home, and in life. So every one in hell might be, if he did his assigned work well and obeyed the laws of self-love, or of hell.

It may be that the world is not ready for a true idea of hell. Too many might say, there is just where I want to go. And that is the reason why those go to the abode of the lovers of self who make their home there.

A cunning devil can appear like an angel of light, and deceive the very elect; just as an evil man can put on the appearance of compassion, integrity, and love of the neighbor. Toward this state the hells approach as they come into milder evils, but interiorly they remain the same to eternity.

GEO. HENRY DOLE.

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### Verses by Anna C. Tafel

**H**E walks no more on earth with men  
Yet He is near, as near as then  
In spirit near.

His strength and comfort we may share  
May reach our hand in faith, in prayer  
And touch His garment's hem.

\* \* \* \* \*

When friend with friend in sweet accord  
Are met about a festive board  
By loving hands prepared,  
Fair angel hosts the feast attend  
And Heaven's own joy and peace they lend  
And Heavenly food is shared.

## From Our Readers

To the Editor of THE MESSENGER:

Dear Sir:

I must take exception to the statement of Mr. Allen T. Cook in his article in the MESSENGER of October 11th that "the men of this earth function as the skin of the Grand Man," a view similar to that taken by John Worcester. Swedenborg states that the inhabitants of our earth are in externals and ultimates, and that many of them are like the societies of the skin in the Greatest Man of heaven. But these statements do not necessarily mean that our earth corresponds to the skin, but only that its inhabitants are in externals and ultimates, and in some ways resemble the qualities of the skin. The bones are ultimates as well as the skin, and they, even more than the skin, form the ultimate basis which holds the body in shape. Moreover, the main function of the skin is to receive, through the sense of touch, impressions from without; but this is not a faculty of the highest order. Yet Swedenborg says that our angels are among the wisest in heaven. This could not be the case if our earth corresponded merely to the skin. Swedenborg also says that our moon corresponds to the ensiform cartilage situated at the base of the breast-bone; and the close astronomical connection between the moon and our earth indicates that, if the moon corresponds to the ensiform cartilage, our earth must correspond to the breast-bone itself. As a mental faculty our earth corresponds to the faculty of establishing the truth of a proposition beyond the shadow of a doubt, and as a part of the physical body it corresponds to the sternum or breast-bone, and I quote on the subject the following passage from my book "The Mind and the Body" (pp. 30-32).

"In the Greatest Man of the universe, the sternum is represented by our planet. Swedenborg states that our earth is in externals and ultimates, and that many of its inhabitants are like the societies who compose the skin in the Greatest Man of heaven (Earths in the Universe, 122; H. A. 8630, 9360; S. D. 1741; H. A. 5554); and Worcester seems to imply, by his amplification of this comparison, that our planet corresponds to the skin (Physiological Correspondences, pp. 239, 240). But Swedenborg states elsewhere that the angels who come from our earth possess superior wisdom (H. A. 1531, 6929); and the mere capacity to receive and compare tactual impressions, which is the office of the skin, would not render our angels very wise. Again, Swedenborg says that our moon corresponds to the ensiform cartilage of the sternum (H. A. 9236); and the close astronomical relation between the moon and this earth makes it very apparent that, if the moon represents the ensiform process, our earth must represent the sternum, for this process is united to

the sternum. The superior wisdom of our angels, as well as their externalism, can easily be explained by this theory; for, prone as the human mind is to all kinds of misapprehensions and fallacies, the faculty of using the reason, the judgment, and the testimony of the senses to prove or disprove beyond question any given statement, would necessarily tend to produce a high degree of wisdom, as it eliminates many avenues of error, and, so far as is possible for the finite mind, establishes the unassailable truth by accumulating a mass of conclusive data for its corroboration. It is evident that such a habit of thought is very characteristic of the scientific, philosophic, and historical mentality of our race; and it was probably the desire to test and establish, by personal and sensuous experience, the accuracy of their heavenly teachings, that caused the original fall of mankind in the Garden of Eden."

It is strange that neither Swedenborg, nor our other great authority on correspondences, John Worcester, should have known exactly what our own earth corresponds to, either as a mental faculty of the brain or as a part of the physical body, yet such seems to be the case. A. L. KIP.

## Mission Board News

A report from the Rev. Yonezo Doi, New-Church missionary in Tokyo, Japan, indicates that general activities have been resumed with renewed vigor following the summer recess. On the opening Sunday there was a good attendance and the Holy Supper was administered. Mr. Doi's report makes an interesting reference to a young minister who traveled one hundred miles to learn about Swedenborg, remaining in Tokyo several days. This New-Church missionary keeps closely in contact not only with his members, but with those newly interested, traveling great distances for this purpose. Mr. Doi mentions having taken part in a Memorial Service for soldiers fallen in the present war with China, also fifteen other denominations having participated.

## Personalia

Miss Jean Symmes, daughter of Mr. and Mrs. Laurence Symmes of 8 Circle Road, Scarsdale, who was recently elected to Phi Beta Kappa at Vassar College, received the additional honor at the Phi Beta Kappa dinner last week of being awarded the Special Vassar Key as the highest ranking student in the college. She is the younger sister of Kathryn Symmes, Vassar 1937, and Laurence Symmes, Jr., Dartmouth 1938, both of whom are Phi Beta Kappas also.

She was graduated from Scarsdale High School in 1936 and was valedictorian of her class.

Miss Jean Symmes is a granddaughter of the

late Dr. and Mrs. William Boericke, of San Francisco.

## News of the Church

### LOS ANGELES, CALIF.

The first Homecoming Sunday was observed in October, on the first Sunday of the month. There was a fine attendance in church and at dinner. At the close of the service of worship the sacrament of the Holy Supper was administered to approximately fifty persons.

The Young People's League has a full program for the year. The meetings are held on the second and fourth Sundays of every month. The study class is in "The Adventures of Life," and brings out lively interest and discussion. The young people had the first of their week-end outings, to Barton Flats, above Redlands, on Saturday and Sunday, November 4th and 5th. In December the League will take charge of the Homecoming dinner on the first Sunday of the month.

The Women's Alliance has started holding its weekly meetings with a good attendance. The reading circle is in *True Christian Religion*. The special topics of study, for the monthly papers and discussions, are as follows: The general theme is: "New-Church Ideals in a Troubled World." The first discussion meeting was held on Thursday, October 19th. The members took part in a symposium on the year's theme. There were many thoughtful and earnest expressions, witnessing to the sense of the great worth and importance of an interior Christian religion in the world of to-day. One member said that the New Church gave her assurance in five ways: an overruling power in the affairs of men, the power of the Lord Jesus Christ; the presence of the Church universal in the spirit of people the world over; freedom, as the first and the last law of creation; the knowledge and trust in Providence; the inner meaning of the Word open to all. There are twelve gates to the City, and the Lord is bringing men in by a way that we do but glimpse. There was voiced the need of holding firmly to the interior peace of love and faith, and also the call for the Church to work to eliminate greed and hatred from among men. There is a spiritual cause to all that takes place in the world, one member brought out. None can clear this truth better than the New Church. Providence is in control, bringing evils and false attitudes to light to do away with them, bending circumstances to some good. Signs of a new day are not lacking. There is more resistance to the war spirit. The weak have rights as well as the strong, and we are realizing it better than ever before. Economic evils are exposed. Contracts, it is seen, must be held sacred. There are also signs of mercy, as in the welcome to refugees from war-torn areas; strangers coming to the rescue and opening their homes to the old, to women and children, as to their own family, thus putting human brotherhood into act. Another member of the Alliance quoted from *Divine Providence* the statement that the permission of evil is that there may be continual withdrawal from the worst evils, continual experience of the Lord's mercy. A member emphasized the added need for the daily practice of righteousness and of truth. Heaven and hell are within us. We are to choose. The statement was made that our thoughts themselves help or hinder. We must, therefore, seek as never before to think with love, to "think towards God." A lady brought emphasis on the truth of the oneness of all mankind, in the form of a larger human organism, the *Maximus Homo*, to which the spiral development of humankind is ever leading. Human beings are not born men, rather are they reborn into the human form, through their life on earth. The Lord, who draws all to Him and who is the First and the Last, is the One Man.

A. D.

## Obituary

RICH.—Mrs. Louis Rich, wife of the Rev. Louis Rich, passed into the spiritual world on October 28th. Resurrection services were held in the Sheridan Road Church (Chicago) on October 30, and conducted by the Rev. Henry K. Peters. The Rev. Morley Rich read a memorial to his mother.

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## Calendar

December 10.

*Second Sunday in Advent*

Sel. 238: "The wilderness and the barren place."

Lesson I. Is. xli.

Responsive Service II, B. W., p. 28. The Commandments.

Lesson II. Rev. v.

Gloria, Benedictus and Faith.

Hymns (Mag.) 138: "A herald voice."

125: "Down from the worlds of radiant light."

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**NEW CHURCH  
MESSENGER**



November 22, 1939

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*Mildred K. Billings*

Democracy

*Dirk Diephuis*

Swedenborg's Early Visions  
and Dreams

*Jedediah Edgerton*

The Lord's Promise

*Klaas Leo Peters*

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The Alliance Page

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## The Coming Season

AS we approach the season of Advent our thoughts are inevitably drawn to the terrible contrast between the ideals of the Prince of Peace and the present state of the world. After nearly two thousand years of the Christian religion the reign of peace appears to be no nearer than it was in the year 1 A.D. In some respects it seems to be further away. The Roman legions were armed with simple weapons. The sword, spear, bow and arrow, and catapults for slinging stones were primitive contrivances, and permitted of some measure of cleanliness in warfare. And there was a broad distinction between the soldier and the civilian. To-day, science has armed the soldier with high explosives, poison gas, deadly artillery and the bombing plane. Little regard is shown for the distinction between the soldier and the civilian. Practically no consideration is manifested towards women and children. War is more diabolical and hellish than at any previous period. It is true that surgical aid and the service of the Red Cross seek to succor the wounded, and the prisoners of war are sometimes less brutally treated. But in the actual waging of war man has become more ruthless. The whole population of a warring nation is

involved in the struggle and must be prepared to take all risks.

A superficial judgment would declare that Christian teaching has been wholly ineffective. Superficial judgments, however, are seldom reliable. A true estimate of the condition of the civilized world would show great gains in the cause of peace. Although some of the nations stand in battle array and millions of men are under arms the desire of the great majority of the people of all nations is for peace. A plebiscite taken in any country to-day would produce an overwhelming vote for a just and permanent peace. This much the Christian can claim, *viz.*, that the average man dreads war and desires to live in peace with his neighbors. Even the rulers of the warring nations desire peace, of course on their own terms. But there is little doubt that the rulers of the warring nations are so convinced of the horrors and the uncertainties of war that they hesitate to launch their full strength against one another.

The great problem that confronts the world to-day is the discovery of a method by which the peaceful desires of the majority may prevail over the aggressive pursuits of the minority. Only one institution exists that can hope

to effect this, the Church. An editorial in the current issue of the *Federal Council Bulletin* discusses this subject in a hopeful vein:

"Viewed externally, the churches appear, in many great areas, in a weaker condition—in Russia subjected to open humiliation, in Germany threatened with a subtle undermining, and now in Poland facing similar dangers. It may even be that churches which once claimed millions of adherents will for a time be dissolved into little congregations where the 'two or three' gather in the name of Christ and keep their candles burning in the Catacombs.

"Yet from the standpoint of the Church as a whole, and especially of Protestantism, a star of hope is shining which was absent from the sky of 1914. Then there was nothing that we could call an ecumenical Church. In 1939 the ecumenical spirit is here and an ecumenical structure is in the making. A wider and a deeper sense of fellowship has been born. In spite of national, racial and denominational frontiers the churches know today something of the Church, the *Una Sancta*, and experience some real measure of Christian communion which cannot be broken even by war."

A united Protestant Church, infilled with a

new spirit and acknowledging the Lord as the one and only God, should be able to outlaw war. It may be easy for governments by subtle propaganda to inflame its nationals with a desire to kill their opponents. The Frenchman may have no compunction about shooting a German, and *vice versa*; but if the issues of nationality could be subordinated to the greater issues of the Church it would be difficult to induce men to slay their fellow Christians. The greatest task before the Church in the future will be to outlaw war.

Patriotism is a noble affection, but allegiance to the Kingdom of God on earth is a still nobler one.

