

# INTOXICANTS, PROHIBITION,

AND OUR

## NEW CHURCH PERIODICALS

IN 1884-5.

BY

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Jeremiah xxxi. 12: "Here by wheat, new wine (*mustum*) and oil are signified goods and truths of every kind."—(A. E. 376.)

Field and ground denote the Church; corn, its good; and *must*, or new wine (*mustum*—SWEDENBORG), its truth.—(A. C. 394r.)

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# P R E F A C E

AND

## ITEMS GATHERED IN FOREIGN LANDS.

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THE writer of the following pages, in his work on the "Wine Question in the Light of the New Dispensation," published in 1882, in his reply to the criticisms of his previous tract on "Pure Wine, Fermented Wine and Other Alcoholic Drinks," by "The Academy" of the New Church, published in its serial "Words for the New Church," gave the following notice to the gentlemen of "The Academy":

"We give you due notice that while the present writer lives, and the Lord gives him the ability to write and print, you cannot have it all your own way while you publicly, in print, advocate the use of intoxicating drinks; and that while 'Words for the New Church' may reach one reader, the reply containing or including the gist of your arguments, will be likely to reach more than one."

Following the publication of the above work, there appeared in "Words for the New Church," a review of the same, calling in question the truth of the views, statements and facts therein contained, so boldly and in such a manner that the writer felt that it was his duty to carefully review the whole subject more critically and fully, and to bring additional proof to sustain the truth of his statements. Reading carefully all the works which he could find bearing upon the subject, written by many distinguished scholars, and with the most valuable assistance of, and suggestions from, a large number of his

New Church brethren, both clergymen and laymen, he wrote and prepared "A Reply to 'The Academy's' Review," containing 270 pages, in which he considered the wine question carefully in the light of the Hebrew, Greek and English Scriptures, ancient history, the writings of the ancients, the early customs of the First Christian Church, the Writings of the New Church in the Latin and English languages, and the teachings of modern science. The two works named above, containing an amount of information on the wine question to be found in no two other works in the world, were sent, as the writer intends to send this, to every New Church family in the world whose name he was able to obtain, and whom he had been able to reach through advertising and the hearty co-operation of others, especially in England—nearly eight thousand copies, in all, have thus been distributed. In looking over the New Church field, and judging as far as he is able as to the results, he can but feel that this has been, so far as the organized New Church is concerned, beyond question the most important work of his life. He believes that every New Churchman who is neither strongly confirmed in favor of "Old Church wine," nor in the love of drinking it, will be entirely satisfied by reading carefully the above volumes, that fermented wine and other intoxicating drinks should never be used by healthy men and women as beverages; and, above all, that fermented wine should never be used as a communion wine by New Churchmen.

The writing and printing of this pamphlet have been delayed longer than they otherwise would have been, owing to the absence of the writer with his wife, for one year, during which time they visited all the countries of Europe excepting Russia and Portugal, and visited Egypt and went up the Nile as far as Thebes, then to Port Said, Jaffa, Jerusalem, Jericho, the Dead Sea and the Jordan, and Bethlehem, Beyrout, Baalbec, Damascus and Constantinople. He wrote a series of articles which were published in the London "Dawn," descriptive of their

journey through the portions of continental Europe, Africa and Asia, which were visited.

It was his intention to have written letters for the "New Jerusalem Messenger," and at the time when he sent to the "Messenger" the reply to the sermon on Leaven, etc., which will be found in the following pages, he sent a short sketch of an excursion through Ireland, which appeared in the "Messenger"; but when he found that the editor of the "Messenger" was not willing to correct, or to allow others to correct such erroneous statements in regard to wine as were contained in that sermon, he did not feel that it would be right for him to send the "Messenger" to a hundred or two friends whom he was especially desirous should see his letters, consequently he wrote no more letters to the "Messenger;" but as the editor of the London "Dawn," a New Church and temperance paper, expressed a desire to receive communications descriptive of their travels, he sent his letters to that paper, and ordered it sent for one year to over two hundred friends.

In Switzerland we inquired in regard to the "grape cure," of which the reader has doubtless heard. We were told that large numbers of people from various parts of the world visited that country for the sake of being cured of various diseases by the use of grapes. We found that patients ate the grapes, commencing with one pound a day, and gradually increasing the quantity until they ate three or four pounds. Some, instead of eating the grapes, with a small hand-press squeezed the juice from them into a cup or glass, and drank the juice; and we learned that patients were often materially benefitted and even cured by the treatment. Grapes do not cure diseases as poisonous remedies cure, but by supplying the orderly wants of the body for such as are suffering from the use of fermented and intoxicating drinks and other improper articles of diet, which have not duly supplied them with all the nourishment needed by the different structures of the body. It is safe to say that the juice of no other fruit or vegetable so strikingly resembles blood in its composition as

the unfermented juice of grapes ; and it is equally safe to say that the juice of no other fruit used for human food less resembles blood in its chemical composition than does well fermented grape juice or wine : all of which is very suggestive.

We learned while at Vevay, in Switzerland, from parties interested, that there was a company which was evaporating, by a patented process, the fresh grape juice, or new wine, from six parts to one, in Hungary, and shipping it in large quantities to London ; and as we were intending to visit that country, the owners of the patent made arrangements for the superintendent of the company to meet us at Buda-pesth, and to bring us samples of the concentrated wine. The gentleman brought us three quart bottles full of it. We found it as thick as honey, slightly acid, and, when diluted with water, a delightful and nourishing drink which we enjoyed much. We also ate it on our bread and meat and bread and butter, and found it an excellent article for this purpose. It was so thick that it would scarcely run from the bottle. This carefully concentrated grape juice possessed the flavor of the grapes, and, in the judgment of the writer, would make an excellent substitute for the fresh grapes for the cure of diseases in cases where they are likely to prove beneficial ; and it would have the advantage with those not able to travel to distant lands, that it could be used at home, and its use extended over a longer period of time ; and, if taken in much smaller quantities during the twenty-four hours, it would be much more likely to prove permanently beneficial. It does not readily ferment, it is easily preserved and transported, can be readily canned, and should be much cheaper than the same amount of nourishment in the form of unreduced grape juice or wine ; and it would seem that wine or grape juice thus preserved should become a valuable article of commerce and a source of health, joy and delight to the nations of the earth, instead of, as in the case of fermented wine, a source of drunkenness, disease, insanity, poverty, crime and death. The grapes of Switzerland, and especially of Hungary, are not as acid as

those grown further north, nor as sweet as those grown further south, and would seem to be admirably adapted either for the purpose named above, or for the "grape cure."

At Cairo, Egypt, the writer visited the American missionaries who have been laboring for many years in Egypt. They informed him that their converts were almost entirely from the remnants of the Christian Church in Egypt, or the Copts, who, in spite of opposition and persecution, have retained their Christian faith to this day. One of the missionaries, on being asked what kind of wine the Coptic Church and the societies connected with his mission used as a sacramental wine, replied that they use a wine made by soaking raisins in water for twelve or more hours, and then pressing them; and that the officers of his societies always thus prepared and had the wine ready for use at the proper time. One of the missionaries said that, "when the Copts were told that Western Christians use 'shop wine,' as they call fermented wine, for a communion wine, they were horrified at the idea," and well they might be.

Knowing that, in the days of the Prophets, the juice of grapes, concentrated by boiling, was brought down to Egypt under the name of honey; we inquired of our dragoman or guide, who was a Syrian, if we could get unfermented grape juice or wine in Cairo. He said that he knew of a dealer who kept grape honey, or dibs, which was the juice boiled down to a thick syrup, and that it was brought from Syria. He went out and obtained a sample, and we found it as thick as honey and partially candied. At Damascus, in Asia, we saw exposed for sale by the sides of the streets, and in the bazaars large dishes of boiled grape juice, or wine, which they call dibs, and grape honey, and which was so thick, that when it was cut and removed from one side of the dish, the rest retained its position and would not flow. Our dragoman said that the people were very fond of this grape food, and that they use it upon their bread, and dissolve it in water and use it as a drink, and that they also use it in preparing

certain kinds of food or delicacies, of which they are fond. We obtained a sample, and found it very sweet and semi-granulated to a greater or less extent. We obtained at Beyrout some grapes which we found were very sweet, indeed. There is no question but that this boiled grape juice or wine is precisely the same kind of wine as that described by ancient writers, to which attention was called in our former works on the wine question; for Aristotle, born 384 years B. C., assures us that the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water before drinking it. "Some of the celebrated Opimian wine mentioned by Pliny had, in his day, two centuries after its production, the consistence of honey"—(*Wines of the Bible*). "Athenæus states that the Tæniotic wine has such a degree of richness or fatness, that when mixed with water, it seemed gradually to be diluted much in the same way as Attic honey well mixed."—(*Bible Commentary*). Now, we know very well that no such wines as the above can be made either by fermenting or by boiling the fermented juice of grapes, for fermentation decomposes, separates or casts down and out the substances which make the wine thick when boiled. "According to Homer, Pramnian and Meronian wines require twenty parts of water to one of wine. Hippocrates considered twenty parts of water to one of the Thracian wine to be the proper beverage."—(*Bible Commentary*). Now, what drinker of fermented wine would be satisfied with adding twenty parts of water to one part of the wine which he drinks? And yet we diluted some of the concentrated wines named above, which we obtained in Hungary, Egypt and Damascus, in twenty parts of water to one of wine, and they made a very pleasant drink—the one which we obtained in Hungary was quite tart, while that obtained in Cairo and Damascus was sweet; so that, according to the quality and character of the grapes, such is the quality, flavor and taste of the concentrated wine.



In the following pages the writer intends, in his reply to the advocates for the use of intoxicating drinks, to confine himself principally to the testimony of the Sacred Scriptures, the Writings of the Church, and especially the science of correspondences. That there are two kinds of wine, one fermented and the other unfermented, which have in all ages been and are to-day called wine by the ablest writers, and in dictionaries and in the Sacred Scriptures, and in the Writings of the Church, has been fully established ; and we cannot see how it can be called in question by any New Churchman who is even tolerably well informed upon the subject, and who is willing to see the truth. Unfermented wines are preserved at this day precisely as they were more than eighteen hundred years ago by processes which were described by writers then living ; and such wines are advertised in our periodicals, and even in New Church periodicals, and thousands of churches in this country and Great Britain are using them, and quite a number of New Church societies in both countries are using them as communion wines ; and yet we have a New Church periodical, as the reader will hereafter see, the conductors of which do not hesitate to speak contemptuously of " Dr. Sampson's two-wine theory," as though it were but a theory and not a fact that there are two kinds of wine. How strange !

The New Church reader who is not fully satisfied beyond the possibility of a doubt, that unfermented wine is the good wine of the Word and of the writings, and the only wine suitable for use as a beverage and as a communion wine, if he has any desire to know the truth upon this whole question, will do well not only to read the following pages, but also the writer's two previous works—the one on " The Wine Question in the Light of the New Dispensation," and the other, " A Reply to ' The Academy's' Review ;" and that he may have no excuse for not reading them, if he desires to do so, the author will send both works, postage paid, without money and without price, to any *believer in the doctrines of the New Church*, in any part of the world, who has not already received them, and cannot

readily obtain the loan of them to read from those who have them, provided such New Church person will send his or her name and address to Dr. John Ellis, 157 Chambers street, New York City, N. Y. The reader will see from the above offer that these works have not been written and printed for the purpose of making money ; but it has been done for the purpose of placing the truth upon this most important question fairly before the members of the Church and their children, for the sake of benefitting them. Under such circumstances, and in view of the great importance of the question discussed to the Church and the world, the writer feels that it may not be improper for him to say that he has examined this question of wine and of alcoholic drinks immeasurably more thoroughly, critically and carefully, in all of its various aspects, and under better circumstances and with greater facilities for reaching correct conclusions, than has been done by any other man in the New Church, or, perhaps, he can say, even in the world ; for the following reasons : First, he has been a total abstainer from intoxicating drinks for more than half a century, and never has acquired an appetite for them ; consequently, in his researches, investigations and experiments, he has never been influenced by appetite, nor was he ever strongly confirmed in favor of such drinks by "Old Church" doctrines and examples which existed in full force when he was a boy. Second, as a medical man and as a New Churchman, his attention was early called to this question, and he has made it a special study in all of its scientific and medical aspects for many years, and he has read the writings of Swedenborg diligently and carefully with this question ever before him. Third, he has not only read carefully the works of a large number of the ablest scholars of the age who have most carefully investigated the question, but he has had the assistance of, and suggestions from, New Church clergymen, physicians and laymen, both in this country and Europe, to the extent no other man has ever had. Every New Churchman will readily recognize the advantages which he has had over all writers who have no



knowledge of correspondences, true doctrines and the spiritual sense of the Word.

While in Egypt one of the American missionaries said to the writer : "There is not a single infidel or skeptic among the natives in all Egypt; they all believe in a God and a future life." The people of Egypt and Western Asia are mostly Mohammedans; and, however ignorant and fanatical they may be, they are generally religious, faithful and conscientious according to their ideas of right. An English gentleman who has resided in Constantinople for twenty years, and employs a large number of men, in speaking of the laboring population, exclaimed : "The laboring Turk has a great future before him. If I want a good, reliable watchman to watch my mill, or a boatman to row me down the Golden Horn to Pera, where I reside, I employ a Turk, and prefer him to a Christian." And among the reasons which he gave for preferring Turks for such offices was that they are always sober. As it is against their religious principles to ever drink any kind of intoxicating drinks, distilled or fermented, they are consequently free from "the enormous sin of drunkenness." Only in a very few instances in the cities where they have been contaminated and led astray by the bad example of professed Christians, mostly foreigners, do they ever use intoxicating drinks. Here, then, we have nearly or quite one-fifth of the inhabitants living on this globe, in the providence of the Lord, protected from drunkenness by total abstinence from all liquids and substances which can intoxicate. Is not this great fact worthy of our consideration? The experience of men and women of every race for thousands of years, and of every church which has ever existed on earth, shows, beyond the possibility of a doubt, that the only way that drunkenness can be prevented, is by total abstinence from intoxicants. And we are finding and shall find that the members of the New Church and their families are no exception to the general rule. If we teach our children and our members that it is right to use fermented wine, beer, and distilled liquors, and set them an example of

using such poisons, as in the past so in the future, drunkards will step down and out from our pulpits, and they will disappear from our societies; and a portion of the children of our societies are sure to become drunkards, and no father or mother who has children can say that it will not be his or hers; and wives will have drunken husbands, and children drunken fathers, with all the attendant sorrows, mortification, wretchedness and poverty; for God's laws cannot be violated with impunity, even though they be natural laws which are only ultimates of spiritual laws. Surrounded as our children are at this day by false teaching and evil examples, churches and parents by the clearest instruction and best example may not always be able to guard the young from being led into drinking habits and consequent drunkenness; but the faithful church and parent will have the consolation of knowing that they have done their duty, which will save them from the most unpleasant self-reproaches.

It seems to the writer that, next to the establishment of the worship of one God, instead of the idolatry of the times, the most important use which Mohammedanism has performed in the world, and one of the chief reasons why in the providence of the Lord the believers in the Koran have been permitted to overrun such a large portion of the earth, making converts of the people, is because they carry with them the principles of total abstinence from intoxicating drinks, and teach and lead men to shun their use as a sin.