In this great task the New Church could play a big part. In no other system of doctrine do we find any emphasis laid on the belief that the Lord regards the whole of humanity as one man. The doctrine of the *Maximus Homo* should be taught insistently, until men learn the great truth that in Christ "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

A. W.

## A Lesson from Royalty

By Mildred K. Billings

OURS has not been a land of kings and queens, princes and princesses. We have known crowns and sceptres from our story books along with wishing rings and magic carpets. We have followed the fortunes of thrones more or less willingly in history classes. But royalty has not come very close to us—until quite recently.

Now in these strange new days when we may form part of a world audience when a nation's leader speaks, we are coming to share the life of other lands in many ways. Twice within a week in our city we have entertained members of another country's reigning family. Here is a photogravure sheet filled with pictures of a prince and princess. Here they are visiting a hospital. There the prince is inspecting

marines. Here the princess is dining at a lunch given in her honor by daughters of her country. There the prince is setting out a tree in honor of his mother. Here they are together being greeted by a group of little children. Their Royal Highnesses are very gracious. They are charmingly democratic. They seem very real. They give a great deal of pleasure.

Doubtless many a young man and woman, and perhaps some older ones too, whose lives lacked color and change, heaved a pained little sigh after the thrill of seeing the royal couple pass. "They have everything!" But a moment's reflection reveals that this job of being a prince or princess has its very serious side. From earliest days there has been disci-

pline for this role. Freedom has been curtailed. Duties have been exacting. The demands of one's position must be met and one's private feelings must be quietly put in one's pocket. The position is a yoke on the neck no less than the time clock of the office clerk, and if life has become interesting and rich it is because the responsibilities have been accepted willingly and discharged honorably. All the finest satisfactions in life, the true blessings, attend the doing of uses. Noble uses faithfully performed bring high satisfactions, rich blessings.

Strangely enough as I look at these pictures of the seemingly very happy and certainly very busy royal pair, I think of a man whose station in life is very different and yet something in the character of his life strikes me as being very similar. He is a colored man, old but active. He rises at four in the morning and goes out into the woods to ask what job God has for him this new day. Then he goes back to his laboratory and work; and his work, the uses, for instance, that he finds for southern crops, makes men marvel. Attractive positions and various monetary allurements have been held out to this man but he puts them all aside. He has found what seems to him the way of life in which he can be most useful to society and he chooses to keep it. He finds life a joyous affair.

In the lives of these three, the uses which they perform for society give the character to their behavior. They cannot, or they do not desire to, withdraw from a role that extracts from them a certain uniformity of behavior. They keep in character. They allow themselves to be ruled by the responsibility they have accepted to live their lives according to a certain order.

To choose to live according to a certain order imposed by the use which we perform to society seems at first to imply a curtailment of personal freedom. But from our New-Church teachings we learn that such is not really the case. "Life does not apply itself to men but only to the uses in man." *Divine Love and Wisdom* iv. "An angel is alive according to the application of his mind from use." *M.* 207. "The use itself which a man

loves determines his life, and distinguishes him from others." *Arcana Coelestia* 4559.

It is the narrow way that leads to life and not the broad path. It is the way of self-control, self-denial and the faithful performance of one's office that leads to true freedom and true happiness. This is the freedom that we can enjoy without destroying the freedom of others—the only kind of freedom possible for individuals living together in a society.

Under the broad shadow of democracy have shot up some false and harmful ideas about freedom and personality: freedom as unlimited opportunity merely to express oneself and personality as the result of mere self-expression. No such ideas of freedom and personality exist in heaven, we are told, and in so far as society is dominated by such ideas the establishment of anything approaching a heavenly society on earth is impossible.

Various methods for attaining charming personality are advertised nowadays. The only sure way to charm our fellow men is to serve them unselfishly and graciously. That is within the power of all of us. And it seems to me that we can learn a lesson from many who have been trained from childhood to fill a large place in society and yet subordinate self in the constant service of others.

The role of prince and princess may seem to be a role bequeathed from a long distant past, somewhat incongruous in our modern world. But whether or not kings and queens, princes and princesses, finally disappear from our midst, the principle will remain that those who fill the highest positions should be foremost in the service of all others, and to be foremost in serving is to be a true prince.

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## Worship

HE who believes that the service of the Lord consists solely in frequenting the temple, in hearing preaching there and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consist during man's life in the world in every one discharging aright his function in his respective station, thus, serving his Country, Society, and his neighbour from the heart, and in acting with sincerity in all his associations.—(*A. C.* 7038.)

## Democracy

WE have no right to condemn a nation because it has a system of government differing fundamentally from our own, any more than we have a right to condemn a man because his idea of religion differs from ours. But when the outstanding feature of such a government is the absolute rule of one man and the self-idolization of that man, when the name of that man is repeated in awe and submission by his subjects at every greeting, in every meeting, in the salutation of private correspondence, at all gatherings, in all literature, and when in the wake of that name there develops a pernicious infiltration of such one-man rule into other nations whose principles of government differ fundamentally from such tyranny, then it is time to denounce such one-man rule and seek protection from it by all means possible.

The democratic form of government is more than the mere right of a citizen to express his choice of a ruler. Democracy is founded upon the principle that all men are free, and that they in freedom can decide who is the best man to be their governor, and that this governor shall be concerned only with the welfare of those whom he governs, and never with his own aggrandizement. We believe that the principle of democracy is that rulers, high or low, should be the most useful and the least selfish men in the group or nation, and that these qualities should be recognized by all concerned. We believe further that such democracy is of a heavenly origin. Swedenborg in his work on *Heaven and its Wonders and Hell*, No. 218, says:

“(The governors in heaven) are such as are pre-eminent in love and wisdom, and therefore desire the good of all, and from wisdom know how to provide for the realization of that good. Such governors do not domineer or dictate, but minister and serve—to serve meaning to do good to others from a love of the good, and to minister meaning to see to it that the good is done—nor do they make themselves greater than others, but less, for they put the good of society and of the neighbor in the first place, and put their own good last;

and whatever is put in the first place is held to be greater and what is put last to be less. Nevertheless, the rulers have honor and glory; they dwell in the midst of the society, in higher position than the rest, and also in magnificent palaces; and this honor and glory they accept not for the sake of themselves but for the sake of obedience; for all there know that they have this honor and glory from the Lord, and on that account should be obeyed. This is what is meant by the Lord’s words to His disciples, ‘Whosoever would become great among you let him be your minister and whosoever would be first among you let him be your servant; as the Son of man came not to be ministered unto but to minister (*Matt. xx. 27, 28*). He that is greatest among you let him be as the least, and he that is chief as he that doth minister (*Luke xxii. 26*).’”

It is, no doubt, true that such perfection has never been attained among the nations of this world, in fact, we might easily believe, from reading history, that the opposite is true. And again we turn to Swedenborg, and in the same work, No. 220, we read: “Also in the hells there are governments, for without governments they could not be kept in restraint; but the governments there are the opposite to governments in the heavens; they are governments of the love of self. Every one there wishes to dictate to others and to be over others. They hate those that do not favor them, and make them objects of their vengeance and fury, for such is the nature of the love of self. Therefore, the most malicious are set over them as governors, and those they obey from fear.”

The earthly democracies of the present time are by no means perfect in their practical operation. But in their imperfection there is always a way open for improvement, the recognition of imperfection is the first step toward betterment. If, during our stay in this world we recognize the ideal beauty of a heavenly government, if—be it only in theory—we hold fast to the principle that peace, happiness and progress for all are only possible under the conditions prescribed by the Lord and explained by Swedenborg, then shall we, after leaving this world, gladly and with all our

power endeavor to contribute our share to a heavenly government. And if we, in this world, sometimes become discouraged in contemplating the many evidences of hellish forces around us, let us take heart from the fact that, in opposing selfishness within and around us and in laboring for unselfishness, we are strengthening the true spiritual democracy in its origin, according to Him who said: "The Kingdom of God is within you."

DIRK DIEPHUIS,  
in *The New-Church Visitor*.

## Swedenborg's Early Visions and Dreams

By JEDEDIAH EDGERTON

IN the work entitled "The Word Explained," Swedenborg tells of an inner light or fire which he was accustomed to see. He says, "Of the Divine mercy of the God Messiah, a flame of divers sizes and with a diversity of color and splendor has often been seen by me. Thus while I was writing a certain little work, hardly a day passed by for several months in which a flame was not seen by me, as vividly as a flame on the household hearth; at the time, this was a sign of approbation; and this happened before the time when spirits began to speak with me viva voce." This inward illumination was a sign and seal of the Divine approval and is possessed to some extent by all men of genius but in the case of Swedenborg it became visual and perceptible.

Again writing in "The Economy of the Animal Kingdom," Swedenborg speaks of this inward illumination. "As soon as they (that is, those who have it) light upon any truth, after a long course of reasoning, straitway there is a certain cheering light and joyful flash, which brings confirmation and which bathes the sphere of their minds. There is also a certain mysterious radiation—I know not whence it springs—that darts through some sacred temple of the brain. Thus a kind of rational instinct displays itself, and indicates, as it were, that at that moment the soul has relapsed, as it were, into the golden age of her integrity.

The mind that has known this pleasure (for no desire attaches to the unknown) is entirely carried away by this study and begins to feel the glow of its flame; and as compared with this pleasure, it despises all merely corporeal pleasures as playful pastimes." Here it seems to me is one of the secrets of Swedenborg's genius; his delight in the pursuit and attainment of truth. It reminds us of the godly man described in the first Psalm; "*And his delight is in the law of the Lord and in his law doth he meditate day and night.*"

This delight in truth which flashes across the mind from within also reminds us of that passage in Emerson's "Self-Reliance" where he says, "Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought because it is his." Swedenborg watched the inner light of his own thought and when he felt the flame and saw the light of illumination, he took it as a confirmation from the Divine. This was the method that the Lord took to prepare the mind of Swedenborg for the fuller revelations that were to follow.

In Swedenborg's great book, *Heaven and Hell*, he says, "That there is a true light enlightening the mind, and wholly distinct from the light called natural lumen, it has been granted me many times to perceive and also to see. I was interiorly elevated into that light by degrees; and as I was elevated, the understanding was enlightened until at last I could perceive things which I had not perceived before, and finally such things as cannot even be comprehended by thought from natural lumen. I have sometimes been indignant that they were not comprehended, when yet they were perceived in heavenly light with clearness and perspicuity."

Not only did Swedenborg perceive and see inner flashes of truth which taught him that he was destined for unusual things but he also experienced suspended breathing which was his

habit since early boyhood. Swedenborg says, "I was accustomed to breathe this way first in infancy and afterwards at times when exploring the concordances of the lungs and heart; especially when, for many years, I was writing from my mind the things that have been published; I then frequently observed that there was a tacit respiration, hardly sensible, respecting which it was later granted me to think and also to write."

He further says in *Arcana* 805, "The man of the Most Ancient Church had inward breathing, thus in concord with and similar to the breathing of the Angels; which breathing was varied according to all the states of the inward man." Again he says in *Doctrine* 3317, "My respiration has been so formed by the Lord that I could breathe inwardly, for a considerable time, without the aid of external air; so that my breathing was so directed inwardly that the external senses and acts remained in their vigour . . . The breathing is so directed unawares to me in order that I may be with Spirits and speak with them." Here we have the reason given for this suspended breathing, that Swedenborg might breathe in harmony with heaven and converse with angels. And we ourselves have observed that when we make a supreme physical effort, we hold our breath; and likewise when intensely interested in watching some play or listening to beautiful music, we hold our breath; and no doubt we have all observed ourselves taking a full breath at the conclusion of some intense study or metaphysical speculation.

Another factor in Swedenborg's early preparation for his intercourse with the spiritual world was his dreams which began as early as 1736 when he was 48 years of age and continuing seven or eight years. The record up to 1744 we do not have but we do have the record in 1744 when he was 56 years of age. Swedenborg experienced these dreams at night and in the daytime he wrote them out and reflected upon their meaning. With most people dreams are the result of worry or over-indulgence in eating and drinking but not so with Swedenborg who was temperate in all his habits. Swedenborg's dreams were the result of intense speculation of thought when the breathing of

his body almost subsided and he was breathing in harmony with the angels. These dreams then took the form of representative pictures which moved on the canvas of his memory and no doubt introduced him to the correspondences which was the key by which later on, he would open up the Scriptures.

And we should remember that the dream has ever been one of the favorite methods of Divine communication. Joseph had dreams and the power of interpreting them; Daniel also and Job and many others of the prophets. The Lord appeared to Joseph, the husband of Mary, in a dream by night, directing him to take unto him Mary his wife and again telling him in Bethlehem not to return to Jerusalem but to flee into Egypt. Therefore it should cause no surprise that the Lord in making his Second Advent through a specially prepared servant should do it through dreams, for as some one has fitly observed, "The night-time of the body is the day-time of the soul."

Swedenborg, writing in 1745, says, "The Kingdom of God was first shown me in the repose of sleep, but afterwards sometimes in the day or in time of wakefulness, so that I perceived it most clearly with the very senses, the sweetness and happiness was so great that it cannot be expressed in words, for it deeply penetrated the fibres and inmost marrows."

It was also in a dream or a night vision that the Lord manifested Himself to Swedenborg in Delft in 1744 where he writes after returning from the Hague, "At ten o'clock I went to bed, and in little more than half an hour afterwards I heard a noise under my head. I then thought that the Tempter was gone. Immediately afterwards a tremor came over me, powerfully affecting me from the head over the whole body, accompanied by some sound. This was repeated several times. I felt that something holy had come over me. I then fell asleep, and about midnight or a little later in the night a most powerful tremor seized me from head to foot, with a sound like the concourse of many winds. By this sound which was indescribable I was shaken and thrown on my face; while, at the moment I was thus thrown, I became wide awake, and I then saw that I had been prostrated. I wondered what all this meant, and

then spoke, as if I were awake. I noticed, however, that these words were put in my mouth: 'O Thou Almighty Jesus Christ, who of thy great mercy deignest to come to so great a sinner, make me worthy of this grace!' I lifted up my hands and prayed, when a hand came and strongly pressed my hands. I then continued my prayer and said, 'O Thou who hast promised to receive in mercy all sinners, Thou canst not otherwise than keep this Thy word!' I lay on his bosom and looked at Him face to face. It was a countenance with a holy expression. It was also smiling, and I really believe that His countenance was such during His life on earth. He addressed me and asked if I had a sound-health pass. I answered, 'O Lord, Thou knowest better than I;' when He said, 'Do it then?' This, as I perceived in my mind, signified, 'Love Me really,' or 'Do what thou hast promised.' O God, impart to me grace for this! I perceived that I could not do it in my own strength. I now awoke in a tremor. I again came into such a state that, whether asleep or awake, I was in a train of thought. I thought, 'What can this mean? Has it been Christ, the Son of God, whom I have seen? But it is sinful in me to doubt this.' As we are, however, commanded to try the spirits, I reflected on everything and from what had happened the previous night I perceived that during the whole of that night I had been purified and encompassed and preserved by the Holy Spirit, and thus had been prepared for this purpose."

Thus we see Swedenborg, the philosopher and scientist reflecting on his dreams and he came to the conclusion that the Lord had revealed Himself to him in this night vision and was preparing him for the further revelations that were to follow when he was not in a dream state but in full possession of his faculties in a state of wakefulness. Thus by heredity, by early training, by mastery of the sciences, by prayer, by internal respiration and now by dreams and visions, the mind of Swedenborg was gradually being prepared for that day when he would be fully intramitted into the spiritual world, and while his body and natural man were on the earth, his spiritual man would be in heaven conversing with the angels and receiving from the Lord a knowledge of the correspon-

dences which is the relationship of spiritual thoughts entertained in the minds of angels and men to outer phenomena in the field of observation, like that of cause and effect. The first open vision we have reserved for our next article.

### Correction

We quote the following paragraph from a communication received from the Rev. Everett K. Bray:

Will you please make a correction for me in the MESSENGER? Attention has been called to the fact that Volume III of "Sower Notes" was written by the Rev. Louis G. Hoeck, not by the Rev. William L. Worcester, as was implied when I referred to the "Sower Notes" (in five volumes) as the work of Mr. Worcester. The rest were by Mr. Worcester, I believe.

### Window Represents Six Religions

An interesting clipping from the *Pittsburgh Sun Telegraph* of November 4th, 1939, has been sent in by Mr. Ray L. Heddaeus, President of the Pittsburgh New-Church Society. In the Episcopal Church of the Redeemer in that city is a beautiful stained glass screen, the work of Howard Wilbert, a native of Pittsburgh.

"In the stained glass Wilbert has depicted six central figures representing six great leaders of pioneers of the Christian Faith.

"St. Francis of Assisi, Roman Catholic leader, is shown preaching to the birds. Martin Luther, Lutheran, holds a scroll of his famous hymn, Ein Feste Burg. Presbyterian John Knox is depicted preaching from a pulpit. George Fox, Quaker, is sitting on a haystack as he frequently did when preaching in the fields.

"Emanuel Swedenborg, of the Swedenborgian faith, listens to an angelic message while Methodist John Wesley preaches from a market cross."

### Personalia

Dr. Vincent Morse Frost, Jr., Osteopathic Physician, has opened his office in his home at 64 Gesner Street, Linden, New Jersey, across from the High School. He is a recent graduate of the Kirksville College of Osteopathy and Surgery, Kirksville, Missouri. Dr. Frost and his older brother, Benjamin Randall Frost, whose marriage to Carolyn Heffner was announced in the October 4th issue, are the sons of Vincent M. and Emily Randall Frost of East Orange, New Jersey, and grandsons of the Rev. Albinus F. Frost a former pastor of the Detroit Society and later a teacher at the Theological School, Cambridge, Mass., and of Benjamin Randall, for over fifty years an active member of the Boston Society.

# THE ALLIANCE PAGE

*The Lord gave the Word; the women that publish the tidings are a great host.*

—Psalm lxxviii. 11 (R. V.).

## FROM A MINISTER'S WIFE

A MINISTER'S wife is a peculiar sort of New-Church member who is expected to embody all the virtues. Therefore she ought to be able to tell you just how a New-Church woman should exemplify charity as a church member. In this case she cannot. But let us think together of some of the ways in which we all could improve in this expression.

Just what is this "charity" we want to exemplify? The modern translators have substituted the word "love" as nearer to expressing the meaning in terms of our understanding today. Charity is love in action. If faith is the laying hold of the spiritual life, we may think of charity as the giving out of the spiritual life. So there can be no faith without charity, and conversely, no charity without faith. How do we as church members give out the spiritual life as we have laid hold upon it? How do we put love into action?

We will find ways of serving others, if we really wish to share the spiritual life whose blessings we have felt. Here is a place for charity in the ordinary understanding of the word as charitable works for others. The church that exists just for itself—raises money to keep itself going to raise more money for the same purpose, and so on, is not living up to its faith. We should see our church societies as agents for practical service and for spiritual benefit to the community, and not just as places of worship and means of preserving the spiritual life of their members. In working together for others we often forget our petty differences as individuals. The spiritual life certainly must overflow in good works as well as noble thoughts.

We cannot give out what we keep to ourselves. Too often our faith is shut up by itself—a kind of treasure we hoard to gloat over. It should be much nearer to the magic purse of

one of Chauncey Giles' stories. The more we use it to share and to help others the richer it grows. This should be the spirit of our church life.

Have you not known workers in the church, devoted men and women who held innumerable offices or gave large sums of money—yet by their attitudes toward people sent many members away from the church? If we cannot see it in our church, we can see it in others. A good church woman said to me the other day that the hardest workers in her church were not the ones she considered the best Christians! We need not only tact in dealing with people but also a real sense of the worth of persons, such as our Lord certainly taught when He was on earth. If we have this we cannot turn people away from our church by an unsympathetic attitude. When I was in college I travelled some distance to attend a New-Church service, and absolutely no one spoke to me at all. I hope that this cannot happen now. It is in such small things we often reveal our attitude.

Nothing is more maddening to me as a New-Church minister's wife and church member than the spirit often found in New-Church members of regarding those who do not belong to our church as "outsiders." Nothing is much more fatal to the growth of a church. It either means that we feel inferior because we belong to a little known church and take this way to try and assert superiority, or else we really do have a false sense of superiority to others. If we believe we have a superior brand of faith, how can we fail also to believe that much, much more is required of us in living up to it and sharing it with others? If we regard those who do not belong to our church as "outsiders" we put up a barrier at the very start of our relationship that is very hard to overcome.

We all know New-Church women who are

living examples of the overflowing spiritual life, of that charity which is love in action. Let us all try to be more like them. Only as we give out the spiritual life can we continue to receive it in increasing measure. This is the fundamental law of charity.

May I conclude with a brief quotation from one of my own verses:

Love is a magic purse—  
The more we draw to give  
The more there is to spend.  
Richly, with more to lend,  
Life will reimburse  
Those who most deeply live.

MARGARET CROWNFIELD.

## The Lord's Promise

By *Klaas Peters*

**T**HERE seems to be a misconception in the popular mind in regard to the promise that the Lord made to Abraham and his descendants. The misconception lies in the fact that the promise is thought to be unconditional. Careful reading of the text shows that the Lord promised the Land of Canaan to the Israelites on very definite conditions. The conditions are, "If ye will diligently keep my commandments—then will the Lord drive out those nations—and ye shall possess" this land. To miss this point is to miss the whole purpose of the Scriptures. The Lord does not reward idleness and neglect. Providence can help only those who are attempting to go forward.

Another thing to bear in mind in regard to this promise of the Lord to give the Land of Canaan to Abraham and his descendants is that the gift was not a reward for good behavior, but rather a normal consequence of good behavior. According to the Divine plan people are fitted into the places where they will do the most good. All material benefits are bestowed with this end in view. Now it so happens that the number of material things a man has affect his attitude toward spiritual things. We have all seen how vain some people become when they acquire new clothes or furniture. This may well be only a temporary feeling which is soon conquered and then it is no longer harmful. But if the acquisition of material possessions breeds arrogance and intolerance to the extent that the spiritual life

is made impossible because of these possessions, then the Laws of Divine Providence are such that these possessions will be taken away and either destroyed or else given to someone who would be spiritually benefited by them. This is not at all apparent to our natural eyes. This is possible only because the Lord is all-loving and has absolute control over every molecule and atom of this natural world as well as of heaven and hell. This control is not arbitrary but strictly according to physical and spiritual laws.

If then, Abraham or anyone else, has strength of character not to become vain when he acquires material possessions, and if these possessions will be used for the advancement of the Lord's Kingdom, then these possessions will be given to him even to the point of great wealth. "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." It was then because Abraham had a high quality of character and could make good spiritual use of the Land of Canaan that it was given to him by the Lord, and not as a reward for doing good deeds.

It was stated above that this rule of giving wealth to those who could best use it was not apparent to our natural eyes. The reason for this is that in this natural world with its inseparable mixture of good and evil there are many people who do good to others for selfish reasons. Let us suppose a man has evil intentions. Regardless of whether he be rich or poor he will stubbornly refuse to regard the welfare of any but his own. If such a man then, would be of greater benefit to others if he had material wealth; if he would, in order to gain praise and honor for himself, build hospitals, recreation grounds and schools which would be used for building up the bodies and minds of indigent children, then the Lord would permit him to acquire the wealth with which he could do these things. This is why evil people as well as good ones have become wealthy. This does not violate the law of giving most to those who will use it best for the common good, but it makes it impossible for us to distinguish the good people from the evil by assessing their material possessions.

Although Abraham was of unimpeachable

character and his descendants inherited many of his fine qualities, by the time Moses appeared on the scene we are told of a generation of descendants of Abraham that was not fit to enter the Promised Land. All, except Moses and Joshua, died while wandering in the wilderness. But in the meantime the next generation underwent a period of discipline and Divine guidance which gave them the courage and ability to cope with the problems to be met with across the Jordan.

The *Book of Deuteronomy* reiterates the conditions under which the blessings are given. If you love and worship the Lord with all your heart and mind He will give you material prosperity and long life. Again we find the statement and the experience, that blessings come with obedience to Divine injunctions; and curses are the result if these are disregarded. We are told that obedience will lead to complete possession of the Land of Canaan.

If you go on a motor trip and you do not know the way, you may get along very nicely by looking for — and following — the road signs. Sometimes you come to a detour sign. The road straight ahead may look smooth and tempting, but you had better do as the sign says and make the detour, for if you do not, you may soon be in deep trouble such as rough grade, broken bridge, or flooded highway. When you come to a sign that reads "Hill, use low gear," you had better do just that if you value your car and your life. Those signs were put there for your comfort and safety, not just because some engineer felt moved to use his tools and talents.