Before the New Church as an external organization can ever command the respect of intelligent men and women, and exert the power and influence over men that it should, it must teach its young to shun the drinking of intoxicating drinks as a sin against God; and that it is no more right for us to attempt to drink them temperately, than it is to deliberately imbibe temperately falses and evils to which such drinks correspond; and fermented wine must be put away from our communion tables.

# INTOXICANTS AND OUR NEW CHURCH PERIODICALS

IN 1884-5.

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## CHAPTER I.

WHILE no serious attempt has been made to answer, or even to review, the "Reply to 'The Academy's' Review" of "The Wine Question in the Light of the New Dispensation," published in 1883, yet the advocates for the use of intoxicating drinks, and for leavened wine as a communion wine in the New Church, have not been idle, especially those belonging to "The Academy" and in sympathy therewith on this question. Within the past year there has been great activity in the attempts to justify and thus encourage the use of intoxicants, not by an appeal to the Word and Writings, or even to science, but by groundless assumptions, assertions which are contradicted by well-known facts, and positive statements which are unsustained by legitimate arguments. These efforts have been made in a sermon, in essays, and in short squibs in our periodicals, and remind one of the guerrilla warfare which sometimes follows an open contest; but before the truth can be fully established and peace restored, these enemies of total abstinence and prohibition must be followed up and met wherever they show a hand.

Among our New Church periodicals "The New Church Life," being, as we understand, either under the control, or at least under the influence of "The Academy," as we would expect, stands foremost in its opposition to the truth; and openly and boldly advocates the use of leavened wine as a com-

munion wine, and strives to justify the use of fermented wine and "punch" as beverages, and assails New Church prohibitionists without stint or reason. The "New Jerusalem Messenger," being the organ of the General Convention, contrary to what we would expect, has published a sermon and two essays, evidently intended to justify the use of intoxicating drinks, and has refused to admit replies. The "Morning Light" of London has admitted, "incidentally," to its columns erroneous views upon the wine question.

The writer addressed to the publisher of the "Morning Light" the following letter :

157 Chambers Street,  
New York, May 20th, 1884.

Publisher of the "Morning Light."

*Dear Sir:*—I have noticed that in three late numbers of the "Morning Light" an attempt has been made by some of your correspondents to make it appear that leavened wine has a better signification than leavened bread, and that fermented or leavened wine has a good signification any way. As nothing can be further from the truth and calculated to do more harm to the Church and our fellow-men, especially the young, than such views, I am exceedingly sorry to see them advanced in your paper without their falsity being shown, and I am quite sure that if they are allowed to stand unnoticed, and it should thus appear to your readers that your paper is an advocate of fermented wine, it will do your paper great harm, which I should regret.

I have written a communication for the "Morning Light," which I hope you will insert, setting forth opposite views, but making no allusion to the above articles or their writers. By its insertion you will much oblige me.

Very respectfully yours,

JOHN ELLIS.

The publisher of the "Morning Light" declined to insert the reply. But as it was in substance afterwards printed in the "Dawn," and extensively circulated in England, where the "Morning Light" mostly circulates, it will not be necessary to reprint the reply in this book, especially as the ground is very fully covered in the following replies to the "New Church Life" and the "Messenger" articles.

The "New Church Independent" has given a fair hearing to both sides of this question.

The Boston "New Church Magazine" and the London "New Church Magazine," so far as the writer has observed, have been silent upon this great practical question of life, absolutely ignoring the fact that dissipation threatens the perpetuity of our civil government, and even the existence of our race, and is the cause of untold wretchedness, poverty and crime in domestic life.

"The Dawn," published in London, England, is the only New Church periodical which openly advocates the cause of temperance. It devotes a portion of its columns to this question, and imparts to its readers much valuable information. It has also published articles written by the advocates for the use of fermented wine, to which a reply has always been admitted. "The Dawn" is worthy of the patronage of all New Church parents who desire to see their sons and daughters grow up into temperate and orderly citizens, and become worthy and exemplary members of the New Church. A religious periodical enters a home, and is entitled to and receives more respectful attention than a secular paper, and the young are more likely to heed the instruction therein contained than what they find in a secular paper. When so many of the religious periodicals of the various religious organizations, and even secular papers, are crying out against the use of intoxicating drinks, tobacco and opium, and warning the young against their use; and when we see the fearful results which follow from the use of these poisons all around us, even in the New Church, how can our New Church periodicals keep silence? And, above all, how can they admit articles which justify and encourage the use of intoxicating drinks, which contain assumptions that are groundless, and statements that are not true, as some of them have done? Their editors know that there is a difference of opinion on these questions among New Churchmen, and they recognize the fact that the advocates for total abstinence, and for the use of unfermented wine as a communion wine, are increasing rapidly; and the editor of "The Messenger," at least, ought

to be able to see that they are as much entitled to a hearing in the columns of that paper, as are "The Academy" writers; but he admits the assumptions of the latter and persistently excludes the replies of the former. Is this course either just or expedient? Time will tell whether it is expedient or not. What are the advocates for the use of intoxicants afraid of, that they dare not admit the views of those who differ from them? Old evils and false doctrines can only be removed by being exposed, and dragged into the light of this new day; and new errors can only be stayed in their progress by a fair discussion. The temperance reform has now reached a position in the New Church where it cannot be ignored by our periodicals, and the latter flourish; and, above all, our periodicals cannot stand upon the wrong side of the great practical questions of life by which the world is being so moved at this day by the in-flowing of new truth and life from the Lord, and be supported much longer by a majority of the members of the New Church. False doctrines are bad, but falses which spring from and uphold evils of life are immeasurably worse; in other words, it is better to be a good Methodist, or Congregationalist, than a dissipated New Churchman; but it is much better yet to be a true New Churchman, which can only result from living the life of the Church, which requires the shunning of evils as sins against God, instead of harboring and upholding and justifying them.

Our New Church organizations and periodicals should stand foremost—yes, at the very front—in all the great and so much needed reforms of this new age. Our Church walls should protect its members, and especially the young, as far as possible, from such a fearful evil as the drinking of intoxicating drinks. False doctrines are bad, evils of life are far worse.

## CHAPTER II.

### THE "NEW CHURCH LIFE" AND AN "INTOXICANT" FOR SACRAMENTAL WINE.

The editors of the "New Church Life" say :

"If Dr. Samson's two-wine theory were confined to the Old Church it would concern us but little. Unfortunately, though, it has gained a foothold in the New Church—and worse still, it appears to be spreading. For this our New Church periodicals and ministers are largely responsible. With scarcely an exception, they know that the use of *must* for wine at the Holy Supper is akin to, if not actual desecration."

The two-wine theory is no theory of Dr. Sampson's or of anyone else; but it is a simple fact well known from before the days of Solomon, who alludes to two kinds of wine, down to the present hour, that unfermented must, or juice of the grape, is also called wine, as well as the fermented juice of the grape. That the reader may have a chance to judge whether "the use of must for wine at the Holy Supper is akin to, if not actual desecration" or not, we will bring the testimony of the Word and of the Writings, first as to fermented wine, in instances where there is no question but that it is to fermented wine to which allusion is made, and then we will do the same as to must, or the unfermented juice of the grape; and we believe that the unprejudiced reader will be able to see clearly that must, or new wine, is always suitable for use in the Holy Supper, while the use of fermented wine is always "actual desecration." After introducing another quotation from the "New Church Life," and briefly noticing it, we will bring line upon line and precept upon precept from the Word and the Writings, and the reader will be able to see why the truth is spreading so rapidly among both the clergy and laity of the New Church. "Truth is mighty and will prevail."



Again exclaims the editor of the "New Church Life :"

"He" (a New Churchman) "cannot, as a rational man, term intoxicants a curse and profess belief in the Divine revelation, which commands the use of an intoxicant in the most Holy Sacrament."

A strange assertion, indeed. If the idea, so baldly and boldly promulgated above in a religious journal, that Divine revelation commands the use of an intoxicant in the most Holy Sacrament, does not shock every "rational" and earnest New Churchman, we do not know what would do so. There is not a single sentence in the Word of the Lord, nor a single passage in the Writings of the Church, nor a fact in science, which will justify the above statement. The Word, the Writings and science proclaim a totally different doctrine.

Let us look at this subject for a few moments, simply in the light of the Sacred Scriptures and the writings of Swedenborg.

We know that fermented wine and other drinks or substances which contain alcohol, are intoxicants; and that unfermented wine never causes intoxication. There is no question but that fermented or intoxicating wine is the natural correspondent of the wine, which we are told in Deut. xxxii. 33, "is the poison of dragons, and the cruel venom of asps;"—the wine of which we are told in Jeremiah li. 7, "the nations have drunken," "therefore the nations are mad," or the wine which we are told in Prov. xx. 1, that it "is a mocker, and that it biteth like a serpent and stingeth like an adder."

The wine which causes drunkenness Swedenborg compares, as to its inherent life or ability to affect man when he drinks it, to falses from evil, in the following clear and distinct language, without any reference to its abuse, or excessive use. It is of the quality of the wine itself, of which he speaks. "Falses not from evil may be compared to waters not pure, which being drunk do not induce drunkenness; but falses from evil may be compared to wine [Mark the language, gentle reader.—E.] and strong drink



that induce drunkenness; wherefore also that insanity, in the Word, is said to be effected by wine, which is called the wine of whoredom, and the wine of Babel in Jeremiah li. 7: 'A cup of gold is Babel in the hand of Jehovah, inebriating the universal earth, the nations have drank of her wine, therefore the nations are insane.'" (A. E. 1035.)

It would have been impossible for Swedenborg, as an intelligent man, to have used the language above if he had not been aware of the fact that there is wine which will not cause drunkenness; and the same is true of strong drinks.

Look at the following clear and distinct statement as to the correspondence of fermented wine: "To be made drunken is to be led into errors by false reasonings and by wrong interpretations of the Word; wine denotes the false grounded in evil." (A. C. 8904.)

Again Swedenborg says: "The reason why the false which gives birth to evil is signified, is because, as wine intoxicates and makes insane, so does the false; spiritual intoxication being nothing but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended; hence comes falses, and from falses evil" (A. C. 5120). Again we are told that "To be intoxicated from the cup, is to be insane from falses" (A. C. 5120, 9960).

An intoxicating or fermented wine is always the product of leaven. Not a single drop of it is ever found in the healthy, sound fruit of the vine. Swedenborg says that leaven signifies "the falsity of evil" (D. P. 284). And again he says it signifies "The evil and the false whereby things celestial and spiritual are rendered impure and profane" (A. C. 2342).

And in regard to things leavened we are told that, "What is leavened denotes what is falsified" (A. C. 8051). "The thing falsified which is signified by what is leavened, and the false which is signified by leaven, differ in this, that the thing falsified is truth applied to confirm evil, and the false is everything contrary that is contrary to the truth" (A. C. 8062). Leaven is so frequently commanded not to be eaten, because

in all things it is necessary to guard against the false, for the false destroys good (A. C. 7909). Leavened bread after being baked is, to a great extent, purified by heat, the life of the leaven cells being destroyed, and the poisonous and unclean products of leaven driven off while baking; and, as unbaked leavened dough is rarely if ever eaten, it is manifest that the commands against eating that which was leavened were principally directed against leavened wine and other fermented fluids, and food mixed with such fluids. The orthodox Jews to-day and their race have always understood that the prohibition included fermented wine and all fermented drinks. Leavened substances cause natural drunkenness, as what is falsified causes spiritual drunkenness. Unleavened wine and other unleavened natural substances never cause natural drunkenness; and even the New Church Academy admits, in "Words for the New Church," that unperverted spiritual truths never cause spiritual drunkenness. Can any New Churchman for a moment question but that the causes of natural drunkenness correspond to the causes of spiritual drunkenness?

Now, can any intelligent New Churchman believe that a wine thus produced, and which clearly corresponds to the worst kind of falses—to falses from evil—as can be seen above, is a suitable wine to be used at the most Holy Sacrament? If any one does so believe, let him read the following from the last great work written by Swedenborg.

In speaking of the effects of the doctrine of "Justification by faith alone" on the clergy, Swedenborg says: "And since they are intoxicated in all their thoughts by that doctrine, just as if they had drunk of the vinous spirit called alcohol, therefore, in such a state of inebriation they cannot discern this most essential tenet of the Church, viz. that Jehovah God descended, and assumed the humanity" (T. C. R. 98).

We are told by Swedenborg that "the wine which Noah drank, and with which he was made drunken, denotes the false principle with which that Church in the beginning was

imbued." And again he tells us that: "The wine with which Noah was made drunken signifies what is false." (*Arcana Cœlestia*, 9960.)

That fermented wine always has a bad signification is beyond question, for it always contains the vinous spirit called alcohol, and vinegar; neither of which has a good correspondence.

"The reason why," says Swedenborg, "no leaven and honey were to be in the meat offering was because leaven in the spiritual sense denotes the false derived from evil, and honey denotes external delight thus commixed with the delight of love of the world, by which also celestial good and truths ferment, and are thereby dissipated." (A. C. 10137.) Thus we are told that celestial goods and truths are dissipated by fermentation, precisely as we know that the good and nourishing parts of the juice of the grape, which correspond to goods and truths, and which nourish the natural body as the latter do the spiritual body, are dissipated by natural fermentation. In neither case are the good and useful things annihilated; but spiritually the good and true are perverted into the evil and false; and naturally the corresponding substances in the juice of the grape are changed into alcohol and other poisonous substances, which correspond to evils and falses. There is the most wonderful correspondence not only between all natural and spiritual things, but also between all natural and spiritual processes, changes and products; the natural answering to the spiritual in every particular.

It is only by ignoring the science of correspondences, the express teachings of the Word, the Writings of the Church and of science, that the advocates for the use of fermented wine as a communion wine and as a beverage, are able to make even a show toward sustaining their views.

An intelligent lay New Church brother writes: "As far as the mere name WINE goes, I think it has been shown that the name *wine* is applied to both fermented and unfermented. The only question is to determine which kind of wine is the

proper correspondent. One little point comes to my mind just now which I do not recollect that you have used. In it is an argument by inference. You can find the verse. I do not recollect it exactly, but it is where the Lord says, 'No one having drunk *old* wine straightway desireth *new*, for he says the *old* is better.' That is, those confirmed in *old* or false doctrines will not listen to the *new* doctrines. The inference or supposition *may now be drawn* from these words that in the Last Supper our Lord would not use *old* wine, but *new* wine, corresponding to the *new* doctrine. Why may not, then, the *new wine*—or must—an *unfermented* wine, have been the wine used?"