In the trip through life there are road signs too. We are given very careful directions on how to go and what to do. The Bible was not written for the amusement and mental exercise of the prophets. The books of the Bible were written under Divine Providence by men deeply moved by their experiences for the purpose of making it possible for others to follow "The Way, the truth, and the life."

The conditions under which blessings are given or withheld are inherent in the motives for human behavior. Just as, following the road-signs will invariably conduct you to your destination, so following the rules of the heav-

enly life will invariably bring you to heaven. It is for this reason that the Commandments were given and the Gospels were written and not because the Lord wished to enjoy the sight of multitudes of people serve His pleasure. Or worse still to punish them with all sorts of devices if they by any chance displeased Him.

A thing is right because it leads to the greatest good of the greatest number (or the kingdom of heaven) and not because someone in authority says it is right. Certain things are right because they build up in the personality the affections, thoughts and deeds that will elevate, enrich and ennoble our characters. These are the qualities that are admired by all and are the only ones worth striving for. Furthermore the more people have of these traits the more useful they can be to each other and the better they will be liked. On the other hand, wrong personality degrades, impoverishes and devitalizes. That is, certain things are wrong because they break down the character and make a person less useful and less likable. In an honest community it is possible for a few dishonest people to thrive. But should the whole community become infected, then all progress must necessarily cease and destruction is inevitable. Again it is quite evident that blessings come to the righteous and curses to the unrighteous.

It is plain then that the blessings which the Lord promised Abraham and his descendants depend on the reception that is accorded them. Being descendants of Abraham is not enough to insure possession of the Land of Canaan or other blessings from the Lord, nor is it necessary to belong to that particular family.

All those who are willing to undergo the needed discipline and submission to the Divine Will can receive the blessings that the Lord promised.

### Confession of Sin

A PERSON who acknowledges only in a universal way that he is a sinner and who acknowledges himself guilty of all evils, but does not examine himself, and thus see his evils—that person makes a confession, but not a confession of repentance, and as he does not acquaint himself with his evils, he lives afterwards as he did before.—(*Heaven and Hell* 159-162.)



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### The Sea of Galilee and the Dead Sea

IN the land of Palestine there are two seas, neither of them very large, but both of them famous. The first one is the Sea of Galilee, famous because on its shores our Saviour often preached to the people, and from its fisherman drew some of His disciples. It is really a fresh-water lake about thirteen miles long. It is formed by the river Jordan. It is really a beautiful sheet of water. It contains very many fish, innumerable birds fly over it and its shores are green with trees and bushes. There are many small towns and villages round it. Children play on its shores as they did in the days of the Saviour; and the fishermen still cast their nets in its waters.

The second is the Dead Sea, or, as it is sometimes called, the Salt Sea. And the Dead Sea is a scene of desolation. No fish live in its waters; no trees grow on its shores; no birds fly near it, and there are no children to play. Its water is undrinkable.

There is one fact common to both these seas. Both are filled by the waters of the Jordan. Yet one is the scene of life, the other the abode of death.

For this there is one simple explanation. The Sea of Galilee receives water and sends out water. The Dead Sea receives the waters of the Jordan but it has no outlet. And in the course of ages the water of that sea has become salt and bitter, and incapable of sustaining life. The shores are desolate, the waters are stale. It is really a dead sea.

There are two classes of people in this world, the givers and the getters. Some people receive countless blessings from the Lord; and because

they have trained themselves in generosity they try to pass some of those blessings on to other people. Good actions flow from them in a steady stream. They seek to help the poor and the unfortunate. They find happiness in sharing all the good things that come their way. And because they are always getting and always giving, they not only find happiness in their own hearts, they spread sunshine and happiness everywhere they go.

It is not merely that they give money away; they give loving helpfulness and service. They are like the waters of the Sea of Galilee. They are really alive, and they reflect the sunshine of the Divine Love.

Contrasted with these generous people are those who always want to get and never want to give. Occasionally we meet someone who never willingly does a good deed. I am always hoping there are not many people of that kind; but a few of them there certainly are. They get but never give. They become like the Dead Sea that gives out no living stream of water.

Someone has written a beautiful little poem about the Sea of Galilee:

"I looked upon a sea: 'twas bright and blue.  
Around its shores were life and verdant hue.  
'Twas fed by many rills, with fountains' source  
Of Hermon's snowy peak, whence Jordan's  
course.

But Galilee's blue sea lives not alone,  
Although it gets those streams as all its own.  
It lives because it gives its waters blue  
To other shores, and then it fills anew."

## Reception for the Rev. and Mrs. John W. Spiers

We quote from the *Cincinnati Times-Star* of November 2, 1939:

"Members and friends of the Church of the New Jerusalem, Oak Street and Winslow Avenue, will hold a reception in the parish house on Friday, November 3, 1939, from 8 to 10 P.M., for the Rev. John W. Spiers, new pastor of the church, and Mrs. Spiers, who live at 648 June Street, Walnut Hills.

"The Rev. Mr. Spiers is the twelfth pastor of the New Church (Swedenborgian) congregation, which had its beginning 128 years ago. In the first thirty-five years of its history, the church had six pastors, two from 1853 to 1866, and four from 1866 to 1939. The Rev. John Goddard was pastor for thirty-five years and the Rev. Louis G. Hoeck served for thirty-one years.

"First services of the congregation were held in the home of the Rev. Adam Hurdus, on the south side of Front Street, between Vine and Race Streets. The Rev. Mr. Hurdus was widely known as an organ builder, and records of the church relate that Indians were attracted by his music and frequently attended services.

"In June, 1839, the congregation voted to admit as members 'adult females who had been baptized,' but stipulated they would not be permitted to vote in congregational proceedings."

In 1821 a movement was made to establish a separate society for publishing the Writings. Some years later (the exact date is not known) a frame building was erected on the north side of Longworth Street (then called Centre Street) between Race and Elm Streets. In 1822 "the rule refusing women the right to vote was rescinded, but the privilege was confined to those who held the relation of heads of families and were pew holders in their own names or otherwise contributors of not less than seven dollars per year.

"The present endowment fund of the church was started in 1883. A choral society was formed in 1885 by Arthur Mees, then conductor of the May Festival Chorus. The congregation in 1894 purchased the site of the present place of worship at Oak Street and Winslow Avenue."

## Affirmation

THE HEAVENS DECLARE THE GLORY OF GOD; AND THE FIRMAMENT SHOWETH HIS HANDIWORK.—Psalm xix. 1.

## Change of Address

The members of the New York Society are happy to have Mrs. Charles S. Mack with them again. Mrs. Mack's address is 10 East Parkway, Scarsdale, N. Y.

## From Our Readers

### A Selection of Prayers, by the Rev. William L. Worcester

To the Editor of THE MESSENGER:

The many friends of the late Rev. William L. Worcester will be pleased to learn that a selection of his prayers is to be printed without delay, so as to be ready for gift purposes at the approaching Christmas. Further information will be given at a later date, when details have become known. It is probable that the prayers will be published in an attractive brochure, not unlike the little pamphlet of prayers by his father.

Yours truly,

B. A. WHITTEMORE.

### Baltimore and the Rev. Fred Sidney Mayer

To the Editor of THE MESSENGER:

The following announcement was made on Sunday, November 5th, to the congregation of the Baltimore Church; and I shall appreciate it if you will publish it in the MESSENGER:

The Trustees are happy to announce that they have been authorized by Mr. Mayer to state that he has reconsidered his intention of asking not to be reelected as Minister next January, provided he be given a six months' leave of absence at that time, in order to obtain some relief from the burdens that he has been carrying for some time past.

This action was taken because of the widespread wishes among the congregation that he reconsider; and we should appreciate the sacrifice made by Mr. Mayer in complying with these wishes.

The trustees will make arrangements by which the pastorate may be carried on during his leave of absence, in consultation with Mr. Mayer.

Very truly yours,

GEO. PAUSCH,  
President of the Society.

To the Editor of THE MESSENGER:

Two years ago the speaker for the Memorial Day program in Redlands (Cal.), suddenly having been taken ill, Dr. Earl Cranston, professor of history at the University of Redlands, was asked to take his place on very short notice. He told the following story and gave me permission to write it for publication.

In Colonial New England when his Cranston ancestor was Governor of Rhode Island and his Pitkin ancestor Governor of Connecticut, there arose a dispute about the boundary of the two colonies. This quarrel became so serious that the militia of the disagreeing colonies were called out

and marched against each other with their respective governors at the head of each army. When the opposing forces approached each other the two governors, Cranston and Pitkin, who had never met each other before, decided to talk the matter over before engaging in battle. So they went off by themselves and sat down on a log and discussed the matter, with the result that they came to an amicable solution of their problem, agreeing on a boundary line that was just and about which there has never since been any difficulty between the two colonies or states.

Many years ago, before the World War, I read a story fiction in one of the standard magazines, *Scribner's*, *Harper's*, the *Century* or some other, telling of an American visiting in Paris who noticed many people were wearing a certain button on their coat lapels. He inquired what it meant and was told: "It is the badge of the army of the Prince of Peace." He met a French general and found that he however, was wearing the badge under his lapel where it did not show.

One day the Kaiser declared war on France. The German and French armies were marched to the border, the officers gave the command: "Ready, Aim, Fire." The soldiers all stood stock still. The Kaiser was standing by a cannon. When the gunner did not obey orders, in anger the Kaiser cut him down with his sword. The officers asked their men why they did not shoot and were told: "We belong to the army of the Prince of Peace. We will march for you and we will drill for you, but we refuse to kill our fellow men." As the men would not fight there was nothing to do but to march them home again, with the one German gunner the only casualty of the war.

ESTHER CHANDLER PERRY.

## News of the Church

### CLEVELAND, OHIO

The Rev. Isaac G. Ens, who has accepted a call to the East Cleveland Society of the New Church, held his opening service there on Sunday, October 29th. The Society has been reorganized and Mr. Ens reports that the response at the opening service was one indicative of growth and harmony. The Sunday-school, too, shows signs of considerable growth, and the Society feels confident that with such fine material and real desire for progress it will undoubtedly become a strong support in the work of Convention. Mr. and Mrs. Ens and their two daughters have made their home at 1849 Wymore Street, Cleveland, Ohio.

### RIVERSIDE, CALIF.

The Riverside Society is holding its annual Thanksgiving dinner after services on Sunday, November 26th. Each family contributes food toward the dinner and shares in the cost of the turkeys. The Women's Alliance reports a welcome addition to its membership in the person of Mrs. Herbert Gillings, who is now living in Riverside.

## Obituary

MACPHERSON.—On November 1st, Mrs. J. W. MacPherson of 4624 Oakland Street, Frankford, Philadelphia, Pa.

## CHRISTMAS SEALS



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## Calendar

December 17.

*Third Sunday in Advent*

Sel. 239: "Then shall the eyes of the blind be opened."

Lesson I. Is. xlvi.

Responsive Service III, B. W., p. 31. The Ten Commandments.

Lesson II. Rev. xii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 136: "O come, O come, Emanuel."

135: "Hark, the glad sound, the Saviour comes."

## The Augmentation Fund

STANDS FOR THREE VITAL THINGS:

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2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

To Maintain and Extend Its Work It

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To those who think of making a bequest to the Fund, the Treasurer will be pleased to furnish suitable forms and to give any advice that may be asked. As State laws with regard to wills vary, local counsel in the State of the testator should finally be consulted.

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November 29, 1939

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## The New Church in Africa

**N**EARLY fifty years ago James John Garth Wilkinson published a book, *The African and The True Christian Religion*, in which he set forth Swedenborg's teachings regarding the religions of the Africans and their coming relationship to the New Church. This book is little known to the younger generation of New-Church people, but it deserves a wide circulation and a close study. Dr. Wilkinson quoted freely from the many statements made by Swedenborg in proof of the fact that the African is peculiarly receptive to the doctrine of the Lord.

All readers of Swedenborg are aware of the fact that he wrote much upon this subject. Potts in his *Swedenborg Concordance* lists nearly fifty references to the Africans in the spiritual and natural worlds. Most of the passages referred to are highly eulogistic. We quote the following:

"In heaven the Africans are the most beloved of all the Gentiles, for they receive the goodness and truth of heaven more easily than others. They desire to be called the obedient and not the faithful. They say that Christians may be called the faithful, because they possess the doctrine of faith" (*Arcana Coelestia*, n. 2604).

"There are places of instruction for those Gentiles who have led a good life in the world in conformity with their religion, and who have thus acquired a species of conscience which impels them to act justly and up-

rightly; not so much in obedience to the laws of their country as to the laws of religion, which they believe ought to be kept holy and inviolate. All these Gentiles when instructed are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These are more numerous than all the rest, and the best of them are from Africa" (*Heaven and Hell*, n. 514).

"Those of the Gentiles who in the world have worshipped God under a human form, and have lived a life of charity according to their religious principles (*religiosum*), are conjoined with Christians in heaven, for they acknowledge and adore the Lord especially. The most intelligent of these come from Africa" (*The Last Judgment*, n. 51).

These and other statements from Swedenborg have in the past stimulated a good deal of interest in missionary work among the Afro-Americans. We have had various missions among colored people in the United States of America and the West Indies, but the results have not been pronouncedly successful. We have had some half-dozen ordained colored ministers who have labored strenuously and faithfully; but the numerical results have been small.

It is interesting therefore to note the success of the New Church among the nations of South Africa and the Niger Delta in the west of that great continent. Actual figures are not available to us, but it is reasonable to assume that there are not less than five thousand people

affiliated with the New Church in Africa. The *New-Church Herald* of October 28th contains an account of the Mooki Memorial College and Day School. This college for the training of native New-Church ministers is a handsome building that has been almost entirely built by native students under the direction of the mission superintendent, the Rev. Edwin Fieldhouse. While written for the information of the New Church in Great Britain it will have great interest for all our readers, and we are reprinting it in the present issue of the MESSENGER.

## Mooki Memorial College and Day School

By E. Fieldhouse

MANY references to the building of the extensions of the Mooki Memorial College at Orlando have appeared in reports to Conference and in articles in the *Herald* on the South African Mission. At the last Conference approval was given to a scheme to further extend the College by providing fairly extensive buildings for a day school. The purpose of this article is to give a general outline of what has been achieved and to detail something of what is planned for the development of the day school.

We are indebted to the Rev. E. J. Pulsford for the original idea of building and endowing a college for the training of New-Church native ministers as a memorial to the outstanding genius of David William Mooki the founder of the New Church of South Africa, which later became the New-Church Native Mission in South Africa.

Mr. Pulsford had not long been at work in the mission field before he became aware of the urgent need for a centre where ministers could be instructed in New-Church Doctrine, and students trained for the Ministry of the Native New Church. The death, while Mr. Pulsford was still in South Africa, of the Rev. D. W. Mooki, prompted the thought that such college would be a most appropriate memorial. This suggestion commended itself to the Overseas Committee and the Mooki Memorial College

Fund was inaugurated, aiming at obtaining £5,000, with which to build and endow the proposed college. At the time that Mr. Pulsford relinquished the Chief Superintendency of the Mission an offer by a Mrs. Tufnell to sell a farm at Malmani Oog, some twenty-four miles from Mafeking, for the purpose of establishing such a college, was being considered.

On the appointment of the Rev. P. H. Johnson, B.A., B.Sc., as Superintendent, he was asked to visit Malmani Oog and ascertain whether it was suitable as a centre for a college. Its distance from the centre of the Mission Field presented a serious handicap, leading Mr. Johnson to report that, in his opinion, the site was unsuitable. Mr. Johnson then considered a number of likely sites, the idea still being to obtain a small farm, but situated near the historic centre of the Mission. Eventually Blackwood Farm, on the north side of Johannesburg, was rented, and a college commenced in the farm buildings. While negotiations were proceeding for the purchase of the farm, it became clear that objections would probably be lodged against its use as a centre for native education. Mr. Johnson was now compelled to think of other possibilities. The proposal of the Johannesburg Municipal Council to set aside Klipspruit Farm, some eight or nine miles from Johannesburg, as a native township, to be called Orlando, after Councillor Orlando Leake, the Mayor, with plans to build some 12,000 dwellings to accommodate up to 80,000 people, suggested the possibility of such a township being suitable as the place for Mooki Memorial College.

Mr. Johnson immediately acted upon the idea, and was successful in obtaining the first site allotted for religious purposes, choosing the one he regarded as most central and convenient. Time has proved the wisdom of that choice. It is situated on the west side of a wide boulevard, with the new Communal Hall, in a large square, to the east, and the railway line and river running through the valley immediately to the west. A bridge is being built across the railway and river to connect the two halves of the township. The approach to this bridge will pass along the north side of the College grounds.

The first step taken was the building of a

church, measuring about fifty feet by twenty feet, with vestibule and vestry. In this building, the College, after the abortive start at Blackwood Farm, recommenced. The demand for a day school, with the occupation of some hundreds of houses, led to the formation of a New-Church Day School, which, after amalgamation with the Orlando Public School, was recognized by the Education Department.

The writer took over the Superintendency of the Mission at this stage, with the church occupied by the day school, and the vestry, eight feet by eight feet, serving as the classroom for the ministerial students. Almost his first action was to prepare plans for extensions to provide library, dormitory and living-room accommodation for the students, as well as an office for the keeping of all the Mission records. The plans, when submitted to the Native Affairs Department of the Municipality for approval, evoked the offer of an additional piece of land equal to the original site. Permission to rent one of the municipal houses as a temporary hostel was granted, and a new clause added to the agreement granting permission for natives to sleep in the College buildings. The plans were approved by the City Engineer's Department and the Transvaal Education Department. Work on the extensions commenced in December 1935. Apart from grants of pocket money and gratuities, the whole of the labor for the extensions has been given, the staff and students devoting most of their spare time, supplemented by the Day School scholars' manual period.

In the nature of the case, the work of the College having to go on, the work of the building has been slow. In September 1937 three foundation stones were laid and the new stained-glass window in the church dedicated. By February 1939 the work had proceeded far enough to permit of the students occupying the dormitory, and the accommodation of a matron with her husband, the Orlando minister, on the premises. On the last day in March 1939, the photograph which illustrates this article was taken. It is a view of the west front, showing the office on the extreme right, the library on the extreme left, and dormitory and living room between. The matron's room is immediately

behind the office. The library is just a shell, with the roof only partly finished and the belfrey only a foot above the roof. Since the return of the Superintendent from furlough the work on the library has proceeded. The roof has been finished and the belfrey raised a few more feet. The work of panelling the library walls and fitting bookcases is now occupying attention. This will probably take another two months. The finishing of the tower, the parapet on the east and south sides and the stoep giving entrance to the church will then be dealt with. The total cost of the extensions when completed will be about £400.

The grounds have been partly laid out and almost a hundred fruit trees planted. This August there was a fine show of blossom, twenty-seven of the trees being in bloom—white pink and red. A number of wattle, gum, pine and cypress have been planted, and vegetable and flower gardens planned.

Since the New-Church Day School commenced, ten other schools have been opened, in almost every case with adequate class room accommodation. With the natives' zeal for education it is vitally important for the success of any mission that adequate provision should be made for the education of the children. In many parts of the New-Church Mission Field the facilities for education do not go beyond Standard III, and promising scholars have to be sent to other centres to continue their education. It is very desirable that we should have such a centre, where we can provide facilities for their accommodation and education. The New Church, more than any other church, needs an educated ministry. We must make provision for that education. Owing to the limited and not very satisfactory accommodation which the church building affords, the Education Department will only grant us stipends for two teachers, who between them have to teach six different classes. The development of the school, if not its continued existence, is dependent upon the provision of classrooms. The Department will grant us the stipends for additional teachers only as we provide separate classrooms. Plans were drawn up and presented to the Circuit Inspector for his provisional approval. He has intimated his readi-

ness to approve these plans subject to three of them being made a little larger. The Department is prepared, as funds are available, to make a grant-in-aid as rent, on the basis of 6 per cent per annum of the total cost, up to a maximum of £200 per classroom.

The new plans, which are almost ready for submission, provide for eight classrooms, the largest being twenty-five feet by twenty-three feet, and the smallest twenty feet by sixteen feet, two staff rooms, cloakroom, open-air classroom, dormitory and a new vestry that would serve if needed as a Standard VII room. These new buildings will be built round a quadrangle, of which the present church and College would form the southwest corner. The whole building would have a frontage on the west of about 180 feet. It is proposed to commence with the erection of three classrooms on the east at a cost of about £300. The cost of this block would be a real investment, as it would return, by way of grant-in-aid, a sum of £18 per annum, which would be available for the maintenance of the minister-training college. Upkeep, repairs, etc., would be paid out of school fees, which would amount to approximately £20 per annum, on an estimate of a hundred scholars for the three classrooms. The total scheme would involve a cost of approximately £1,100, and would return £66 per annum in grant-in-aid. The full scheme will only be proceeded with after the success of the building of the three initial classrooms has been assured.

If the present Mooki Memorial College Fund, which is still £2,500 short of the total sum aimed at, could be increased by £1,000, the new school building could be completed, seven or eight additional government-paid teachers secured, six hundred scholars accommodated, and provision provided for boarding promising New-Church scholars from parts of the mission field poorly equipped educationally. More important still, the minister-training college, by reason of the grant-in-aid, plus the income from present investments, would be adequately endowed for some time to come. The College is badly needing additional maintenance income. Efforts have been made to cut expenses as low as possible. Candidates for the ministry are rarely in a position to contribute for their sup-

port. Their railway fares have often to be paid for them. The provision of food for the students presents a serious problem. Under this head a deficit accrues each year which has to be met privately. It is very desirable that adequate funds should be available so that every suitable candidate for the native New-Church ministry can be given a satisfactory education and equipment for the work. We now have the buildings necessary. Our greatest need now is for men and funds to maintain them. If we can build our proposed school we shall be able to secure both the men and the money for their maintenance, as well as make a great and satisfactory contribution to the great cause of native education.

### Some Bible Bits

THERE is more adventure within the library of the Bible than in many, many feet of well filled book shelves. Within the various books of the Bible there are problems seemingly insurmountable; there are questions that intrigue the imagination, and challenge well-directed ingenuity. There are paths and by-ways that lead the earnest enquirer everywhere and nowhere. The many blind alleys and stone walls but add to the zest. I thought perhaps you readers might like to accompany me in exploring some of these by-paths.

Bible students have been intensely interested in a people called the "Habiru," ever since they hove in sight, brought up out of the mists of the past by the archaeologist. These Habiru are found in Mesopotamia, Syria, Egypt, and especially in Palestine. In the famous Amarna Letters to the Pharaoh in Egypt, these Habiru tribesmen are seen entering the land from the east. We are especially interested in them because linguistically the Hebrews are connected with them. The Habiru, the Hebrews ('bri), and the patronymic "Eber" in *Genesis* x-xi are all connected with the root "'abar." For a long time it was maintained that this is the usual word "pass over," and that all these nomads had gotten the name because they had crossed over the Jordan. It sounded like a nice cut and dried theory until the name Habiru was found in many places in the ancient world,

and designating people who had never been in Palestine. Lately it has been shown on linguistic grounds that these words do come from a root "abar," but that all occurrences of the derivative words must go back to a stative verb, and not to a transitive verb such as "to cross over." Now this stative verb in Semitic means "to roam," "be a nomad." This is just what the Habiru and the Hebrews were when we first see them. This solution agrees with all the historic facts. It is exceedingly interesting to note that the Septuagint translates "Hebrew" as "wanderer." This identification is not absolutely certain, but it is receiving the support of an increasing number of scholars.