It is beyond question to every one who has examined both sides of this wine question carefully and without bias, that the only wine suitable for use as a communion wine and as a beverage is unfermented wine, new or old. The reader should remember what "The Academy" strives to ignore, that the word wine when used in the Sacred Scriptures and in the Writings of the Church, may signify either the unfermented or fermented wine, as shown above and hereafter; and that the word must (Latin, *mustum*), or new wine, generally means the unfermented juice of the grape, when named in the Word and in the Writings. Only in two or three instances in the Word have we reason to suppose that it refers to the fermenting juice of the grape. Wine is a generic name. The fresh unfermented juice of the grape is called wine, both in the Word and in the Writings, as in the following instances:

"And I took the grapes and squeezed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand" (Gen. xl. 11). "This (the last statement) signifies the appropriation by the interior natural, as appears (1) from the signification of to give the cup, thus wine (*vinum*) to drink, as denoting to appropriate" (A. C. 5119-20). Here Swedenborg calls the juice of the grape, *just squeezed from the grapes, vinum*. Again: "As grapes represent charity, so does wine (*vinum*) the faith thence derived, because it is obtained from grapes." (A. C. 1071).—

Not from the destructive action of leaven after the juice has left the grapes.

“Wine (*vinum*) signifies truths of doctrine from the Word, grapes signify the good from whence truths are derived.” (A. E. 374). This is clear and direct.

“Wine (*vinum*) in the wine-press shall they not tread” (A. R. 316).

“And the truths of good are understood by the vintage and by the wine (*vinum*) in the wine-presses” (A. E. 376). Not in the fermenting vats.

*Wine in the Cluster.*—“Thus saith Jehovah, as the new wine is found in the cluster; and He saith, Spoil it not, because a blessing is in it’ (Isaiah lxx. 8). The new wine in the cluster denotes truth from good in the natural principle” (A. C. 5117). Is this fermented wine? Swedenborg informs us that “new wine signifies the truth of the Word” (A. E. 618). “New wine signifies spiritual good” (A. E. 323). “New wine (Luke xv. 29) is the divine truth of the New Testament, consequently of the New Church, and old wine is the divine truth of the Old Testament, consequently of the Old Church” (A. R. 316). This is pretty clear, and shows what kind of wine the New Churchman should use. “Must signifies the same as wine, viz., truth derived from the good of charity and love” (A. E. 695). And again, “By the produce of the wine-press was signified all the truth of the good of the Church, the same as by wine” (A. E. 799).

“For by the blood out of the wine-press is meant the juice (*mustum*) and wine (*vinum*) from the clusters that were trodden, and the juice of the grape (*mustum*) and wine (*vinum*) have a similar signification” (A. R. 653). That two fluids so totally different in their chemical composition and in their effects on man as unfermented and fermented wine cannot have a similar signification is self-evident.

Joel i. 10: “That field and ground denote the Church, corn its good, and the new wine (*mustum*) its truth” (A. C. 3941).

Isaiah xxiv. 7: "Fields of new wine" (*merum*) (A. C. 5113).

Jeremiah xxxi. 12: "For wheat and for wine" (*tirosk—mustum*) (A. R. 315). Hebrew, *tirosk*; Latin, *mustum*; English, *wine*.

It will be seen from the following extracts from number 376 of the A. E. that Swedenborg gives to must in no less than five cases or illustrations the full signification of wine :

"So in Joel : 'And it shall come to pass in that day, that the mountains shall drop down new wine (*mustum*) and the hills shall flow with milk, and all the rivers of Judah shall flow with waters.' \* \* \* By the mountains dropping down new wine (*mustum*) is understood every genuine truth derived from the good of love to the Lord" (III. 18). Does man receive any higher truth than every genuine truth derived from the good of love to the Lord ?

"So in Amos : 'Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine (*mustum*) and all the hills shall melt' (ix. 13). \* \* \* By the mountains dropping sweet wine (*mustum*) and the hills melting, is signified as above, namely, that from the good of love to the Lord, and from the good of neighbourly love or charity, there should be truth in abundance, sweet wine (*mustum*) denoting truth." The original is, "*mustum ibi seu vinum est verum*"—"must there or wine is truth."

A New Church clergyman writes : "This is a very strong passage, because it is a passage which refers to the New Church. (See *Brief Exposition, etc.*, 100.) The whole chapter of Jer. xxxi. relates to the New Church. (*Summary Exposition of the Psalms and Prophets.*) The same is true of Isaiah xxv., 6-8; Hosea ii., 21-23. (A. C. 3580.)"

Wherefore by the corn, wine (*mustum*) and oil, which they should gather, are signified every good and truth of the external and internal man." Can any kind of wine signify more than this ?



“So in Jeremiah : “ ‘ Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine (*mustum*), and for oil, and for the young of the flock and of the herd’ (xxx. 12). Here by wheat, new wine (*mustum*) and oil, are signified goods and truths of every kind.”

The reader will please notice that in the above instances Swedenborg’s Latin, *mustum*, which means must in English, has been rendered into English, by our English translators of his works, three times by “ new wine,” twice by “ sweet wine,” and twice by “ wine,” thus distinctly recognizing that must is wine, and that there are two kinds of wine.

Again in Isaiah : “ ‘ The treadingers shall tread out no wine (*vinum*) in their presses’ (xvi. 10). \* \* \* It was customary to sing in the vineyards and in the wine-presses when the grapes were trodden into wine (*vinum*) on account of the representation of the delights derived from truths, which were signified by wine (*vinum*).” Here we have the juice of the grape as it is trodden from the grape called wine (*vinum*).

We have in the above quotations, written with direct reference to the Holy Supper, the full signification of wine repeatedly given to must ; and to unleavened must, too, beyond the possibility of a doubt ; for it is must as dropping from the mountains, must as it was gathered in, must as it was trodden from the grapes, must in the wine-press, as the reader will notice. Here, then, for every New Churchman, we have the unfermented juice of the grape with the full signification of wine for use in the Holy Supper.

If there is a single passage in Swedenborg’s writings treating of the spiritual sense of the Sacred Scriptures, which clearly teaches that even leavening must or leavened wine ever has a good signification, the writer has yet to see it ; and we call on the advocates for the use of fermented wine to produce a single instance.

A New Church clergyman having called the writer’s attention to two passages in the Writings, one in the T. C. R., and

the other in the A. C., bearing on the subject of sacramental wine, he was requested to send a copy of the same, which he did as follows :

“The passage to which I referred is T. C. R. 708. ‘A feast of wines on the lees, or of sweet wine,’ is in Latin, ‘*convivium fecum seu vini suavis.*’ ‘*Fecum*’ is from a word which means grounds, sediment, lees, dregs. ‘*Suavis*’ is from a word meaning sweet, pleasant, agreeable. In Tafel’s Latin edition of the T. C. R., the words ‘*vini suavis*’ are put in small caps. The following words are added—‘this refers to the sacrament of the Holy Supper to be instituted by the Lord.’ The words ‘*seu vini suavis*’ are used in explanation of ‘*convivium fecum,*’ which certainly would not have been necessary if there were but one kind of wine.

“The other passage is A. C. 2341, where E. S. seems to substitute ‘of sweet wines’ for ‘wines on the lees.’ The A. V. reads ‘And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.’ Swedenborg makes it read—‘Jehovah Zebaoth shall make unto all people in this mountain a feast of fat things, a feast of sweet wines, of fat things full of marrow, of wines well refined.’ In the explanation he seems to teach that not only in the Holy Supper, but in all the feasts in the Jewish Church, ‘wines on the lees’ or sweet wines are used.”

In old fermented wine, which is so especially praised by lovers of wine, chemists tell us that the sweet or sugar, which corresponds to spiritual delights, is generally entirely destroyed; and it is always destroyed to the extent fermentation has progressed, and this sweet product of the vine is perverted into an intoxicating fluid by leaven. Only think, dear reader, or using a wine thus perverted and polluted, as a communion wine ! The day is not far distant when New Churchmen will turn from the idea of using a fermented wine at the Holy Supper, with horror, as do the isolated remnants of the First



Christian Church in Egypt to-day; as the writer was told they do, by missionaries at Cairo, Egypt.

Does any New Churchman imagine for a moment that we are commanded by the Lord to use an intoxicating wine at the Most Holy Supper? If so, let him read the following from Swedenborg's A. C.:

“Inasmuch as *drunkenness* was a type of insanity in regard to truths of faith, therefore it was also made a representative, and this prohibition was given to Aaron: ‘Do not drink *wine*, nor drink that maketh drunken, thou, nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die;—that ye may put a difference between holy and unholy, and between unclean and clean.’—Levit. x. 8-9. (A. C. 1072.)

Even the New Church “Academy,” in “Words for the New Church,” admits that the Lord probably took the Passover wine when He administered the Last Supper.

The editor of the London “Methodist Times” lately witnessed the celebration of the Jewish Passover in that city, and at the close of the services said to the rabbi: “May I ask with what *kind* of wine you have celebrated the Passover this evening?” The answer promptly given was:

“With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of ‘leaven,’ which is proscribed in so many well-known places in the Old Testament. The wine which is used by Jews during the week of Passover is supplied to the community by those licensed by the chief rabbi’s board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the side-board from which the wine used to-night was taken was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything

fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper."

And now, brethren and sisters of the New Church, please remember that our Lord Jesus Christ, in the administration of the Last Supper, as recorded in two of the Gospels, as if especially to guard His disciples against the use of fermented wine, avoided using the word wine, which was known to include fermented wine as well as unfermented wine, and called the contents of the cup the "fruit of the vine." This was not accidental, but it was Providential.

But when the men of the First Christian Church began to hearken to false reasonings, and to lust after spiritual dominion and the gratification of their sensual appetites without regard to use, and began to exercise dominion over others and to drink intoxicating wine, they naturally strove to frame doctrines which would justify them in gratifying their evil desires, and to base them upon the Word of the Lord; but these evils and false doctrines must not be dragged along into the New Church; they cannot be, for so far as they exist the Church of the New Jerusalem is not.

Since writing the above, the following has appeared in the October number of "The New Church Life:"

"A correspondent sends us a list of twelve quotations from the Writings in which *mustum* and also 'blood of grapes' are said to signify 'spiritual good,' 'truths,' 'instruction in goods and truths of Doctrine,' 'Divine truth,' etc., and asks, 'Will *New Church Life* kindly reconcile these passages with its objections to the use of grape juice at the Holy Supper?'

"The term 'blood of the grapes' is generally predicated of the juice while in the grapes, and also of fermented wine. [Can any sensible man believe that the blood of grapes is predicated of the juice while in the grapes, and also of fermented wine, two fluids so totally unlike? How unreasonable! - E.] *Mustum* does not mean grape juice merely, but it generally means wine wholly or partly fermented, [We have shown by a large

number of quotations from Swedenborg's writings in the preceding pages and in our former works, that the above representations are not correct; for it is very rarely the case that Swedenborg by *mustum* meant even fermenting must, and it is safe to say he never meant fermented wine.—E.] wherefore Swedenborg, when wishing to describe unfermented grape-juice, had to use the somewhat cumbersome phrase, ‘the must of unfermented wine [*mustum vini infermentati*]’ (*T. C. R.* 404); but far from speaking highly of this unclarified and impure liquor, he says of it: ‘It tastes sweet but infests the stomach.’ [Here he unquestionably referred to fermenting must, which is full of all kinds of heterogeneous substances, for the must itself is infested by ferment.—E.] But, whatever may be the definition any one may assign to *mustum*—whether that of unfermented grape-juice or that of wine newly fermented—its good signification as taught in the passages quoted by our correspondent does not affect the question of its use at the Holy Supper, as he seems to imagine. Nowhere in the Doctrines on the Most Holy Sacrament are we taught to use ‘*mustum*,’ or the ‘blood of grapes,’ or ‘grape-juice,’ but always ‘*vinum*’—wine.”—(*New Church Life.*)

How far the “New Church Life” is from the truth in its representations above in regard to the Holy Supper, the reader can judge if he will turn to No. 376, “Apocalypse Explained,” and read the same, and remember that where, in the English translation, either sweet wine or new wine occurs, Swedenborg wrote must (*mustum*), which has been translated into English by either sweet wine or new wine, instead of must. It hardly seems possible that no one connected with the “New Church Life” is sufficiently familiar with Swedenborg's Latin works to be able to correct such representations as the above in its columns. Swedenborg commences by saying:

“That wine signifies spiritual good, or the good of charity and the good of faith, which, in its essence, is truth, is evident from the following passages in the Word.” Then, after making a large number of quotations from the Word and giving the spiritual sense of the same, Swedenborg goes on to say: “From these considerations it may now be evident what is involved in the bread and wine used in the Holy Supper, namely, that bread involves the good of love to the Lord de-

rived from the Lord, and wine, the good of faith which in its essence is truth. Inasmuch as wine signifies the good of faith, which, in its essence, is truth, therefore the Lord, when He instituted the sacrament of the Supper said: 'But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom' (Matt. xxvi. 29). And in Luke: 'For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (xxii. 18).'

In no other number in his writings does Swedenborg speak so fully and at such length as to the correspondence of the wine suitable for the Holy Supper as in the above number, and if there were any truth in the conclusions, which the "New Church Life" evidently intends the reader shall draw from its dogmatic statement, Swedenborg should always have chosen the passages from the Word where wine is spoken of, in illustration of the correspondence of wine. Now, what are the facts? In two out of the first three quotations he refers to *mustum*, and wine is not mentioned at all, and there are six passages in the same number where Swedenborg thus distinctly classes *mustum* with wine and as wine, giving it the full signification of wine; five of these passages have been quoted in the preceding pages in our reply to the "New Church Life's" claim that an intoxicant is commanded to be used in the Holy Supper.

It does seem so strange that the editors and proprietors of the "New Church Life" should write and print such statements or representations as some of those which we have been noticing, which are so contrary to the truth, when the truth is so plain and available. We ask our New Church brethren to turn to No. 376 A. E., and to read the number carefully through, and then to judge whether or not Swedenborg could have had in mind fermented wine as suitable for use in the Holy Supper.

The Lord, when He instituted the Holy Supper, did not call the contents of the cup, wine, but the fruit of the vine; and

Swedenborg, in speaking of our Lord's remarks after He had instituted the Holy Supper, says : " Good from truth and truth from good, whereby the intellectual principle is made new, or the man is made spiritual, is signified by the fruit of the vine ; the appropriation thereof is signified by drinking. To drink denotes to appropriate, and is predicated of truth. That this is not done fully but in the other life, is signified by, ' until that day when I shall drink it new with you in My Father's kingdom.' That the fruit of the vine does not mean must or wine [*non mustum nec vinum*], but somewhat heavenly of the Lord's kingdom, is very manifest." (A. C. 5113.) It is perfectly clear from the above that Swedenborg did not understand that the material wine which the Lord and His disciples had been using when He instituted the Holy Supper, was fermented wine. It is certain that He had in mind unfermented wine by his using the terms must or wine.

Read also the following, where Swedenborg says : " By clusters and grapes, which were put into the wine-press, is signified spiritual good ; and by wine (*vinum*), which is thence produced, is signified truth from that of good." (A. E. 920.)

This is all straight, and shows clearly that Swedenborg understood that the unfermented juice of the grape is wine. There is not a word in Swedenborg's writings which shows that, when speaking of wine as suitable in connection with the Holy Supper, he ever in a single instance has reference to fermented wine ; but, contrary to what is represented above by the " New Church Life," we have made numerous quotations from his writings in the preceding pages, and in our former works, where he has spoken of must (*mustum*) in direct connection with the Holy Supper.