Verse 21 of the First Book of *Samuel* offers us a neat problem. In the Authorized Version it reads: "Yet they had a file for the mattocks (with marginal note: "a file with mouths"), and for the coulter, and for the forks, and for the axes, and to sharpen the goads." We are fortunate in being able to call in archaeology to help us solve the puzzle "file for the mattocks," or "file with mouths," or whatever it may be. So many people believe that the value of archaeology consists in its "proving" the various statements of the Bible. But the scholar rejects that idea, believing that it degrades both the Bible and archaeology. They are content to permit the Bible to speak for itself, and greet the finds of archaeology as supplying the background into which the Bible fits. So it is with the problem before us. The first part of verse 21 has defied the interpreter, the difficulty centering around the word "pim," which was unknown until recently. The nearest we could get to it on linguistic grounds was to consider it as the plural of "peh," "mouth," hence the A. V. Marginal note "file with mouths." But the usual plural is "pioth" or "peoth." Now during the excavations at Gezer, there was a weight dug up with the inscription "pim" on it. By weight, it was found to be exactly  $\frac{2}{3}$  of a shekel. It was what we call in Semitics a "dual form," i.e., when the Semite wanted to say two of anything, he used a special plural from denoting duality. Thus "pi" was equal to  $\frac{1}{3}$  of a shekel. But we can go further than this. The Sumerians of Mesopotamia, a non-Semitic people, had a sexidecimal system, with

fractions, and particular words for the fractions. They used these fraction names for the fractional parts of the shekel. The Sumerian word for  $\frac{4}{6}$  ( $\frac{2}{3}$ ) of a shekel was "sanabi." Now the Akkaidans, a Semitic-speaking people, came into Mesopotamia, conquered the land, and took over the culture of the Sumerians, including the cuneiform script and the sexidecimal system. "Sanabi" became in Akkadian "shinipu," meaning two-thirds. When the Akkadians penetrated into Palestine, they of course brought with them the sinipu, the  $\frac{2}{3}$  shekel. It is easy to see—once it is pointed out—how sinipu came to be pim. The Hebraic speaking person in Palestine would figure thus: The "sini" part of the word equals 2, right? So the "p" part must be the "third" part. Well, we have our own way of expressing 2, i.e., dual ending "aim." Thus for a short time during the first millenium, there was current in Palestine a "payim" (pim),  $\frac{2}{3}$  of a shekel. So when it went out of use, it left this strange, unintelligible form "pim" in the text here to bother subsequent readers of the Bible, and tended to becloud the rest of the verse. Now it can be restored by using this fact, and the mention of  $\frac{1}{3}$  of a shekel that is preserved in the Greek translations. We may now read: "And the fillings were  $\frac{2}{3}$  of a shekel for the ploughshares and the coulter, and  $\frac{1}{3}$  of a shekel for the axes and for setting the goads."\* The monopoly of the Philistines in the iron industry was indeed complete, when they could charge such prices for merely sharpening the various implements!

R. H. TAFEL.

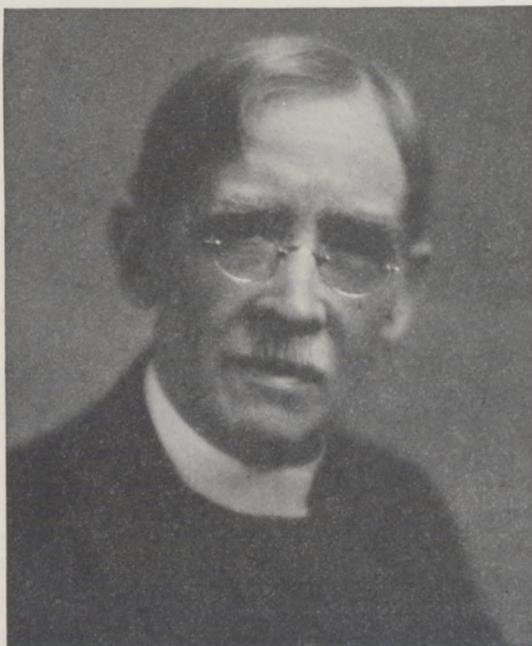
\* (We should notice the translation in the Chicago Bible—made, of course, long before this neat discovery—which ventured to treat "pim" as some kind of weight. "And the price for the plowpoints and coulter was a pim and a third of a shekel for the axes and for setting the goads.")

### The Late Reverend Clarence Lathbury

The Rev. Clarence Lathbury, clergyman and author, passed into the spiritual world on Friday morning, November 10, 1939, at the home he and Mrs. Lathbury had made for some years in Freeport, Long Island. Last services for Mr. Lathbury were held on November 13, at Greenwood

Cemetery Chapel, Brooklyn, the Rev. Wm. Fred-  
eric Wunsch officiating.

On January 21, 1939, Mr. Lathbury had attained  
the age of eighty-five. He was born at Manchester,  
New York. Schooled at Lodi Academy and Ober-  
lin College, he had been a Methodist minister four  
years, when he entered the New-Church Theolog-



THE LATE REV. CLARENCE LATHBURY

ical School, and then took up the work of the New-  
Church ministry. He served as minister to New-  
Church Societies at Fall River (1892-1895) and  
Elmwood, Mass. (1895-1903, 1905-1914); at Buf-  
falo, N. Y. (1914-1917) and at Cleveland, Ohio  
(1917-1932). Seeking to retire, he was pressed  
into service for a short time at Urbana, Ohio.  
He had served as President of the Ohio Associa-  
tion of the New Church. In 1903-1905 he was  
literary editor of the *Nunc Licet* Press, Philadel-  
phia. For many years until 1926 he was summer  
preacher at Little Harbor Chapel, Portsmouth,  
N. H. Mr. Lathbury was the author of a num-  
ber of religious books, among them *God Winning  
Us, A Little Lower Than the Angels, The Code  
of Joy, and The Being With the Upturned Face*.  
These and his other books were widely read. They  
have beauty of expression, graceful insight, and  
a radiant outlook. Mr. Lathbury endeared him-  
self to all by his Christian gentleness, quick un-  
derstanding and lovable humor. Mr. and Mrs.  
Lathbury lost their one son, Dr. Vincent T. Lath-  
bury of Augusta, Me., some years ago. Mrs.  
Lathbury, who survives, was Miss Lily A. Tibbals  
of New York.

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## Holcombe's "In Both Worlds"

By *Cornelia Hinkley Hotson*

ONE of the few experiences common to all human beings, aside from birth, is death. Though one would think the question of a life after death is an important one, it is more difficult than one would suppose to arouse interest in what happens after death. The Jews in general are not interested in the subject. One world at a time is perhaps hard enough for them. Agnostics commonly prefer to believe that the only immortality is that in the memory of men now living. The common Christian attitude is peculiar. All Christians believe that Christ rose again from the dead, yet few Protestants have any clear idea as to just what Christ's resurrection means to men; for He is rightly considered to be a special case. What happens to the ordinary person is still a mystery.

If we consider the Gospel of John a true history, there is one recorded case in which a person who was raised to life had been dead long enough to have found out what happens after death. The person in question is Lazarus the brother of Martha and Mary, who is said to have been dead four days and to have been raised to life again in this world. The daughter of Jairus and the son of the widow of Nain were dead only a short time before being raised.

According to the New-Church teaching, Lazarus, in the four days he lay dead, should have come to full consciousness at a most interesting time in the spiritual world. We read of Lazarus as being present at the supper in Bethany "six days before the Passover," and then we read nothing more of him. If Lazarus came to full consciousness in the spiritual world, according to our belief, why did not his experiences become so fully a part of Christian tradition that the record of them would have been preserved until now?

The Lord's miracle in raising Lazarus is reported by John to have been one of the reasons why the chief priests decided that something drastic must be done to halt the career of Jesus of Nazareth. Whereas, however, words spoken at the raising of Lazarus are

part of every Christian burial service, the experience of Lazarus during the four days is never mentioned, nor do the other Gospels so much as mention the miracle. There is from our point of view a real problem here. If his experience was necessarily no mere sleep, but involved consciousness in the spiritual world, how was he kept from talking about it and thus influencing the belief of the early Church?

Reasoning along this line, a Newchurchman in 1870 published a book in narrative form about the experiences of Lazarus. His literary vehicle is the alleged discovery of an original manuscript written by Lazarus himself in his old age and left to be found at some time in a cave in Mount Lebanon. The narrative is the retelling of the story of Lazarus from this alleged manuscript. Lazarus, according to this, found no acceptance of his story about the spiritual world in his own time, and no interest in the subject. Most of his life, from shortly before the Crucifixion of Christ until his old age, he spent in prison, as the result not of any crime he had committed, but by reason of unfortunate circumstances, partly the direct result of his having been raised to life. After a long imprisonment among unbelievers, he received a visit from the Apostle Paul, who, on hearing his story of experiences in the spiritual world, merely pronounced him insane. This experience reconciled Lazarus, on being released in old age from imprisonment, to entrusting his testimony, which he had expected would have a powerful influence on Christian faith, to a mere manuscript for the chance comer of the future to discover.

The story is a well-written novel in form, entitled by Dr. Holcombe "In Both Worlds." Strangely enough, it has become almost as completely hidden and unknown in our time as the original manuscript of Lazarus whose alleged discovery inspired the narrative. After a long search in vain for it, through several libraries and collections that should have contained copies, I found a copy in the library of a faithful departed servant of the New Church. An earlier search in the Colorado Springs public library had brought down from a top shelf quite easily copies of "The Gates Ajar" by Elizabeth Stuart Phelps, and other books

of her "Gates" series. "The Gates Ajar" was published two years before "In Both Worlds," and enjoyed a sale of hundreds of thousands of copies.

This "Gates" series gave a very little information, well diluted and fanciful. "In Both Worlds" is written with the assurance of one who knows whereof he speaks. The hero is a well-known character; the plot is good; facts known from the Gospels are worked in well; the account is plausible, and the incidents and description interesting and vivid. The style is a bit old-fashioned, but is in good taste. The only thing against the book is that it is written with an air of authority instead of guess-work or fancy. Its reception proves the truth of the Lord's saying: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

People do not change their minds or their lives readily. As we however, who have lived on since horse-car days can asseverate, minds and lives do change. We have become accustomed to doing the "impossible," the bizarre and the unlikely in fields other than religious. The motor-car, the airplane and the radio have come into common use during the lifetime of many of us. All three were utterly unknown when Dr. Holcombe wrote his novel, seventy years ago. That knowledge which was needed to make each in turn possible and common was discovered and put to use. Without understanding much about the technical points involved, each of us commonly uses the automobile and the radio and feels acquainted with the airplane. Is it not possible to find an effective means, fictional in form, of adapting knowledge of the spiritual world, derived from the Writings of Swedenborg, to the use of men on earth? Shall we contentedly permit the message of Swedenborg to lie buried along with that of Lazarus, and let modern Christianity get along without this just as early Christianity got along without what Lazarus had to tell? Or is there in the spiritual realm something waiting to be discovered and used that may be compared to the gasoline engine and the Hertzian waves in natural science? Who will become a New-Church Henry Ford, and make a model T for our doctrines that will put them on the road?

A stream-lined version may come in good time.

This forgotten book "In Both Worlds" by Dr. William H. Holcombe will, I believe, have an extremely important place when we have, years hence, an exhibition of "early models." It is so well written that it seems to me doubtful if revision in modern style would really improve it. It is a useful means of instilling general New-Church ideas in the minds especially of the young, who will find the story delightful. Every Newchurchman who can find a copy should read it, and then give our publishing agencies his or her opinion as to whether to continue neglecting the book, or to publish a new edition of "In Both Worlds."

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### The Swedenborg Readers Association

The Swedenborg Readers Association was founded to be an association of all those who have a keen interest in the writings of Emanuel Swedenborg, both scientific as well as theological. It aims to spread a general knowledge of this illustrious man of Sweden, both on account of his philosophy as well as the profound revelation of spiritual things found in his writings. It admits members of all denominations or of none, is equally interested in the educated as well as in simple people. Its primary aim is to form contacts with readers of Swedenborg's work. Its secondary aim is to supply such readers with reading material. There is no set contribution or fee, but donations are accepted to defray the expenses. Several of the members have since joined the California Association of the New Jerusalem.

Those who have names of readers in the Western States are asked to send them to Othmar Tobisch, 2201 Los Angeles Avenue, Berkeley, Calif., Applications for membership on request.

O. T.

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### Every Man Writes His Own Book

SUCH therefore is the interior memory that the particulars, nay, the very least particulars, of what a man has at any time thought, said and done, or, even that as a faint impression have appeared to him, from earliest infancy to latest old age, are with the utmost minuteness inscribed upon it. Man has the memory of all these things when he comes into the other life. . . . This is his BOOK OF LIFE, which is opened in the other life.—(A. C. 2469-2476.)

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## The Weakness of War\*

**S**PEAKING from the text in *Jeremiah* v. 15, "Lo, I will bring a nation upon you from afar," Rev. Leslie Marshall addressed his congregation at the New Church, Van Houten Street and Graham Avenue, Sunday morning, upon the subject, "The Weakness of War," speaking in part as follows:

"The words of the grand old hymn we have just sung, 'Onward Christian Soldiers,' remind us that preachers and hymn writers from earliest times have loved to draw a parallel between the soldier on the battlefield and the Christian fighting to overcome sin or heathenism.

"Obviously their situations may be matched in numerous respects, and without doubt the prolific moralizing which has ensued has been a source of inspiration and strength and will continue to be so.

"Furthermore, the Scriptures themselves abound in account of gory battles, treachery and spies. Military domination is a repeated theme, while some profess to find a prophecy of the present debacle in the passage in *Revelation* xvi. which has reference to an Armageddon.

"Those of the New Church, or New Dispensation, understand that inasmuch as the Word from beginning to end is as much divine truth as any particular part of it, that is, those passages which people consider easy to understand, then even the accounts of terrible and untoward events and things have within them, as soul within the body, nothing but truth.

"This, however, must be sought for, for 'He cometh in clouds.' Let us seek it in the words of *Jeremiah* now before us: The prophet declares that God 'will bring a nation upon you from afar.' It is Israel which is to suffer for having 'dealt very treacherously against' the Lord.

"Remembering that 'without a parable spoke he not unto them,' what is the meaning of the story here? For what does Israel stand in the human soul? A thousand places in Scripture confirm that it corresponds to the intel-

lectual or mental side of man. Even physically or geographically it was the northern, *i.e.*, upper, half of the Palestine of those days.

"Yes, it is the reasoning or understanding side of a man, his truth, which is first attacked when things begin to go wrong. He thinks (note that Word think) that he himself is a creator, provider, sustainer. He figures he can determine the fate of his business, household or nation. He begins even to think he can rule the world.

"But he is attacking himself. He is bringing down his world about his ears. He is, in the words of the Lord, through *Jeremiah*, bringing a nation against himself. Now note that this nation is 'from afar.' Usually 'nation' bears a good meaning, 'in him the nations shall glory,' but when the nation is said to be far off, it becomes a bad symbol, as is seen when *Isaiah* declares, 'Babylon is a land far off.'

"Falsity, which pours in whenever the protecting truth is disregarded, is indeed far off the right track. It is outside the pale. But error is always watching its chance to get in, as ask any bookkeeper trying to strike a balance. Thus give a man a little power, let him improve conditions for his people, if he be a ruler, allow him to trust in his own right arm, and you will soon see him riding for a fall, unless he above all trusts God. The nation, and indeed literally so, will soon come against him.

"Then it is that this man of whom we are thinking, be he king or dictator, prince or peasant, will realize, as *Jeremiah* goes on to say, that wrong thinking as well as wrong doing seems 'a mighty nation.' Sin, as the church has loosely and direly called evil and falsity thought and done, seems powerful indeed as it forges its steel bands of bad habits about us. The strength with which we are held prisoner and the depth of the dungeon, appear verily to be the work of the 'mighty.'

"Yet this power is impotent, its strength is weakness, its success is failure. Evil has only the power we ourselves give it. Indeed this was and is the beginning, or origin of evil, the theological problem over which the authorities wage constant battle, few even yet accepting Swedenborg's simple, logical explanation of it.

"Again, it is 'an ancient nation,' the Word

\* Reprinted from the Paterson, N. J., *Morning Call*, of October 23, 1939.

## CHRISTMAS ANNOUNCEMENT

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says, 'Ancient' it is, for all things, even good and truth, always have had their opposites, even as light has its darkness. In fact, the *Genesis* creation story mentions darkness before light, as though telling us that the darkness of ignorance in our mental and affectional childhood which God removes as he moves 'upon the face of the waters,' is not to be once more clouded by its ancient enemy. It is for us to choose, but let it not be forgotten that neither falsity nor evil are ever destroyed; just so long as men are able or need to add and multiply there will always be the chance of error. Here is the timelessness of sin, universally considered, but effective only so far as the individual is weak and permits it.

"Finally, the Word declares in this passage that the nation has a 'language thou knowest not, neither understandeth what they say.' Evil is subtle, cunning, full of guile. The oppressor will thunder a thousand words inveigling a million listeners and deceiving even himself. But his is a language which falls on deaf and unheeding ears so long as his listeners heed their consciences, so long as they preserve their God-given freedom; internally at least, if externally they are held under restraint.

"There is always this vast difference between truth and falsity: Truth is clear and luminous, falsity cannot be seen for what it is except in that light. Truth is a universal language, as is good. But falsity is foreign and local to whatever deviltry is afoot. Thus the injunction of the 34th Psalm, 'Keep thy tongue from evil and thy lips from speaking guile.' And the promise, in *Zephaniah*, 'Then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent.'

"War, as with anger, is a sign of weakness and a prophecy, even fulfillment, of failure. This is why men abhor it, if even they do not realize its evil from a spiritual standpoint. In that abhorrence, too, lies hope, for men would be strong, faithful, loving and true. This is their birthright, as is also the promise: 'Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.'"

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By Paul D. Hammond

**T**HE Holy Word of God is Life. It brings to us our Lord Jesus Christ as He lives to-day, the one and only "Active," moving about from state to state in our lives. For just as He went from place to place literally, He now comes to all those who approach Him directly in His Word. He is practical. He is Alive. He is Real. He knows and understands us. The Holy Word which we give our attention to now pictures Him giving us that which is new. "And they arrived at the country of the Gadarenes, which is over against Galilee. And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs."

The condition pictured herein is that of a state of being out, far, far, out, in vain imaginings. In such a mental state there is no actual, basic truth—all is theories and theories are falsities. There are suppositions causing the mind to be flighty and even devoid of understanding. Consequently there is spiritual deadness which is pictured by dwelling in the "tombs."

"When He saw Jesus, he cried out, and fell down before Him, and with a loud voice said, what have I to do with Thee, Jesus thou son of God most high? I beseech Thee torment me not." This Holy Word comes now to meet us where we are, viz., A long way out from the center of things. And in its Holy Internal this Word, which is the Lord Jesus, Divine Human of "God Most High," challenges, by His wholesome presence, the nature of the theories prevalent with us and the whole order of the hypothetical suppositions in which we place our lives, or by which we are carried away. His Life feels the quality of all that is therein even to the least particular essence. He knows the order of all this at work. But since our procedure of going to Him thus in His Word, is on a cooperative basis, and since He does all things by a scientifically sound method, He asks us to examine the order of all this which operates in one's mind, which "appears," and "seems," and "purports" to be sound, but which

nevertheless keeps the spiritual life entombed. "And Jesus asked him, saying, What is thy name?" Thus He gently leads one's thought to an examination of the quality of one's suppositions and theories. (For name signifies the order of, the quality of, and all the essence whereby a thing, operation, mode of being, or state has its power, etc.) Such examination may be done in the twinkling of an eye and as soon as the "critical" faculty exposes what is brought up to its light we reply, "Legion"! It is the order of Hell, which is the "order of disorder."

The next step in the process is that of our responsibility to make some effort to collect our thoughts from our memory-knowledge of sound doctrine and basic fundamental truths, facts of life, which can be relied upon, and instruct the will in practical matters.

"Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away saying, Return to thine own house, and show how great things God hath done unto thee." This Word is fulfilled in some particular state of all our lives to-day. It is not Divine Order for us to be dependent upon personal contact with the Divine Human in the Holiness of the Internal of this Word *all of the time*. If we go forth now and make right use of our mental faculties, be true and just, then we are normal, and practical, the way the Lord wants us to be. That is what it means for us to "Return to thine own house."

"And it came to pass, that, when Jesus was returned, the people gladly received Him: for they were all waiting for Him." He will "return" next time we reverently approach Him in His Word in worship of Him in His wondrous Order which He has laid down whereby the Divine Human, and, we mere humans may meet, in that place where He has chosen to meet us: His Church. And in a subsequent visit to my personal life will He find Order, strength, an integrated life, innocent affections, wholesome thoughts, internal "people" who "gladly receive Him."

## New Church Objectives

EVERY successful organization must have definite objectives, to which all of its activities may be confidently referred. The New Church is no exception to that statement. In my opinion, the highest objective of the New Church is that part of the Lord's prayer which says: "Thy Kingdom come, Thy will be done on earth as it is in Heaven." This we may follow up by Swedenborg's statement that Heaven is a Kingdom of uses, and we get the ultimatum in another of Swedenborg's statements: "All religion has relation to life, and the life of religion is to do good."

Here we have the celestial, the spiritual and the natural degrees operating in proper order, which to my mind should be emphasized with all the power that the New Church possesses.

This gives the New Church a high love or motive behind all of its activities, a practical concrete method of carrying them out and finally good works on the natural plane.

Each one of us has a personal responsibility to help the Lord in carrying out His purpose in the world. He needs and must have our active aid in order to secure the accomplishment of what He has in view. Our influence for good is much greater than we usually suspect, and in trying to bring to ultimatum the celestial principle which the New Church stands for we are on the road to true happiness, contentment and satisfaction with life. We should not look for, nor expect, tangible rewards for our efforts in leading a good life, but we surely will receive spiritual benefits to character, which is the most important consideration.

With regard to our local church organization, let us actively and continually support it with all the power at our command. Let us attend all Sunday and other services regularly; the worse the weather, the more we should be determined to attend. Let us not allow personalities or real and fancied slights to deter us in any degree in our work for the church. Let us contribute regularly in season and out to the financial support of the church to the best of our ability. The Bible says a tithe or one tenth of our income should be devoted to

(Continued on page 365)



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The Tattooed Man

SOME time ago I drove into an auto service station to have a tire changed. A very remarkable man did the changing. He was remarkable for this—his arms and chest were covered with tattooed pictures. On his arms were lovers' knots, ships, fish, birds, flowers and many other things. I have seen many soldiers and sailors who bore tattoo marks. But this one man was a walking picture gallery.

He told me a good deal about his life. He had been a sailor. He lived for several years in Tahiti, and it was there that he had submitted to the tattooer's needle. That was nearly twenty years ago, but said he, "If I lived to be as old as Methuselah I shall never get rid of these marks."

It was plain that he was sorry he had submitted to the disfiguration of his skin.

Tattooing is an age-old custom. We know that it has been practiced in many parts of the earth for at least four thousand years. Men put marks on their faces to show which tribe they belonged to, or what religion they followed. Bible scholars believe that the old inhabitants of the Land of Canaan tattooed themselves. It was certainly a custom forbidden to the Children of Israel. The Levitical law was as follows: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you. I am the Lord."

Educated people to-day regard tattooing as a very foolish custom. It may be pardonable in savages, but it is ridiculous for civilized people. It seems foolish to mar the smoothness of the skin and to make pictures where the Lord never intended them to be. But some

people do much more foolish things than that. Tattooing puts marks on the body, but sin puts marks on the soul. The habitual thief or liar, the revengful or impure man, is putting marks upon his soul. He is writing a record of his sins on his own memory, and he is stamping their quality on his spiritual countenance. Unless he repents of his sins and turns to the Lord he will carry the marks of his sins to all eternity.

Tattoo marks on the body will not accompany a man in his resurrection. They will be left behind to perish with the material body. But the marks of deadly sins will go with him to the judgment. They will be plain to the sight of angels.

In India there are high caste Brahmins who do not tattoo themselves, but who paint a small round red spot on their foreheads as a sign that they are twice born, or regenerate. Only the people of a certain caste may wear those red paint marks on the forehead. Of course the mark is no guarantee that the man is regenerate. It is only a sign of social standing.

The only marks man ought to have either on body or soul are those that are written by the Lord. He has promised to the righteous that they shall bear His name. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city . . . New Jerusalem."

Here is something greater than all bodily marks man can make for himself: it is the invisible writing of the finger of God on the devout Christian's soul.

## New Church Objectives

(Continued from page 363)

religious uses. So will we actively bring to pass our sentiment that the church's need shall occupy real first place with us, and not allow its welfare to lag or lapse like a doctor's bill.

W. C. DICKINSON.

## MISSION BOARD NEWS

Despite hostilities, New-Church missionary work in both China and Japan goes along steadily and to the extent of our available resources. In China, activities largely center in Honkong which while not strictly speaking a part of that nation is conveniently considered so in matters of general import. Dr. James Wang Sum may be considered the leading New Churchman in that part of the Orient. For those desiring to supply him with literature and other encouragement, his address is Box 1623, Kowloon, Hongkong, S. China. In Japan, the Rev. Yonezo Doi, with New-Church headquarters in Tokyo, and who frequently is invited to the pulpits of the orthodox church, recently spoke in a town a hundred miles distant from the city to a group of Congregationalists, who were sufficiently interested to listen to a three-hour lecture, following which there were many questions. The new edition of *Heaven and Hell* in Japanese, as financed by the Swedenborg Foundation, is to be advertised in one of Japan's largest Christian journals, the *Kingdom of God Weekly*.