The whole argument of the " New Church Life," it will be seen from the above quotation, is based upon the assumption that there is no wine but fermented wine, and that when the word wine is used either in the Word or in the Writings of the Church, fermented wine is always meant. Although we have shown over and over and over again in our former works on the wine



question, as we have also in the preceding pages, that this assumption has not the slightest foundation in truth, yet here it comes up again in the columns of the "New Church Life."

Well, the "New Church Life" has made some progress, we are happy to notice, for it half-way admits that unfermented must may have a good signification after all. So it seems to be giving up one of the crutches upon which it has been resting its lame argument, and we trust it will soon give up the other also—that there is only one kind of wine—and take a firm stand upon the truth revealed in the Word and the Writings on this question.

In their review of the writer's work on "The Wine Question in the Light of the New Dispensation," "The Academy" taught that the blood of the grape always meant fermented wine; but here we have the "New Church Life" stretching over backward from fermented wine to the juice of the grape in the grape, and claiming that it includes both. Well, this is some progress, even though it be very ridiculous. The blood of the grape is unquestionably the sweet juice of the grape which flows when the skins of grapes are first ruptured before more pressure is applied than that which results from their own weight. The reason why the blood of the grape was not required to be used in the Holy Supper was not because it had not a sufficiently high correspondence, as the "New Church Life" leads its readers to infer, but because this sweetest portion of the unfermented juice of the grape had too high a correspondence, as will be seen from the following from the A. C., No. 5118: "The blood of the grape signifies spiritual celestial good, which is the name given to the Divine in heaven proceeding from the Lord; wine is called the blood of grapes, since each signifies holy truth proceeding from the Lord; wine however is predicated of the spiritual, and blood of the celestial; and this being the case, wine was enjoined in the Holy Supper."

Does the intelligent reader suppose for a moment, as the

“New Church Life” seems to teach, that the blood of the grape, the moment it flows from the grape, loses its good signification, never to regain it until after it has been polluted by leaven and converted into leavened wine, or, if you please, leavened blood of the grape? Please remember, that during fermentation, its sugar or sweet is destroyed to the extent fermentation progresses; in old wine it is generally all destroyed, and an intoxicating fluid takes its place. How strange that any New Churchman can think and write thus! What resemblance has well-fermented wine either to blood, or to the blood of the grape as it exists in the grape? Scarcely any in its chemical composition or in its ability to affect man when he drinks it. When freely used, the one causes disease, drunkenness, insanity and death; the other, the blood of the grape, gives health, strength and life.

WHAT KIND OF WINE SHOULD NEW CHURCH SOCIETIES USE AS  
COMMUNION WINE AT PRESENT?

While believing, and able to see clearly, that there is no wine which is suitable for communion wine excepting unfermented wine, new or old, for no other wine bears any resemblance to blood in its essential constituents, still we do feel that every member of the Church should be left in freedom to choose for himself as to the kind of wine of which he would partake. We are told that men should be led in freedom according to reason. Descending, as most of us have, from ancestors who believed, to a greater or less extent, the false doctrines and traditions and were following the customs which existed in the perverted state of the First Christian Church, it is not strange that some of our members should cling to the “Old Church wine,” even when many churches around us, owing to the dawning light of the New Jerusalem in which they are now living, are putting away “Old Church,” or fermented wine, and are substituting New Church or unfermented wine in its place. In the periodicals and pulpits of many of the surrounding denominations this wine ques-



tion has been fully discussed ; and many of the ablest scholars of the age have devoted years to the careful investigation of this question in the light of the Hebrew and Greek Scriptures, ancient history and the writings of the ancients; and in the flood of light thus produced, and from a clear perception of its effects on man, the members of their churches are able to see clearly that the " Old Church," or fermented wine, is not the good wine of the Word. Whereas, in the organized New Church, too many, disregarding the New Church light which is shining around them, gradually making all things new, and without removing their " Old Church" glasses, have been reading the Writings and faithfully striving to promulgate a knowledge of them to the world, almost oblivious of the most fearful evil of drinking intoxicating wine and other intoxicants which, more than everything else, stands in the way of the reception of the doctrines.

Until within a few years past, scarcely any New Church scholars excepting Emanuel Swedenborg, whose writings are aglow with the truth, and Prof. Geo. Bush, had ever paid any special attention to this question ; and to-day our pulpits are comparatively silent; and as to our periodicals, the reader can see elsewhere in this pamphlet where and how they stand. While doing what we can to place the truth before our brethren and to call their attention to it, let us have patience and wait, always respecting their freedom in the spirit of charity, and so acting as not to destroy unity.

We are happy to say that we think the English New Church Conference, at which the writer was present in 1884, and some of the New Church societies in England and in this country, have solved this practical question which is upon us, in the only legitimate way; for, recognizing the fact that there is an honest difference of opinion among their members, these organizations have provided both unfermented and fermented wine, allowing their members to choose in freedom between the two; and this, under the circumstances, is doing as should be done ; for charity dictates this course, and thus it is in the

interests of unity and peace. We know that the time is not far distant when all New Churchmen will see, eye to eye, on this question, but it is not yet. Let us wait patiently—our Master waits. We must respect the honest convictions of our brethren and not judge them, even as we would have them respect our own ; but it is clearly the duty of all who see the truth upon this great practical question of life, to do all they can to make the truth known to their brethren.

Solomon was regarded as a wise man, and he wrote a great many years ago ; but he taught total abstinence from intoxicating drinks in no uncertain language, for he says :

“It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink ; lest they drink, and forget the law, and pervert the judgment of any of the afflicted” (Proverbs xxxi. 4-7).

“Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise” (Proverbs xx. 1).

“Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ? They that tarry long at the wine ; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, *shalt thou say*, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again” (Proverbs xxiii, 29-35). Alas ! alas, how true !

Think you, gentle reader, that Solomon, if he were living here to-day, would consent to use intoxicating wine as a communion wine ?

## CHAPTER III.

### THE "NEW CHURCH LIFE" ON "PUNCH" AND PROHIBITION.

THE editor of the "New Church Life" says :

"Elsewhere appears a communication from England on the subject of Prohibition. Our correspondent takes it for granted that the fruits of Prohibition are 'good,' and also claims that it is 'admitted' that 'whisky, beer and brandy' are the 'curse of the world.' We deny the first, and do not 'admit' the last.

"B. D. asks for references to the writings. Here is one from 'Spiritual Diary' (P. vii., App. p. 88). After enumerating the drinks to be had in the spiritual London, among which are 'wines, strong drinks and beers,' Swedenborg says : 'I inquired also concerning the liquor named punch, and they said that they have this liquor also, but that it is given only to those who are sincere, and at the same time diligent.'

"Here is a direct issue for prohibitionists to meet. In the Spiritual World the sincere and diligent are given liquor as a reward ; he would forcibly take it from all in this world."—*New Church Life*.

That wines, strong drinks and beers, or that to which these drinks correspond, exist in the spiritual London we will not question, for these drinks exist in the natural London ; but we will remind the editors of the "New Church Life" that wines and strong drink, as we have abundantly shown in the preceding pages and in our works on the wine question, may be unfermented, good and nourishing, or they may be fermented, alcoholic and poisonous. As to punch, that it is a specific alcoholic drink, we will admit ; but what comfort can the advocates for the use of intoxicating drinks derive from what Swedenborg says above as to the use which is made of it in the spiritual London? Let us see.

It is perfectly clear, from the above statement of Swedenborg, as suggested by a respected New Church clergyman, that punch is a prohibited drink in the spiritual London, and

that no one is allowed to drink it excepting those to whom it is given, and that is exactly what the prohibitionists contend for here. The physician may give it as a remedy; but it should be sold to no one to be used as a beverage, but only to those to whom physicians may prescribe or give it.

It is doubtless, as was suggested in our "Reply to 'The Academy's' Review," only given to those who are sincere in their efforts to put away their unhallowed love for intoxicating drinks, to relieve their sufferings temporarily, as the physician here sometimes gives it to hard drinkers, to prevent or palliate delirium tremens, that the patient may have a chance to reform. In the spiritual world, if a spirit is not sincerely and diligently striving to put away his evils, he can only be restrained by suffering the legitimate consequences of his evil doing, consequently there is no motive for striving to palliate his sufferings by giving him punch. To angels and good spirits who are actuated by *higher motives than the hope of being rewarded by a drink of punch*, punch is not given—they are sincere and diligent, because they delight to thus be and do.

Our brethren of "The New Church Life" should remember, we repeat, that punch is only given, and not taken as an ordinary drink; and that it is only given to a certain class of spirits who are evidently not the highest or most advanced class of spirits in the spiritual London; and that to all others, it is either not desirable or it is prohibited. Now, we ask our brethren if the issue raised by the "New Church Life," with so much assurance, has not been fairly met; and if prohibition is not fully and triumphantly sustained by the above quotation from "The Spiritual Diary."

If our brethren of the "New Church Life" would know what kind of wine is allowed and used in Heaven by the angels, which knowledge, we fancy, would be quite as desirable and, perhaps, more useful than the knowledge of the punch which is given in the spiritual London as a medicine to spirits preparing for heaven, or undergoing vastation, let

them turn not to "The Spiritual Diary," but to "The True Christian Religion," the last great work of Swedenborg, which he published; and in his own Latin, or as translated in the Rotch edition, they can read as follows: "And the prince, without stopping the procession, said to them, 'come with me to eat bread,' and they followed him into the dining-hall, where they saw a table magnificently prepared. In the centre of it was a high pyramid of gold, having on its forms in triple order a hundred dishes containing sweet bread (*panes saccharini*), new wine solidified (*musta vinorum concreta*), with other delicacies (*lautitiis*—luxuries) made of bread and wine together (*ex pane et vino confectis*). And through the middle of the pyramid there welled up, as it were, a fountain streaming with wine like nectar (*fons saliens cum vino nectareo*, with nectarious or sweet wine), the flow of which parted at the top of the pyramid and filled the cups" (T. C. R. 742.)

There was no punch upon the above table, and no product of leaven or any fermented wine.

Leaven is not of heavenly growth; consequently there can exist no leavened wine or punch in heaven, for these are the products of leaven—unclean!

During a recent visit to Damascus, in Asia, the writer saw for sale in the bazaars new wine solidified, and various delicacies made from this solidified wine, and he was forcibly reminded of the above passage in the T. C. R.

Again, the editors of the "New Church Life" say:

"A man cannot consistently be a prohibitionist and a New Churchman at the same time, any more than he can believe that black is black and also white.

"He cannot, as a rational man, believe that man can only be reformed and regenerated in a state of freedom, and then proceed to reform him by taking his freedom from him."

Twenty-five years ago, in the estimation of some people, a man could not consistently be a New Churchman and an advocate of the abolition of African slavery; but now it would be difficult to find a New Churchman who will attempt

to justify slavery. And yet African slavery was tender and merciful when compared with the slavery which results from the sale and use of intoxicating drinks as beverages at this day. Look at the drunkards entering their most fearfully wretched homes, where wives live and children grow up; look at the crimes committed, the sickness, insanity and premature deaths which result from the sale and use of intoxicating drinks; and say, if you can, that society has no right to protect itself, its members, and its women and children from such evils.

The editor of the "New Church Life," and some other New Churchmen, seem to have very crude and very erroneous ideas of freedom; especially when they are trying to justify the sale and use of intoxicating drinks. The Lord protects the freedom of man to think and will that which is true and good, and while man thus thinks and wills, he is always in freedom. The Lord says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John viii. 32). But if, forsaking the Lord's words, we begin to think of that which is false and evil and will to do it, and then ultimate our intentions in act, we then begin to lose our freedom; for the Lord says: "Every one that committeth sin is the bondservant of sin." And then we are told: "If therefore the Son shall make you free ye shall be free indeed" (John viii. 34, 36). How true it is, that if we would know or see the truth, we must honestly strive to abide in or to do that which the truth teaches; otherwise having eyes we shall see not. All this is not only true in regard to man spiritually, but it is also true in regard to his physical life in this world, for the physical corresponds to the spiritual. So far as life in this world is concerned, the only really free men are those who live in accordance with the laws of life; for such laws alone lead to health, happiness and consequent freedom. In living a true life we violate no laws, and consequently require no suffering or punishment to restrain us; but we can act in freedom. Take, for instance, the matter



of eating and drinking; the Lord has most bountifully supplied us with a great variety of wholesome articles of food and drink for the development and preservation of the body and mind. Such articles never cause an unnatural appetite which cannot be satisfied by other articles which equally well supply the actual wants of the body; and while they may be used to excess and thus do harm, they never cause specific diseases characteristic of the substance taken; for they have their origin through heaven from the Lord. The Lord has given to man a natural appetite for such articles. Again we are surrounded by a totally different class of substances, called poisons, for which man has no natural appetite, although he may inherit an inclination to use them, when an appetite is very readily developed by their use. If habitually used, they develop an unnatural appetite which no other article will ever satisfy, and they cause specific diseases peculiar to the article taken; and if freely used, as we use healthy and orderly articles of food, they will cause disease and death. Take, for instance, alcohol as it is contained in fermented fluids and distilled liquors, tobacco and opium. The appetite for one of these poisonous substances is never satisfied by the use of either of the others, or by the use of any other substance in nature, and each one causes a disease or diseases peculiar to itself. To use such substances is a violation of the laws of life, for we know that they are capable of harming and killing; and Swedenborg assures that all such substances have their origin from Hell.

While, to say the least, it is very difficult, if it is not impossible, for others to destroy our freedom, it is very easy for us to destroy our own freedom; and when we commence the use of the above substances, we are entering on a road which we know has led vast multitudes of our race to the most fearful state of slavery, and made them "bondservants," indeed.

While we cannot destroy man's freedom to think and will, unless we can lead him into evil habits like the use of the above poisons, society can justly, by laws and watchfulness, lessen his opportunities to ultimate his evil thoughts and

inclinations; and we are told that we must do this, or the human race on earth would perish; and this is all that the prohibitionists propose to do. While man is free to think and will, we know that he is not always free to do what he pleases, and we well know that he ought not to be thus free. When a man wills to kill another or steal from him, he is often met by weapons superior to his own, or by superior skill and strength, or by officers of the law, and by bolts and locks; and thus he has no freedom to ultimate his evil intentions. According to our laws, it is unlawful for a man either to take his own life or to cripple himself, and if he attempts thus to act, the officers of the law step in and prevent him, if possible, from thus harming himself. Do they do right or wrong to thus interfere? Yet this is more than prohibitionists have done, or are attempting to do; for, when they see large numbers in society who are drinking, making their families and friends most wretched and poor, impairing their own freedom and reason even to insanity, and slowly killing themselves; the prohibitionists simply desire to prevent men from manufacturing and selling such poisons to be used for such purposes. What nonsense to talk about taking away man's freedom, by preventing by law the manufacture and sale of intoxicating drinks! The man who feels that he cannot do without intoxicating drinks is already a slave, and he can only become free by hearkening to the truth and shunning his cups as a sin against God.

The editor of the "New Church Life" declares that a man "cannot, as a rational man, believe that the Divine Truth is the only means of salvation, and then propose to save men by acts of Parliament."

No prohibitionist proposes to save men by "acts of Parliament." What is the use of such talk?