## MARRIAGES

ARVIDSON-ROACH.—Frans J. Arvidson and Clara E. Roach were united in marriage, on Friday evening, October 27, 1939, at the home of the bride. The Rev. Andre Diaconoff officiated at the service.

MERRIMAN-SEEKAMP.—Miss Dorothy G. Seekamp, daughter of Mr. and Mrs. John F. Seekamp, of Hollis, L. I., and Mr. Randall H. Merriman, son of Mrs. Ralph P. Merriman, of Brunswick, Me., were married at The Church of the Neighbor, Brooklyn, N. Y., on October 14, 1939, the pastor, the Rev. Wm. Frederic Wunsch, officiating. Mr. and Mrs. Merriman are making their home at Kew Gardens, Queens.

HENDERSON-EWELL.—A beautiful wedding was solemnized in the Brockton Church of the New Jerusalem on the afternoon of November 12th at four o'clock, when Miss Nathalie W. Ewell,

daughter of Mr. and Mrs. Albert R. Ewell, became the bride of Mr. Cecil W. Henderson. The chancel of the church was a lovely setting, with its white chrysanthemums, ferns, evergreens, and its tall white taper candles. The Rev. Harold R. Gustafson, minister of the church, performed the marriage ceremony. A large company attended the reception which followed, in the Vestry. Mr. and Mrs. Henderson are to make their home in East Providence, R. I.

TURNER-EATON.—On November 18, Miss Marion Eaton to Mr. John L. Turner, at Brockton, Mass. Miss Eaton, who is active in the Young People's League in Brockton, attended Northfield Seminary, Urbana Junior College, and was graduated from the School of Fashion and Design, Pratt Institute, Brooklyn, N. Y. She is the daughter of Mrs. George Eaton, Jr., and is the niece of the Rev. Russell Eaton of Urbana, Ohio.

## BAPTISM

WHEELER.—Harold Gilman, son of Hermon F. and Gladys Wheeler, of Bridgewater, Mass., was baptized at the Bridgewater New Church at the Sunday morning service on October 29, 1939, by the Rev. Charles H. Kuenzli. This is a grandson of the late Rev. George Wheeler, who served the Bridgewater Society so acceptably during a number of years.

## NEWS OF THE CHURCH

### BROCKTON, MASS.

The Rev. Harold R. Gustafson, at the morning service of the church, November 12th, preached on the text: "Blessed Are the Merciful." He emphasized the thought that we should show mercy not only in giving to the needy and helpless, but also in forgiving our enemies, in trying to correct evils, and in showing compassion and kindness. On the evening of November 5th, Mr. Gustafson gave a lecture at the New Jerusalem Church in Roxbury on the theme: "The Benevolent Dictator." This was the first of a series of lectures on the subject: "Man and His Destiny," arranged by the Missionary Board of the Massachusetts Association.

The Ladies' Circle held an all-day meeting on November 9th, at which sewing was done for the Red Cross. Their November 16th meeting was followed by a supper and talking pictures of scenes in Mexico and Texas.

The Matronalia Club held a luncheon and business meeting at the church vestry, November 7th. Moving pictures, showing the work of the Red Cross, were given by an officer of the local Red Cross Chapter.

Arlene Paine Ewell (Mrs. John Ewell) is President of the Young People's League; the Secretary is Harold Paine. The League held a social and business meeting, November 15th, in the church parlors. Their Hallow'en party, November 3rd, was a happy event. Helen Jack-

son was in charge of the entertainment, Alice Brown, of decorations, and Louise Paine Procop, of refreshments and games.

The women of the Brockton Society still feel the inspiration of the meeting of the Massachusetts Women's Alliance, held in the vestry of the Brockton church, November 1st. About eighty attended this meeting, which was preceded by a box luncheon. Mrs. John R. Palmer, President of the Alliance, presided, and Mrs. John C. Moses, chaplain, led the devotional service. The addresses of Mrs. Montgomery Reed and of Mrs. B. A. Whittemore on "The New-Church Woman as a Citizen" were full of interest and stimulus. It is hoped that this first meeting of the Alliance outside of the Boston district will be followed by others in the future at the Brockton Church. The December 6th meeting is to be held in Newtonville.

C. S. C.

#### CINCINNATI, OHIO

Miss Mary B. Wheelwright, librarian of the New Church at Oak and Winslow Streets, Cincinnati, was given a sincere and affectionate tribute upon the opening of her fortieth year in that position, at the quarterly meeting of the Society, on November 7th.

During her years of devoted service, the library, which was instituted in 1848, has tripled in size, and now contains nearly 6,000 volumes of New-Church writings, including rare old Bibles, first editions (in the original Latin) of Swedenborg's writings, various translations, bound volumes of all New-Church periodicals covering nearly a hundred-years' period, many collateral writings, and valuable historical material.

Mrs. Julius B. Hargrave presented to Miss Wheelwright a "memory book" containing loose leaves of greenbacks contributed by the Ladies' Aid Association and members of the congregation, and referred to her invaluable services in many other lines of usefulness, including the clerical and choir robes, ecclesiastical embroidery, chancel work, preparation of the quarterly suppers over a long period of years, and her famous plum puddings.

Mrs. Joel S. McGill, long associated with Miss Wheelwright in many of these fields, small in physique but strong in service and spirit, was to have been a guest of honor on this occasion, but, on account of illness, was unable to be present.

The Rev. John W. Spiers, pastor of the congregation, in his talk referred with gratitude to the gift to him of a new automobile, upon the occasion, last week, of the reception given to him and his wife.

F. M.

#### BRIDGEWATER, MASS.

The activities of the church began with several interesting events, and the regular services are being conducted by students and members of the faculty of the Theological School in Cambridge. A supper was given in the church parlors on October 28th, by the ladies of the Sewing Circle. Following this the regular Sunday-school Teachers' meeting was held at 44 Mt. Prospect Street, after which the Young People's League held its annual Hallowe'en party at the barn, with guests from other Leagues present. In token of affection for the Rev. and Mrs. Kuenzli, who were leaving on the 31st for work in the Southeastern Mission Field, gifts were presented by members of the Ladies' Sewing Circle, of the Serving Circle of the King's Daughters, the Study Group, and the League. A supper by the ladies of the Mansfield Society, on October 27th, to which Mr. and Mrs. Kuenzli were invited, was followed by the presentation of a gift by the members of that Society, which Mr. Kuenzli also has served.

A number of members of the Society attended the Massachusetts Association meeting held in Newtonville, and representatives from the Sewing Circle attended the meeting of the Massachusetts Alliance held in Brockton, in October. The work of the Church continues under the leadership of the several presidents, with an awakening interest in the study of the Doctrines. The Study Group will read from *Heaven and Hell*; the ladies of the Sewing Circle are adding to their devotional period a reading from the Rev. Chauncey Giles' *Perfect Prayer*; and the League is taking *The Bible*, with special study of the Lord's miracles.

#### PITTSBURGH, PA.

The Pittsburgh Society celebrated its Annual Homecoming Sunday on November 19th. This is an occasion of great importance to the Society, when all Pittsburghers in other cities make a great effort to meet together for worship in their home church. A fine attendance is always recorded.

#### CHICAGO (KENWOOD)

Local League Sunday was observed on October 8th at Kenwood. "Twelve members were present and two assisted in the service. The music was suitably selected and added to the beauty of the service. Mr. John Rankel sang the solo, 'How Beautiful Upon the Mountains,' always welcomed by the congregation because of Mr. Rankel's capable interpretation."

#### CHRISTMAS SEALS



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#### Affirmation

WE WILL REJOICE IN THY SALVATION, AND IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS: THE LORD FULFIL ALL THY PETITIONS.—Psalm xx. 5.

OBITUARIES

**SPAMER.**—Adolph Spamer passed away at Baltimore on November 8th at the age of seventy-eight years. He was the son of Christian and Elizabeth Spamer and has always been connected with the Baltimore New Church. He was active in civic and fraternal societies, and a member of Concordia Masonic Lodge.

His surviving children are Miss Cora Spamer, Hubert A. Spamer and Mrs. Virginia Harris; also six grandchildren. Services were conducted by the Rev. F. Sidney Mayer and the Concordia Lodge members, with burial at Lorraine Cemetery on November 11th, at Baltimore.

**CORTVRIEND.**—Mr. August Cortvriend passed away at the age of eighty, on November 1, 1939. The services were held in Los Angeles, the Rev. Andre Diaconoff officiating, on November 3, 1939.

Mr. Cortvriend was born in Belgium and served in the Belgian army, in which he was an officer. He came to the United States and became naturalized, and served in post-office work. Since his retirement he devoted himself to study and to writing. He was an earnest student of the New Church and also of the works and philosophy of Henry George. He was bringing to completion a large book on the Golden Rule in economics. While he did not attend church services he proved a friend of the New-Church body, since we met him a year and a half ago. He left his book, to be edited and published by his personal friend, Mr. Upton Sinclair.

A. D.

**MACPHERSON.**—Lydia Frame Levis (Mrs. John W. MacPherson) passed to the other side of life, from her home in Frankford, Philadelphia, on November 1st. The effect of a fall several years ago partially, and finally totally, confined her to the house but did not interfere with her missionary work by letter.

Mrs. MacPherson was the wife of the former General Pastor of the Pennsylvania Association, Dr. John W. MacPherson. Born in Frankford, she lived there all her life and was a life-long member of the Frankford Society, taking part in its activities as long as health permitted but never losing interest, especially in matters concerning the Sunday-school and Young People's League. The memory of the celebration of her eightieth birthday, last May, was a happy one and frequently referred to as a joyous occasion because shared with members of the Church and friends from the community in a reception at her home during the day and early evening. Her grandfather, the Rev. Isaac Collum Worrell, was the first ordained minister of the Church of the New Jerusalem in Frankford, the sixth generation, at the present time, being represented. She leaves a sister, Mrs. Latilla Levis Homiller, and numerous nieces and nephews. Her only son, Bradner, who preceded her into the heavenly world during the past year, was very near to her during the last days of her earthly life, especially as she fell "asleep" with words of recognition scarcely audible.

Following her expressed wish, the resurrection service was held in the Church which had always held such a large share of her thought and love. A large group of

friends assembled here and heard an informal statement of her faith in the immediate continuation of life. She had wished that all who attended might know just what were her ideas of heaven and heavenly life. The Rev. Charles W. Harvey conducted the service and the informal address was given by the local pastor, the Rev. Leonard I. Tafel. Interment was in North Cedar Hill Cemetery, Frankford, Philadelphia.

L. L. H.

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CALENDAR

December 24.

*Fourth Sunday in Advent and also Christmas Eve.*  
Sel. 241: "O Zion, that bringeth good tidings."

Lesson I. Is. li.

Responsive Service IV. The Ten Commandments.  
Lesson II. Mark xii, 1-11.

Gloria, Benedictus and Faith.

Hymns (Mag.) 126: "Sleepers, wake, a voice is calling."

131: "Oh how shall I receive Thee?"

Monday, December 25.

*Christmas Day Service  
With Holy Communion*

Introit Hymn 141: "O come, all ye faithful."  
Sel. 236: "And in this mountain."

Proper Psalms; 2, 19, 45, 85, sung, with Doxology after each.

Lesson I. Is. vii, 10-16.

R. S. XII, The Incarnation.

Gospel. John i, 1-14.

Gloria and Benedictus, and Faith, sung, see Mag. no. 777.

Hymn 144: "Hark the herald angels sing."  
Sermon.

Offertory Responses, sung, see B. W., p. 557, with Special Thanksgiving at Christmas time, p. 555 and the Prayer "for the whole estate of the Lord's Church throughout the world," p. 558, followed by Hymn 434: "O God, unseen yet ever near," or 430: "Sion, to the Saviour singing" or other Communion hymn, and by the Holy Communion in which is sung "Judge me, O God," p. 561, and "Alleluia, for the Lord God omnipotent reigneth," p. 570.

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