Again says the editor:

"He cannot, as a rational man, believe that all evil comes from hell, and then assert that it comes from a natural fluid."

This is not a fair representation of the views of those who

believe in total abstinence from intoxicating drinks. We do not believe that all evil comes from a natural fluid. The evil lies in the lusting after and drinking of a poisonous fluid, the appetite for which is never given by the Lord, but has to be cultivated. There are many other evils besides the drinking of intoxicating drinks; but these drinks derive their origin from hell, and when man drinks them they pervert not only his physical organization and appetite, but also his intellectual faculties and passions, to an extent which is not equalled by the action of any other poisonous substance on earth, even causing insanity in a vast multitude of cases, as is clear from the reports of our insane institutions.

Again, the editor of the "New Church Life" says:

"The teaching on this very matter of food and drink is, that 'abuse does not take away use, as the falsification of truth does not take away truth, except only in those who are guilty of it.' (D. L. W. 331.) [It is certainly true that the abuse of a good and useful article of food does not take away use, or prevent it from being useful when properly used, but what has all this to do with the use of a poisonous article like fermented wine?—E.] The Truth has been, and is daily, falsified by people who read it. Were the Truth prohibited to be read, then people could not falsify it. Therefore it might be concluded that its reading should be prohibited. That this would be a wrong course to pursue is evident without further proof. What is true of spiritual things—of causes, is necessarily true of natural things—of effects. Wine corresponds to Truth, and it is no more right to enact laws prohibiting the sale of wines and other fermented and distilled liquors, than it is to make laws prohibiting the reading of Truth."

But where a substance is a poison capable of causing disease, drunkenness, insanity and death, like fermented wine, it would seem to be self-evident that to use it at all is an abuse. Such a wine has not a good correspondence, consequently Swedenborg compares it to falses from evil, and not to truth. Whereas Swedenborg tells us that the pure unfermented juice of grapes or must as it exists in the clusters, or new wine as it is pressed from grapes, as it is trodden from the grapes and as it flows from the press, and as dropping from the

mountain, signifies truth, as has been abundantly shown in the preceding pages. This unfermented juice of grapes has a good signification, because it nourishes the natural body as goodness and truth do the spirit of man; and fermented wine has not a good signification, because its nourishing and delightful substances have been destroyed or perverted by leaven, which, we are told, signifies the evil and the false which should not be mixed with things good and true, and a perverted and poisonous wine is the product. While it certainly would not be right to make laws prohibiting the reading of the truth, we do make laws to prevent the printing and selling of obscene fables which originate from evil. Does the editor of the "New Church Life" say of these laws, that "they take away use"?

The "New Church Life" continues :

"Drunkenness is a crime. Liquor is not the *cause* of drunkenness, but the means. The cause lies in the evil appertaining to the drunkard [Which leads him to drink from the drunkard's cup.—E.]. That evil can be overcome by the Divine Truth only when received and lived by man in a state of freedom. Prohibition is a form of slavery, and is a worse evil than that it seeks to cure."

Liquor, by which is meant alcohol in some form, is the only substance on earth that will cause drunkenness; but it is harmless if men do not drink it. But when men begin to reason about drinking it, and, notwithstanding they see drunkards around them on every hand, begin to say in the pride of their own hearts: "We can drink it without becoming drunkards," and begin to drink it, they soon become so infatuated that they are not willing to believe that drinking injures them; as they cannot comprehend that the drunkard's cup which gratifies the unnatural appetite, and relieves the unpleasant sensations which it has caused, and makes them feel good every time they partake of it, can do them any harm. If the drinker is to be reformed, he must so far assert his freedom as to be able to listen to the truth, as to the poisonous and injurious character of the liquids which he drinks; and then



he must hearken to the Divine Truth which will very soon teach him better than to continue a course of life which is almost certain to impair his health and faculties of body and mind; and to endanger his reason, life in this world, the happiness of his family and all around him, and also his eternal happiness; and he must repent and shun the drinking of intoxicating drinks as a sin against God.

Prohibition, a form of slavery, indeed! No attempt, mind you, is directly made to prohibit drinking. The prohibitionist would simply say to the lovers of money: You must not manufacture intoxicating drinks to be sold as beverages; you must not sell such drinks to men, women or children; you must not establish saloons and bar-rooms, and thus entice and lead the members of our families and our neighbors into habits which will lead to evils and sorrows untold. Has society no right to do what it can to protect itself by preventing evil-doing, for fear of interfering with the freedom of evil-doers? What nonsense! Should society tolerate bad houses, houses of procuresses, and places for receiving stolen goods, and dens of thieves? Remember the evil-doer is not free, but a "bondservant" already.

If there is any crime in drunkenness it is manifestly in drinking a poisonous fluid, knowing that it will cause drunkenness. When drunk, a man is either unconscious or insane, and consequently is not responsible for his acts; but for the drinking while it was moderate, and he had the ability to stop drinking and did not, he was responsible. Then was the time for punishment if ever. Now when his appetite has got the mastery of him, we must restrain him even as we do other insane men. It certainly would seem to be a great stretch of justice to punish a poor insane drunkard who is not responsible for his present acts, and let the moderate drinker who yet has power to refrain from drinking from the drunkard's cup, go free.

## CHAPTER IV.

### “NEW CHURCH LIFE” AND “PROHIBITION CRAZE.”

IN the following quotations from the “New Church Life,” there is a strange admixture of assumptions, and of truth with that which is not true, and confounding of good and evil, which bodes no good to the young, or even to the old, who may peruse the columns of that periodical. The writer well remembers standing, when a young man, on his native New England hills, conversing with a young neighbor as to the propriety of totally abstaining from the use of intoxicating drinks. He has never forgotten the earnestness of manner and the strong assurance with which that young man declared: “The man is a fool who cannot restrain his appetite! If you ever hear of my getting drunk, tell me of it and I will quit drinking.” Alas! alas, for that poor man! Ere many years elapsed he was a drunkard; he spent the fine farm left him by his father, his wife died broken-hearted, and his children were scattered among his friends and strangers.

“The ‘prohibition’ craze,” says the editor of the “New Church Life,” “and the increasing cry of ‘total abstinence,’ as well as all other social movements, are under the direction of the Divine Providence, and are either provided to promote good, or permitted to prevent greater evil. While these prohibition and total abstinence movements, in themselves, are neither good nor in true harmony with the Divine laws, there must, nevertheless, be some reason, found in the present corrupt and debased condition of the Christian world, why they are permitted, and why it is well that a certain class of persons should be restrained by external motives from the use of spirituous liquors, and should drink water only.”

For men individually and collectively to move in the direction of totally abstaining from the drunkard’s cup, is neither good nor in true harmony with the divine laws, in the estimation of the editor of the “New Church Life.” Who has



authorized the above editor to thus assume that those who abstain from "spirituous liquors" do so simply from external motives? And again we will inquire, if it is not better that men should do right from external motives, than it is for them to do evil? Total abstainers, and especially New Church total abstainers, are able to see clearly in the light of the Word and of the Writings of the New Church, and of science, that intoxicating drinks are the product of that unclean substance called leaven, and that they have their origin from hell; and that when taken into the stomach they tend to excite and pervert man's passions in the direction of hell; and that their use is evil, and that continually; for all experience, extending over thousands of years, shows that their use very seriously endangers man's freedom, reason, health and even life; and that no possible good results from their use by men in health. That there is no necessity for their use, is manifest by the experience of more than one-half of the people of the United States (including women), and the people of Mohammedan countries generally, who do not use them. Now, cannot our brethren of the "New Church Life," in view of all this, comprehend that it is barely possible that those who shun the use of intoxicating drinks, totally, do so because they honestly believe that for them to use such drinks is a violation of the divine commandments and consequently a sin against God; they having no right to thus needlessly encounter such risks? Abundant experience shows that those who have the most assurance that they can drink moderately, are often the first to become drunkards, as in the case of the young man named above.

If the "prohibition and total abstinence movements" are a "craze," they are a "craze" descending from the Lord through the New Heavens; enlightening the minds and moving the hearts of good, earnest Christian men and women, from love of the Lord and the neighbor, to do what they can to rescue their fellowmen from the life which leads so many to drunkenness and to preserve the young from unnecessary temptation; while they instruct and enlighten them as to the "pernicious"

character of intoxicating drinks, and the danger which results from their use. Is self-murder no crime, or evil if you please? Is it a "craze" to strive to teach and lead the young, by precept and example, to shun the use of intoxicating wine, beer, whiskey, etc., when we know from carefully collected statistics that the use of these poisons will shorten the average duration of their lives nearly or quite one-third of the period which they would live if they were to totally abstain from them? —to say nothing of the drunkenness, insanity and misery which follow their use. A "craze," indeed, to strive to suppress the grog-shops upon our street corners, for the sake of preserving the young and our neighbors from being tempted to their death! Please read the following, gentle reader, and judge whether the "craze" lies with the prohibitionists and teachers of total abstinence, or with the editors of the "New Church Life":

## SIGNIFICANT STATISTICS.

Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experience the following astounding facts:

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old.

A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

A total abstainer thirty years old has the chance of living thirty-six and one-half years longer, or until sixty-six and one-half years old.

A moderate drinker thirty years old has the chance of living thirteen and one-half years longer, or until forty-three and three-fourths years old.

A total abstainer forty years old has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old.

A moderate drinker forty years old has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.—*New York Witness*.

After making quotations from Swedenborg's writings, showing that men and spirits are restrained by external and selfish motives from sinking into lower states of life; the editor of the "New Church Life" continues:

"From the above it is evident that in this age, when the Christian Church has come to its end, and internal and spiritual truths no longer form the conscience, and hold the lives of the people in order, there is a class who, if not restrained by external bonds, fear of the loss of reputation, and the like, would become the vilest of the vile. And that some of these, because not under the guidance and control of internal and spiritual principles, by which they would be preserved from excess and abuse, cannot safely use such drinks as correspond to things spiritual, but must, if they would be saved from becoming so vile, abstain from their use, and drink water only.

"But because there is a class who are of such mental and physical quality that they cannot use spirituous drinks without abusing them, and becoming so debased, it does not follow that those in different and better conditions cannot. \* \* \*

"In other words, an intemperate man may determine for himself to abstain from all spirituous liquors, but he does wrong when he attempts to control others, and to force them to abstain from drinking, even though they are temperate in their use of food and drink."

We ask the intelligent reader if such language, when applied to total abstainers, is either charitable or true? The total abstainers and advocates of prohibition are not drinking men. They are safe enough, but they are laboring to rescue the drinkers who are not conscious of their danger, and to prevent the young from becoming drinkers. Who is to judge whether a man is under the restraint of "external bonds," or "under the guidance and control of internal and spiritual principles," when he abstains from the use of intoxicating drinks? Men and women do not become the "vilest of the vile" by eating good, wholesome food, and by drinking good health-giving drinks which "correspond to things spiritual;" but by drinking poisonous drinks, the product of leaven, which correspond to falses from evil, such as fermented wine, whiskey and punch. No living man can use such drinks with any reasonable assurance that he will not become a drunkard; or at least be seriously injured by them, as all experience shows. We

know very well that the "doctrines of the New Church" are no protection against drunkenness if they are not so far heeded as to prevent men from drinking intoxicating drinks; as many a New Church wife, father, daughter, son and brother have learned to their sorrow.

Why misrepresent the views or misjudge the motives of prohibitionists? It surely is well known that they have never attempted to control others, or to force them to abstain from drinking. They have simply endeavored to prevent the manufacture and sale of intoxicating drinks. You may drink what you please, only you must not manufacture and sell to others; that is all.

The great trouble with the "New Church Life," as the reader will see from the above quotation, is that it seems to have mistaken hell and its delights, for Heaven and its delights. Intoxicating drinks are among the poisonous substances which Swedenborg, in the D. L. W., tells us have their origin from hell. They are the product of leaven or ferment which Swedenborg tells us has an evil correspondence, and we know by every day's observation that their effects on man when he drinks them are evil. Is it right for man to imbibe and appropriate, moderately, falses and evils, or should he totally abstain? We have asked this question before, and should be very happy to see an answer by our brethren of the "Academy."

## CHAPTER V.

### CORRESPONDENCE OF ALCOHOL AND OF LEAVENED SUBSTANCES. FACTS WORTHY OF ATTENTION.

Does alcohol correspond to wisdom purified?

We were surprised to see the following statement in the "New Church Life," viz. :

"In Conjugal Love (No. 145), Swedenborg states that alcohol corresponds to wisdom purified."

On turning to the above number, the reader will find no such statement, nor is there any such statement to be found in the writings of Swedenborg. How could there be when he assures us in his memorial to the Swedish Diet, that whiskey, which is but diluted alcohol, is *so pernicious a drink*, that it would be more desirable for his country's welfare and morality that its use should be done away with entirely, than any income which could be derived from its manufacture and sale; and when, as we have shown elsewhere, in "The True Christian Religion" (No. 98), he compares "the vinous spirit called alcohol" in its ability to affect man when he drinks it, to the effect of the doctrine of salvation by faith alone on the clergy; the one intoxicating naturally as the other does spiritually? This certainly looks like a genuine correspondence, but we will let it rest as a comparison, as we intend to make no statements which are not strictly true beyond reasonable doubt or controversy.

In the above number in Conjugal Love, the reader will find that wisdom purified is compared as to its purity with the purity of alcohol most highly rectified by various chemical and mechanical processes there named; and that not the slightest allusion is there made to the inherent life of the purified alcohol,



or its appropriateness as a beverage; in fact, this purified alcohol cannot be used as a beverage. How hard pressed must our New Church advocates for the use of intoxicating drinks be for legitimate arguments and correspondences to sustain their cause, when, on the one hand, they feel compelled to manufacture correspondences from the comparisons of Swedenborg, which simply refer to various processes and the purity or clearness of the resulting liquids; and, on the other hand, totally ignore all comparisons which refer to the inherent quality of the intoxicating fluid and its ability to affect man when he drinks it; and so teach an entirely different doctrine from that which they draw from their comparisons.

In his work on "The Wine Question in the Light of the New Dispensation," and in his "Reply to 'The Academy's' Review," the writer has carefully considered the above and other comparisons of Swedenborg bearing on the wine question, and showed that the interpretation given to these comparisons by the advocates for the use of intoxicating drinks, is a forced and unnatural interpretation; and that it is contradicted by a large number of direct correspondences, and by numerous comparisons and by well-known scientific facts.

The July number (1885) of "The New Church Life" contains the following from a correspondent:

"I notice a statement from a prominent total abstinence advocate—'I know of no instance where a good signification is ever given to any leavened substance, excepting to leavened bread after it has been purified by heat.' Then his copy of the writings must be queerly translated. I find in mine plenty of them. (*E. g.*: *A. C.* 7906; *D. P.* 25 and 284; *T. C. R.* 820, 834; *A. C.* 1517.) Only I find, also, that, with most other correspondences, they have an opposite evil significance (see *A. C.* 6377), which, however, does not take away the good. (See *D. L. W.* 331.) However, contrary to his reading, I find that leavened bread is usually used in an unfavorable sense, as in *Arcana* (n. 7887-8), where it represents 'truth not purified from the false,' and n. 9295, where it signifies 'good not yet fully purified.'"

"Truth not purified from the false" and "good not yet fully purified" are not altogether bad, like falses and falses



from evil. The total abstinence advocate, referred to **above**, certainly did not intend to convey the idea that the **correspondence** of leavened bread is ever absolutely good, **like that** of unleavened bread ; but that it, having in a great **measure** been purified by heat while baking, is relatively pure **when** compared with fermented or leavened wine, which has **never** been thus purified, but contains all the soluble effete **substances** which have been excreted or secreted by the **living** leaven cells, the chief of which is alcohol, which renders it **an** unclean, poisonous and intoxicating fluid.

Now, if the reader will turn to the above named numbers **in** the A. C., D. P., and D. L. W., he will find simply comparisons which refer to the apparent combat which takes **place** during fermentation, to the separations which take place, and to the clearness of the resulting liquid ; and that no reference is made to the inherent quality of the fermented wine, or to its ability to affect man, or to its suitableness for use as a beverage. It is certain that fermented wine never has a good correspondence in itself, for the results which follow or are produced by fermentation are directly the opposite of those which follow spiritual regeneration or purification; for in the latter process the good and the true overcome the evil and the false ; whereas in the fermentation of wine, the leaven, which corresponds to the evil and false, overcomes and either perverts, destroys, or casts down or out, everything in the pure juice of the grape, which nourishes and delights the natural body as good and truth do the spirit of man, to the extent that fermentation progresses. This simple fact, gentlemen of "The Academy," settles the correspondence of fermented wine; and you may as well give it up first as last.

If the reader will turn to the passages in "The True Christian Religion" named above, he can judge whether reference is had to fermented wine or not. The writer will quote them. Speaking of the changes which take place among Papists, when in the spiritual world they are instructed and begin to see the truth, Swedenborg says they are "like sailors who after a

tedious voyage come to the desired haven; and then they are invited by the members of the society to feasts, and delicious wine is given them to drink out of crystalline cups" (T. C. R., 820). Again, in speaking of the heat in the Christian heavens, when the delight of their love is perceived as an odor, Swedenborg says it "is like the fragrance of gardens, vineyards and shrubberies; \* \* \* and in other places like the scent arising from wine-presses and wine-cellars" (T. C. R., 834).

In reply to the above, we would simply remind the writer in the "New Church Life" that the fiery, polluted wine, which he evidently regards as a delicious wine, would never be so regarded by a child or man of unperverted taste. Place the unfermented wine and fermented wine to the lips of children or men for the first time, and there is not the slightest doubt which would be chosen every time—and it would not be the vile product of leaven.

The odor of a vineyard when the grapes are ripe is delightful, and the same is true of a wine-cellar filled with new wine; but if filled with fermenting wine, and not ventilated, the atmosphere is suffocating from the presence of carbonic acid gas.

The writer has called repeatedly upon the advocates for the use of fermented wine, to produce a single instance in which Swedenborg, in giving the spiritual sense of passages of the Sacred Scriptures in which wine is named, has ever given to wine a good signification, when it is clear that reference is had to fermented wine, and yet such a passage has never been produced; and it never can be, for the simple reason that in giving the spiritual sense of the Scriptures, Swedenborg never contradicts either himself or any well known, fully established scientific facts. The gentlemen of the "New Church Life" may persist in remaining blind to this fact; but if they do thus close their eyes to the light which so many other New Churchmen behold and walk by, their message will fall on deaf ears, and their guidance will be refused as leading to "the ditch."

A FEW FACTS WORTHY OF ATTENTION BY ALL WHO DESIRE TO  
KNOW THE TRUTH UPON THIS IMPORTANT QUESTION :

First—As the writer has abundantly shown in this and his former works, the word wine, and the corresponding word in the Hebrew, Greek and Latin languages, is a generic name, and includes all kinds of wine, new and old, unfermented and fermented; and that it is thus used in the Sacred Scriptures and in the Writings of the New Church, and in the English translations of both. The *tirosh* of the Hebrew Scriptures and the *mustum* in Swedenborg's Latin, which generally denote unfermented grape juice, but may include fermenting must also, are not unfrequently translated by the English word wine, in our present English Bible and in the English translations of Swedenborg's works; and to show that such a translation, especially so far as the Hebrew Scriptures are concerned, is no new or careless rendering, we will state that the Hebrew word *tirosh*, about three centuries before the Christian era, was translated by distinguished Hebrew scholars into Greek in the Septuagint or Greek Old Testament, by the Greek word *oinos*, or wine, and not by *glukos*, or the Greek word for unfermented juice of the grape. Here, then, we have one fact which is beyond being called in question; which is, that we have to-day, and have had for thousands of years, two kinds of wine—the unfermented and fermented juice of the grape, although very different, yet both called wine in the different languages with which we have to do in the discussion of this question.

Second—That the fermented juice of grapes is called wine and has been so called in all ages, and with but few exceptions, among most nations, is beyond question; but we have no evidence that such a wine is either the good wine of the Word or of the writings. Between unfermented and fermented wine there is a great gulf fixed as broad and deep as that between heaven and hell, and every way similar; for the former derives its life and life-giving qualities from the Lord through heaven, and the latter derives its life and body and soul-

destroying qualities from hell, according to the plain teaching of Swedenborg in his D. L. W., to which reference has heretofore been made. In unfermented wine we have the nutritious substances, most wonderfully adapted for supplying the wants of the human body, and the whole bearing a strict resemblance to blood, all organized by the Lord in the fruit of the vine. In fermented wine we have these nutritious substances destroyed and decomposed by an unclean living substance called leaven, which pours out its excretions into the wine, rendering it unclean, and a fluid which will harm and kill men when they drink it freely as they may drink unfermented wine or other good and useful fluids.

Third—There are in the Sacred Scriptures and in the Writings of the Church a large number of passages in which reference is had to the juice of grapes, either under the name of wine, must, sweet wine, or new wine, or old wine. Please bear in mind that wine or old wine may be either unfermented or fermented; and that must or new wine may be unfermenting or fermenting, but very rarely the latter as reference is made to it in the Sacred Scriptures. Now, in a large number of instances in which the juice of grapes is referred to, under any of the above names, in the Bible and in the Writings, the kind of wine to which reference is made is perfectly clear from the text and context, whether it is unfermented, or fermented, or fermenting. If it is spoken of as being either squeezed from grapes, trodden from grapes, pressed from grapes or flowing from the press, or, again, as it exists in grapes, or as dropping from the mountains, we know that it is unfermented wine or juice of the grape that is meant. On the other hand, when the juice of grapes, under any of the above names, is spoken of as causing drunkenness and insanity, or is likened to the poison of dragons and the cruel venom of asps, or when we are told that it biteth like a serpent and stingeth like an adder, surely no one can have the slightest question but that reference is had to either the fermented or fermenting juice of the grapes. It is not to



the abuse that reference is had in the above instances, but to the inherent quality of the wine—to its ability to injuriously affect man when he drinks it. The writer recognizes distinctly the fact that a good thing, like unfermented wine, may be used to excess or abused, when its abuse will not have a good signification; and also he will not deny but that a substance having a vile origin, like alcohol, when applied to a good purpose as in the arts, or by its poisonous qualities preserving substances from decomposition, and even for preserving remedies, or when used for burning to generate heat, its use may have a good correspondence, the correspondence being with the use or function. Gold has a good correspondence; but gold, if ground up finely or dissolved in acids, and used as we use other food, would cause disease and death; and if so used, its use would have no good correspondence. We should strive never to confound good and evil, or truth and falsehood.

Now, Swedenborg, in giving the spiritual sense of the Sacred Scriptures, has quoted and given the spiritual signification of most, if not all, of the passages which speak of the juice of grapes or wine in any form; and on a careful examination we find not a single instance in all of his writings where he has ever given to fermented wine or grape juice a good signification, where it is clear from the text or context that reference is had to fermented wine. On the other hand we find not a single instance in his writings where he has ever given to the unfermenting or unfermented juice of good, sweet, cultivated grapes, or unfermented wine, a bad signification, when it is clear from the text or context that reference is had to unfermented wine. Now, there is also a large number of passages in the Sacred Scriptures where wine is spoken of favorably, and where Swedenborg has given a good signification to the wine, where there is nothing in the text or context, with the exception of a good signification, by which we can determine whether the wine in question was unfermented or fer-

mented. Now we ask with what show of truth or justice the advocates for the use of fermented wine, can claim such passages to justify the use of fermented wine as a beverage and as a sacramental wine, when there is not a passage where the character of the wine is beyond question which will justify their claim? On the other hand we appeal to the common sense as well as to the highest intelligence of every man and woman in the New Church to say if they cannot all be claimed legitimately and fairly as referring to unfermented wine; which we have found when we are certain that it is unfermented, always has a good signification? If any New Churchman has the slightest question, let him look again at the origin of the two kinds of wine, and their effects on man when he drinks them. Unfermented wine is the unperverted natural product of the vine, which nourishes, warms and thus makes glad the heart of man when he partakes of it freely. Fermented wine is the product of leaven in its destructive action upon the pure juice of the grape, and full of its excretions; and when man drinks it freely it is capable of causing almost innumerable diseases, drunkenness, insanity and death. We ask the intelligent reader again, if it is possible that two fluids so different in their origin, in their chemical composition, and in their effects on man when he partakes freely of them as he does of other healthy fluids, can both have a good signification? If, as has been abundantly shown, the signification of unfermented wine is good, does it not necessarily follow that the signification of fermented wine is bad? We know, if we will reflect a moment, that it is bad; for as the leaven, or the corrupt tree which produces it, perverts and corrupts the juice of the pure fruit of the vine, so leavened or fermented wine perverts the appetite, the body, the understanding and heart of those who drink of it as freely as they may of healthy fluids. We see evidence of this all around us among wine drinkers, in every nation where fermented wine is drunk; in every church, and among all classes, even among clergymen; and the victims have not been in the past, and will not be in the future, all



confined to the "Old Church." It is a sad reflection that we have teachers and writers belonging to the New Church, who will not only drink intoxicating drinks, which is bad enough, but who strive with all their might to justify their use, and thus lead others, even the young, to follow their example in drinking; and who do not hesitate to justify and require the use of an intoxicant at the most Holy Supper. May the Lord enlighten and forgive them!

A New Church clergyman writes in regard to New Church organizations: "The New Church has hitherto busied itself chiefly with questions pertaining to ecclesiastical matters—what form of church government, of worship, of prayer, of sermon and of sacrament? In this she has done well; but she has too much neglected a vast field of issues open to her and to her only. Not only in the questions of abstinence and temperance and tobacco, but in all reforms it rests with the New Church ultimately to speak the decisive word. We see on every hand the birth of new devices and of new contrivances. They are the footprints of the New Age. And yet the New Church, she in whose hands the entire fate of the New Age and the shaping of its entire course lies, rarely says a word on these subjects. From the question of teaching Hebrew, Greek and Latin, in our colleges, up to the Revision of the Sacred Scriptures, and to the issues between labor and capital, between unions and monopoly, the New Church is severely silent. And yet she alone can speak the final and decisive word. What reason has the Old Church for total abstinence? None save a strict moral code, while the revelations to the New Church alone can place the question upon its Divine and therefore its true basis. So in all matters, the Old Church has nothing to offer on any mooted point of the day. No issue falls within its scope, because it covers the field of ecclesiasticism and that chiefly. But the New Church is rightly the Church of actual practical life. She should cover all issues from the smallest business transactions to the intercourse of nations."

## CHAPTER VI.

### THE "NEW CHURCH MESSENGER" AND THE WINE QUESTION.

ON the 9th of July, 1885, the following letter was addressed to the editor of the "Messenger."

*Editor* "NEW CHURCH MESSENGER."

*Dear Brother* :—You will remember, that about a year ago, you published a sermon in the "Messenger," written by a prominent member of the "New Church Academy," which justified and thereby encouraged the use of fermented wine. You will also remember that I wrote and sent you a reply to that sermon, for the "Messenger;" but the reply was not printed. I understand that two New Church clergymen also wrote replies to the same sermon—one, I know, sent his reply to you (or at least he told me that he sent it), and I presume the other did the same (but he may not have done so); but so far as I know, neither of the replies ever appeared in the columns of the "Messenger."

Some months ago (March 18th), you will also remember an article on "Evil Uses" was copied in the "Messenger" from the "Morning Light," written by a prominent member of "The Academy" in England. That article contains statements so contrary to well known facts, and to what we know to be the truth, and is so calculated to do harm to the New Church, that I can but feel that a reply to it should be inserted in the "Messenger." I wrote a short reply to it which was inserted in "The Dawn," Dec. 25th, 1884. The essay on "Evil Uses" was to all appearance written for the purpose of justifying and thus encouraging the use of intoxicating drinks; and the same arguments are used as were used by a New Church clergyman more than thirty years ago, in dis-

cussing the wine question, to justify the use of such drinks, but he could not sustain his views. Surely, you must know that a large poisonous dose of alcohol, or nux vomica, would poison the healthiest man, woman, child or animal ever born into the world. It is difficult to imagine any falses which are better calculated to do harm, than those contained in the above article.

Again, in the "Messenger" for June 3d, 1885, there is an article headed, "Man Regenerated by Internal, not External Restraints," written, if not by a member of the "Academy," at least, by a man in full sympathy with that organization, in regard to the use of intoxicating drinks.

It is a very strange article, indeed, being a strong onslaught on the reforms of the present age; and especially upon the efforts being made to prohibit the manufacture and sale of intoxicating drinks. The representations contained in the above article are not always fair, and of course the conclusions reached are neither charitable nor just; and in my estimation there should be a reply inserted in the "Messenger."

Now, Mr. Editor, I ask you if you will insert a reply to each of the above articles, one in different numbers of the "Messenger," if I prepare them? I will endeavor to see that there is nothing personal, uncharitable or unkind in my replies; and if aught of the kind in *your estimation* should be found in them, I will be but too ready to modify the language when you call my attention to it; for I have but one aim, and that is, to benefit the Church.

If you were the proprietor as well as editor of the "Messenger," I would never think of asking you to insert a reply to the above articles after you had once refused, or neglected, perhaps, I should say, to insert the reply to the above-named sermon. But the "Messenger" belongs to the General Convention of which I am a member; and I think it is safe to say that at least one-half of the members of the New Church in the United States never use as beverages intoxicating drinks, and do not believe in their use; and not a few do not, without more

or less hesitancy, use an intoxicating wine as a sacramental wine, and some will not use it at all. Under such circumstances I can but feel that the views of those who do not believe in the use of intoxicating drinks, are justly entitled to some respect at your hands. You have freely admitted articles expressing the views of the "Academy," which contain assumptions in favor of the use of intoxicants which are groundless, and statements which are not true; which have much pained some of your subscribers. Why should you not admit a reply? This is an important question pertaining to life. Why should not both sides of it be fully and fairly discussed in your columns? Why reprint the same ideas from the Rev. ——— of the "Academy" in a sermon if not in the very same sermon, after the statements were replied to and shown to be erroneous in my work on the wine question, in 1882? When I sent my reply to the last sermon, I called your attention, if my memory serves me correctly, to the fact that by very simple experiments you could satisfy yourself that the representations contained in that sermon were not true. A good and true cause does not require to be sustained by groundless assumptions and untrue statements.

A reply to the above sermon and also to the two articles will unquestionably be printed, D. P. permitting; and it seems to me much better that they should be inserted in the "Messenger" than published elsewhere—better for the "Messenger," its editor and its subscribers, and for the Church. I dislike exceedingly to appear in print in opposition to the "Messenger," and also to be obliged to print anything which may present the appearance of a personal controversy with you. But the Church must be protected by the truth from evils which are so fearfully destructive. False doctrines are bad, but evils of life are far worse. I hope you will reconsider the question, and admit the replies to the above sermon and articles. If you should conclude to comply with my request, please insert the article which I sent you while in Europe, in reply to the sermon, and I will, within a few weeks, send



replies to the above-named articles. If you desire any modification of the article which was sent to you, please return it with suggestions before printing it.

Truly yours, in the interest of peace and good-will,

JOHN ELLIS.

— — — — —, Editor "Messenger."

To the above we received the following reply from the editor of the "Messenger," which we print with the leave of the writer, that the reader may have a fair chance to judge whether or not the course of the "Messenger" has been liberal and fair.

SOUTH HARPSWELL, Me., July 18, 1885.

*My dear Doctor Ellis:*

Your favor of the 9th inst. was duly received.

You state that a sermon appeared in the "Messenger," about a year ago, which "justified and therefore encouraged the use of fermented wine"; you also state that two articles have appeared since that time, containing "statements contrary to well-known facts," and you ask whether an article prepared by you in reply will be published.

I have not knowingly published in the "Messenger" any article advocating the use of wine. I have not thought it wise to continue the discussion of that question. I have, therefore, taken pains to hunt up the articles in question, and examine them; but I am unable to see that there is any allusion to the subject. The nearest approach to the advocacy of wine-drinking, I find in — — —'s sermon, which treats of the "leaven hid in three measures of meal." Incidentally — — — describes the process of wine fermentation as a purifying action, giving in this description the commonly received idea about the subject, and almost in the words of Swedenborg. I know that you hold to a different view; but I do not see either that the commonly received idea encourages the use of wine as a beverage, or that wherever such view is brought out in the "Messenger," it should immediately be challenged as favoring intemperance. There are a thousand considerations bearing on the use of wine that determine whether it is wise to make a beverage of it or not, other than the peculiar theory one may hold as to the nature of fermentation, and of the alcohol thence produced. I see, therefore, no occasion to admit a reply to — — —'s sermon.

I will admit a reply to the articles on "Evil Uses," if it can be shown that they are contrary to the truth; but I do not feel called upon to publish your inferences as to a writer's favoring the use of stimulants,

because he does not see the truth of your conception of the nature of alcohol.

I have received no reply to ———'s sermon from any clergyman.

Since you have alluded to the "Messenger" as belonging to the Convention, I shall submit your letter and this reply to the Board of Publication. I remain, very sincerely, ———

On October 10th the writer received the following from the editor of the "Messenger :"

*My dear Doctor :*

The Ex. Committee of the Board of Publication has decided to admit an article from you presenting your view of the wine question. The article is simply to present the subject on its merits, and is not to reply specifically to those which have already appeared on the other side. The object of this restriction is to cut off the claim for a reply from the other side. I remain, very sincerely, ———.

We would naturally suppose that the discussion might cease when a reply had been made to the articles already printed in the "Messenger," if at any point. The writer's views on the wine question are already well known in a general way.

Reply to the above offer :

NEW YORK, Oct. 12th, 1885.

*Dear Sir :*—I have received your letter. The articles to which I desire to reply are specific articles which require specific replies, and in my estimation justice cannot be done without these replies distinctly alluding to the articles, otherwise at this late date the article would be without point or force and comparatively useless. Take, for instance, ———'s sermon. I have there to reply to precisely the same fables, clothed in the same language, as I have replied to in one of my works already published. As often as such specific views are printed in the "Messenger," there should be a specific reply. If the Board admits the one they should, it seems to me, be ready to admit the other. Then, in the short space of one article it would be impossible to do justice to the reply to



your three articles, especially when it is to be a general reply, and not to name the articles or even ideas to which the reply is to be made. For the above reasons I should not be willing to undertake writing such a paper. Thanking you for your letter and the Board of Publications for their offer,

I am, very respectfully yours,

JOHN ELLIS.

The editor of the "Messenger" certainly cannot expect that the advocates for temperance in the New Church will be satisfied with the publication of the sermon and articles in the 'Messenger,' to which his attention has been called, so long as he refuses to admit a reply. It is not to any theory of fermentation, as the editor of the "Messenger" in his reply above intimates, that we object; but to assumptions which are groundless, and statements that are not correct. It is assumed in the sermon that the juice of the grape or unfermented or new wine contains impurities, which can be removed by fermentation; which is contradicted by the Word, the Writings, and by science. In our former reply to the same sermon in the "Messenger," in "The Wine Question in the Light of the New Dispensation," we inquired :

"Can either the reverend gentleman, or the editor of the 'Messenger,' tell us what the impurities and foreign substances are, which can only be separated by fermentation in the pure juice of the grape, called must or new wine, as it flows from the press, which Swedenborg tells us has the same signification as wine? Is the gluten, which nourishes the body of man as good does his soul, one of them? This is to a great extent destroyed and cast out by fermentation. Is the sugar, which is so delightful and which corresponds to spiritual delights, one of them? This is destroyed and perverted into alcohol, a most deadly poison. Is the phosphorus which is so necessary for the brain, one of them? This either disappears or is polluted during fermentation. Do the vegetable acids and alkaline salts, so carefully organized by the Lord in

the grape to nourish man's tendons and bones, belong to the impurities and foreign substances which can only be removed by fermentation? These substances are perverted, changed, or cast down as lees by fermentation; and such lees have not a good correspondence, as we shall see."

While there has never been the slightest attempt to reply to the above inquiries, yet the editor of the "Messenger" inserts this assumption and the same sermon for the second time, and sees no reason why this erroneous representation in the interest of intoxicating wine, should be called in question in the columns of the "Messenger."

Does the editor of the "Messenger" really suppose that it is fair, and that it is satisfactory to the more than one-half of the New Church people in our country (including the women), who are abstainers, for the advocates of temperance to be compelled the second time to go outside of the columns of the "Messenger" to expose and reply to the very same fables, published for the second time in the same sermon in the columns of the "Messenger"?

Again, it is assumed that unfermented wine is not suitable as a beverage until after fermentation, in the face of the fact that men in all ages have drunk it freely, and that men and women go to Switzerland at this day and, with a little hand-press, press the juice directly into a glass or cup and drink it freely, and find it a healthy, life-giving fluid. And this assumption is made, dogmatically, notwithstanding that the writings give to such unfermented juice or must the very highest signification that is ever given to any form of wine, as will be seen in the preceding pages. In the above-named sermon it is also stated as a fact, that in the grape juice there "are many crude particles of foreign substances which cannot be strained out, separated or removed in any other way than by fermentation;" which is not true.

The above groundless assumptions and erroneous statements, if accepted as true by those not well informed upon the subject, as is likely to happen, would lead them to the natural inference

that there is no wine or form of grape juice suitable as a beverage, and for communion purposes, excepting fermented wine. To allow such a sermon, and the articles hereafter to be noticed, to go unquestioned to the readers of the "Messenger," and refuse to admit a reply, is to commit the "Messenger" to the advocacy of intoxicating drinks, and against the great temperance reform of this day; and to make it the medium for promulgating the views of the "Academy" on this question. This is the second time that such assumptions and statements have been made, in precisely the same language, in the same sermon by the same clergyman in the columns of the "Messenger," after an interval of about three years. So it seems that somebody is persistent in crowding such ideas into the columns of this organ of the general body of the Church, and the editor is especially anxious that no reply thereto shall appear. To the first publication of the above assumptions and assertions the writer replied in his work on the "Wine Question in the Light of the New Dispensation."

While the writer regrets to see the "Messenger" committed to the wrong side of the wine question, he does not object to the publication of anything which the advocates for the use of intoxicating drinks are able to write, provided an opportunity is given to reply; for the more fully this question is discussed, the more clearly will the truth appear.

The editor of the "Messenger," in a lengthy editorial published on March 25th, 1885, says :

"It has been our policy to avoid all controversy, to make our paper as far as possible one that will represent the positions of the whole Church, and that may be in fact the voice of the New Church to the world."

How its editor avoids controversy will be seen in the following pages ; and the reader will see that he does it upon the most important practical question pertaining to life now before the Church, by absolutely excluding the views of those who differ from him and "The Academy." When he excludes from his columns the views of a good many New Church clergymen, and say, at least, one half of the laity, upon a sub-

ject like the one under consideration, and admits opposing views, how can he talk about representing the positions of the whole Church?

Is it possible to imagine a more objectionable method of justifying and encouraging the use of intoxicating wine, than to do it by dogmatically assuming, asserting, and representing that unfermented wine or grape juice is full of impurities, and consequently is not fit for use; and that it can only be purified by fermentation, after which it becomes fit for use? Is this the kind of instruction which loving parents desire to have spread before their children in sermons in a New Church paper, without the privilege being granted to correct such erroneous representations? We know that some parents have been very much dissatisfied with it, for one subscriber wrote to us while we were in Europe: "On the publication of — — —'s sermon I ordered the 'Messenger' discontinued, for I was not willing that my boys should read a New Church paper which would publish such a sermon."

## CHAPTER VII.

### LEAVEN, LEAVENED AND UNLEAVENED WINE.

#### EVIL USES.

THE following, a copy of which was sent to the "Messenger," is our reply to the above-mentioned sermon :

*Editor* "NEW JERUSALEM MESSENGER."

*Dear Sir* : In a sermon printed in a recent number of the "Messenger," we read in regard to the juice of the grape, or unfermented wine, as follows :

"Before fermentation the grape juice in the wine vat is turbid, and appears full of impurities. But by fermentation the impurities are removed, the lighter ones are thrown off from the surface, and the grosser sink to the bottom, leaving the wine clear and pure for use. The necessity for this arises from the fact that in the grape juice are many crude particles of foreign substance that cannot be strained out, separated or removed in any other way than by fermentation. \* \* \* The impurities that give rise to fermentation are in the juice, and the hidden, unseen leaven is in the meal; and only by fermentation can the juice be purified, while the bread must be purified by the fire of the oven as well."

Is it true, as represented above, that flour, meal, and the juice of the grape are impure ?

"Flour or meal signifies celestial truth, and wheat celestial good." (A. R. 778.) "Fine flour and also meal, denote truth which is from good." (A. C. 9995.) Are celestial truth and good impure, and is truth which is from good impure ?

In the above are found several other incorrect representations and statements which, in the estimation of the present



writer, should not be allowed to pass unnoticed in your columns.

First, in regard to the impurities represented as existing in the fresh grape juice. If the grapes are properly gathered, and insects and decaying grapes separated with care, as is done when we eat them, the juice of grapes as pressed from the grapes contains no impurities; contains nothing injurious to man when he drinks it, more than the grapes when he eats them. Both alike are the fruit of the vine, organized by the Lord for the sustenance of the natural bodies of men, and both have a good signification; and this is especially true of the recently expressed juice or must, for in the Writings we are told that "it (must, Latin *mustum*) corresponds to every genuine truth derived from the good of love to the Lord," and "every good and truth of the external and internal man." All the truth of the Church finds its correspondence in this must or new wine. (See A. E. 376, and numerous other passages in the writings.)

The freshly pressed juice of the grape is not "turbid" from any impurities, but from the presence of albuminous and other most nutritious portions of the clusters, which nourish the material body as good does the spiritual body. If we keep the fresh grape juice or wine cool, as we do our meat to preserve it; or do as the ancients did, put it into bottles and seal them carefully and sink the bottles in wells or springs of cool water; or bury them in cool, wet earth, fermentation will not ensue; and, contrary to the representation in the above sermon, the "apparent impurities" will settle to the bottom of the bottle, and leave the wine perfectly clear and beautiful. Nor is there much difficulty in removing the "apparent impurities," which, as I understand, are represented in the above sermon as real impurities, by the means of strainers and filters. Again, by heating the fresh juice to a boiling point much of the albuminous matter will be in a measure coagulated; and being expanded by the steam, it will rise to the surface of the fluid, and can be readily removed by the skimmer



or strainer; and if any remains we have only to bottle and seal or can it while boiling hot, as we do fruits and jellies; and all turbidness will disappear in a few days. When wine is preserved without fermentation the lees are light and flocculent, and are really the most nourishing portion of the wine, consequently they have a good signification; and they are very different from the heavy dregs or lees which fall to the bottom in fermenting wine, which have not a good signification. The writer has repeatedly, within the last three years, preserved wines by the above methods; and he has now samples put up two years ago next fall, which are unfermented and beautiful.

Again, the leaven is not hidden either in the meal as it is ground from the grain, or in the wine as it is pressed from the grape; but the germs of leaven float in the atmosphere and fall upon grapes as they do upon all fruits and grains, and as they did upon the unleavened bread in the days of the prophets, without defiling or rendering the latter impure or unclean. So the germs of the putrefactive ferment fall upon our meat and our fish and upon other food which we eat, yet both kinds of germs are harmless, so long as they are not developed into living organisms; but let the germs of leaven which are washed from the grapes when they are crushed and pressed, or which fall from the atmosphere into the juice after it has been pressed from the grapes, be developed into leaven cells, and a wonderful transformation ensues, not less surprising than that which results in our meat and fish under similar circumstances. You may take the most beautiful and clear unfermented wine, and if it contains any germs of ferment, as is usually the case if it has not been heated to near the boiling temperature (180°), or if you expose it to the atmosphere and allow leaven germs to enter it, if the temperature is suitable, in from twelve to forty-eight hours the wine generally begins to grow turbid and slightly warm, and full of impurities and heterogeneous substances, and it can only become clear again when the process of active fermentation has in a measure ceased. The leaven cells appropriate such portions of

the wine as are required for their own nourishment and reject the other; and by the vital action of the leaven the substances which it requires for its nourishment are radically changed, and alcohol appears as one of the products; and the sugar or sweet portion of the wine, which corresponds to spiritual delights, disappears, until in old wines it has generally been all destroyed. Fermented wine, then, it will be seen, is pre-eminently a leavened substance; for it has all of the essential products of leaven in it, and it is never purified by heat until they are driven off, as they are in the baking of leavened bread.

Even if there were any impurities either in the meal or flour as it is ground from the wheat, or in the newly pressed grape juice, the leaven germs could no more develop and the leaven live upon such impurities than could man be developed and live upon such impurities. Leaven, like man, requires for its nourishment the gluten and the starch or the albumen and the sugar, and other nutritious substances; remove either of the two last, the albumen or the sugar, from the grape juice, and add all the impurities you please which contain neither gluten, starch, albumen, sugar, nor their equivalents, and the leaven will starve as would man if he were to attempt to live on a well fermented wine. Leaven, in seeking organized food, does not seek impurities, but it leaves behind its own impurities, as do animals; and these in fermented fluids cause disease, drunkenness, insanity and death.

Unleavened wine, however freely used, never causes drunkenness and insanity; fermented or leavened wine causes both drunkenness and insanity every day all around us. Can there be any question which is the good wine of the Word and the Writings—which “is clear and pure for use”?

Edinburgh, Scotland, July 18th, 1884.

JOHN ELLIS.

#### EVIL USES—ALCOHOL.

In regard to the article on evil uses, printed in the “Messenger,” March 18th, 1885, we will reprint our reply

to the same, published in "The Dawn," December 25th, 1884; and, from the extracts therein contained, the reader can judge for himself whether the article on evil uses was calculated to do harm or not. It is manifest that if the statements therein were true, there never could have been any diseases in the world, for it is contrary to the doctrines to suppose that the Lord ever created any germs of disease in man when he was originally created. Every man who is lusting after unlawful indulgences and sensual gratifications, is already apt enough to imagine that he is so immaculate and free from a liability to be contaminated, that he can gratify his appetites and passions without danger; and the result is drunkenness, and the diseases which result from licentiousness all around us on every hand. We need no such teaching in the New Church as is contained in that article on evil uses: first, because it is not true, for poisons will poison the healthiest child or animal ever born; and second, because it is nonsensical and fearfully pernicious—a cry of peace and safety where there is no peace and the greatest possible danger.

*To the Editor of "THE DAWN:"*

*Dear Sir:* In an article on "Evil Uses," in a recent number of a New Church periodical, we read as follows:

"The law so far as the body of man is concerned, is this: that the body through the soul is receptive of an influx out of heaven and also out of hell. The influx out of heaven brings health to the body, and the influx out of hell causes illness and disease."

After speaking more at length of the influx from heaven and from hell, the writer continues:

"In a like manner the disease-bearing influence out of hell rushes into human bodies, and wherever it meets with bodily states corresponding to these evils it affects them, and creates disease. But where this influence out of hell does not meet with the germs of disease, there the body remains unaffected thereby.

"This influence out of hell may enter into man either from within or from without. The influence from within, as already stated, comes through

the immediate influence of evil spirits, who are evil uses in form. From without, however, the disease-generating influence reaches the human body either through malaria or miasma, or through infection, or also through the direct action of animal and vegetable poisons. Yet, as observed before, unless the germ of disease exists beforehand in the human body, it will not be affected by the disease-bringing influences from without."

In the first place, it is, to say the least, by no means certain that "when this influence out of hell does not meet with the germs of disease, then the body remains unaffected thereby." Can the most healthy man in the world voluntarily allow evil spirits to flow into his mind, and excite his perverted passions without restraint, and not endanger his bodily health? Do strong and overpowering mental emotions never cause the disease and death of previously healthy men and women? Physicians, I think, would give but one answer to these questions.

In the second place we are told that "unless the germ of disease exists beforehand in the human body, it will not be affected by the disease-bringing influences from without." Among the latter, as will be seen, he enumerates malaria, infection, animal and vegetable poisons.

Now, if it is true, as is represented above, that spiritual influx from hell never causes disease in healthy men and women who are free from the germs of disease, and that external poisons and "disease-bringing influences from without" never cause disease, I for one would like to know how there ever came to be any diseases, or germs of diseases, troubling the bodies of men and women at all. While it is unquestionably true that, as a rule, the freer a man is from disease, or the germs of disease, the better able he is to resist the action of poisons and other disease-bearing influences, yet this is by no means universally true; for it sometimes happens that an individual suffering from disease can take a quantity of a given poison, without being injured seriously, which a well man could not take with impunity. Again, if a man has, by the long continued habitual use of a poison, caused disease of the body, we know that he can often take a quantity of that

same poison in a given time which would kill more than one healthy man if taken within the same period of time.

It is well known that a strong poisonous dose of opium, tobacco or alcohol will poison men, and any animals however healthy they may be, or however free from the germs of disease they may be.

Animal and vegetable poisons which do hurt and kill men, Swedenborg tells us in the D. L. W., have their life from hell; and we can no more safely eat and drink them, and thus appropriate them for either exciting or sustaining our material bodies, than we can eat and drink spiritually, and thus appropriate, the evils and falses, from which they derive their life, for sustaining our spiritual organizations. Total abstinence in both instances is the only law of temperance. We can but see how difficult it must be for a man who is regularly exciting his perverted passions by the use of natural poisons, to overcome such perversions. The only true and safe course is to shun evils as sins against God; and to commence this work at once on the natural plane.

That poisons, even intoxicating drinks and opium, although never useful during health, are often useful as remedies for the cure of diseases, I do not question; but the above-named poisons, when used in large doses, as a rule are but palliatives; and for this reason, excepting in transient cases where patients may recover under their temporary use, it is always better and safer to select some other remedy if possible. In chronic cases, or even in sub-acute cases of disease, there is great danger of their use becoming habitual, as the patient generally, while he continues to use them, will never see the time when he does not actually feel that he requires the remedy; and after continuing them for a long time, it is very rare that one can quit their use without a strong effort of the will, and encountering often severe suffering; and we know many fail in the effort, and always remain slaves to the habit.

JOHN ELLIS.

Vienna, Austria.



A New Church clergyman writes as follows :

“ *My dear Doctor* :—I am grateful to you for your efforts. I wish to call your attention to one passage in the Writings, which disposes of the notion that the influx from hell or of poisons from without, do or do not affect the bodies of men according as they are, or are not free from germs of disease. In A. C. 7524, speaking of the boils breaking forth with blains upon man and beast, Swedenborg says that such things ‘ would be *in every evil man* unless he, so long as he is in the world, was in a state of receiving the good and truth of faith; it is for the sake of that state, that the Lord prevents such things bursting forth from evils.’ From this it appears that men are not protected from disease because they are pure in body, any more than they are defended from evils because they are free from evil tendencies; but that both are due to the Divine mercy of the Lord in order that men may be kept in a salvable state. I think this is a very important doctrine, and if we could all remember, it would beget a slight degree of humility in our hearts.”

Swedenborg says “ That diseases also have correspondence with the spiritual world, not indeed with Heaven which is the Grand Man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense we mean both Heaven and hell; for a man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is, because diseases correspond with the lusts and passions of the mind; these therefore are the origins of diseases; for the common origins of diseases are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness and the like, which destroy a man’s interiors; and when these are destroyed, the exteriors suffer, and draw him into disease, and thereby into death: that man is subject to death by reason of evils, or on account of sin, is well known in the Church, thus also he is subject to diseases, for these are of

death. From these considerations it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, since, as was said above, they originate in things unclean." (A. C. 5712.)

If a man uses poisonous substances, not knowing them to be injurious, and that thereby he endangers his health, reason and life, it is "the sin of ignorance;" but even then the poisonous effects will follow, and the suffering and disease which result, together with the depraved appetite for the poison which is developed if its use is continued, will seriously interfere with his regeneration; yet the evil is light when compared with the lusting after and craving for such poisons, and the unnatural excitement which they cause, and striving to justify their use, and then deliberately using them, knowing that their use endangers health, reason, freedom and life. When a man does the latter he "destroys his interiors," or his ability to see that the poison injures him, and that its use is an evil; and he destroys his freedom to resist the inclination to use the poison, and so becomes a slave to his appetite, and thus he is "drawn into disease, and thereby into death."

Besides those noticed above, there are many passages in the article on evil uses, the truth of which, to say the least, is very questionable; and even if they contain a trace of truth, there is no doubt but that, owing to the crude manner in which the ideas are presented, they are calculated to do great harm to the Church, especially to its young, if allowed to pass unnoticed. Look at the following, gentle reader, and see if you think they should be allowed to pass unquestioned before your children in a New Church paper, and in the form of a tract.

"Evil uses are instrumental in procuring for man a state of equilibrium ever since the fall; that is, ever since the time when evils and falsities were introduced into man's spiritual constitution. Indeed, ever since the lower, natural degrees in man, down to his very body, have been perverted by evil and falsity, evil uses actually require to be introduced into his

system, in order to keep these lower degrees alive. Hence the craving of the body of the fallen man for the flesh of animals, and even of unclean animals, like the hog, which is the form of an evil, and not of a good and heavenly use.

“ Evil spirits are thus allowed, under divine providence, to apply their evil uses to man for the sake of keeping his body and his spirit in a state of equilibrium. And for this purpose, also, as we have seen, evil spirits are permitted by the Lord to flow into a man's evils and falsities at his entrance into his age of maturity. And yet they are never allowed to flow into man with such a rush of evil as to disturb his spiritual equilibrium, and as to interfere with his freedom and rationality.”

Now, the above are no new ideas in the New Church, for they have been long used in private conversation by certain members of the Church, to excuse, and thereby indirectly to encourage, the use of intoxicating drinks, tobacco and other injurious substances; but how much truth is there in the above representations?

It does seem to the writer that every intelligent, diligent student of the writings of Swedenborg, who, by the means of a good life, is in freedom to see the truth, if he uses the reason with which God has endowed him, cannot but see that the above representations in regard to the equilibrium in which the Lord desires to preserve men, and in regard to evil uses, are not only false in themselves, but most fearfully false and pernicious in their tendencies. By such representations in the past, the most fearful evils which are so destructive to our race, both spiritually and physically, have been regarded by some professed New Churchmen as allowable and even justifiable, not simply among evil men, but also among New Churchmen; and thus such fearful evils of life have been encouraged as the drinking of intoxicating drinks, the using of tobacco and opium, injurious habits of dress among women, etc. Even licentious practices have, under certain circumstances, been regarded as justifiable among Christian men by some professed Christians.

In regard to freedom, the Lord is in the most perfect freedom, and the source from whence angels and men derive their

freedom. The angels are in freedom, and the regenerated man is "free indeed;" and, if you will allow the expression, goodness and truth are free. Neither the Lord, His angels, regenerated men, nor goodness and truth desire to destroy men's freedom or the equilibrium in which they are placed; and the Lord, His angels and regenerated men would be equally free if there were no evil spirits, evil men, or evil uses originated and appropriated by evil spirits and men in the spiritual and natural worlds. The Lord's judgments, the coming of the Lord into the world, and all the punishments and sufferings permitted, and remedial measures provided, were not necessary to prevent the angels, and goodness and truth, if you please, from interfering with the freedom of man and the equilibrium in which man is placed, but directly the reverse; they were all required, and necessary to prevent and remedy the encroachments of evil spirits and evils and falses, which alone endanger, impair and destroy man's freedom and the equilibrium in which he is placed, and render remedial measures necessary to restore man to spiritual and natural health, and consequent freedom; and if this cannot be done, to restrain men from sinking to lower depths of evil.

The necessity of introducing evil uses into man's system, for the purpose of keeping his body and spirit in a state of equilibrium, is strongly insisted on in the above essay. It says: "Indeed, ever since the lower natural degrees in man, down to his very body, have been perverted by evil and falsity, evil uses actually require to be introduced into his system in order to keep these lower degrees alive. Hence the craving of the body of the fallen man for the flesh of animals, and even of unclean animals, like the hog, etc."

As we have shown, this assertion of the necessary employment of evil uses (as articles of ordinary food or drink) is contrary to the Writings, so we can prove that it has no foundation in experience. There is a class of degraded humanity, among which more than any other "the lower natural degrees, down to the very body, have been perverted by evil and falsity

and evil uses," and among which there is "a craving" for the evil use of intoxicating drinks—we mean the inmates of our prisons and houses of correction. Of these, a very large proportion are committed directly as drunkards; and of the remaining prisoners, a large majority are confined in consequence of crime which has resulted in whole or part from the influence of intoxicating drinks. As soon as these persons are arrested—without any regard to the "perverted natural degrees, down to his very body," or to the clamors of its "craving," without any preparation whatever—their supply of liquor and tobacco is cut off; and as long as they remain in jail, whether for ten days, or thirty days, or thirty years, they are not able to "introduce into their system" "the evil use actually required to keep these lower degrees," "down to the very body," alive.

What is the result? They go in, physical wrecks, from the vices of drinking, smoking, etc.; and after living for a time on the total abstinence plan, their hands become steady, their eyes clear, and their muscles strong. They become healthy in body, clear in their minds, and very often with no less improvement in their spirits than in their bodies. Instances are not unfrequent where the poor, shaking drunkard, desiring to free his "lower natural degrees, down to his very body," from the slavery to drink, has asked to be sent up for ten days, or thirty days, or for a longer time, in order that he might be removed from the temptation of saloons that meet him at every corner; and by an enforced abstinence, gain strength that might perchance enable him to recover the state of freedom in which the Lord wills him to be.

It will be seen that the Lord does not desire to perpetuate either the perversions of man's spiritual life, or the corresponding diseases of his physical life; therefore he provides truth and good, and gives to man the ability to see the truth and to love the good, if he is willing and obedient; and, by his thus seeing and loving, a good, substantial, healthy spiritual organization is developed and preserved. And so the Lord has provided for the development and preservation of the material



body, good, substantial drink and food ; and he gives to man an instinctive desire to appropriate such nourishment, if he is willing and obedient ; and, by thus drinking and eating, a good, substantial, healthy physical body is developed and preserved. The natural drink and food which builds up and sustains the material body, corresponds to the truth and good which builds up and sustains the spiritual body ; and finally, the natural body, which has thus been built up, corresponds to the spiritual body. All of this the Lord wills, and has provided for most bountifully.

But the Lord has given to man freedom, that he might be man ; but man, by abusing his freedom, has sought out many inventions, and has come to love that which is false and evil, and to act accordingly ; and this has caused, if you please, disease of his spiritual organization, and interfered with its orderly development ; and thus he attracts to himself spirits of a similar quality from the spiritual world, which the Lord permits so long as he continues to live such a life. But the Lord desires that he shall totally forsake the false and evil, and live a true and good life, in which alone there is genuine freedom and health. There is no necessity for man to pursue such a perverted life, but while he does so he necessarily attracts to himself evil spirits ; but when he repents and shuns the falses and evils, there is no danger of his lacking, for the Lord provides that angelic spirits shall supply most abundantly the place of the evil spirits who have been put away by resisting the false and shunning evils.

So in regard to the natural body ; men have forsaken good, wholesome articles of food which the Lord has provided for them, and for which He has given them a natural appetite, and have sought out poisonous substances which have their life from hell, and which correspond to spiritual perversions ; and by persistently using them they have developed an unnatural appetite for them, and have come to love them, and the unnatural excitement which they cause ; and their taste and relish for good, wholesome nourishment is impaired, and a

perverted or diseased state of the body results. There is no necessity for men to continue the use of such poisons, but the first duty is to totally stop their use; and then the natural instinctive demand for natural food will return, and good, wholesome articles of drink and food will supply the demands of the body, immeasurably better than such poisonous articles possibly can, and health will generally result; but if diseased action produced by such poisons, remains, then it is proper to give remedies for its cure; but to continue the habitual use of the poison or poisons which have caused the disease, is a most fearful mistake, and tends to the total destruction of health and life.

As spiritual and natural diseases and consequent suffering result from the violation of spiritual and natural laws of health and life, if a cure is to be effected, the very first thing to be done is to stop totally the violations which have caused the disease, and to do this as soon as possible. Without honestly and faithfully doing this, a cure is impossible; otherwise, at most, spiritual and natural disease can only be palliated, and even this cannot always be accomplished. We have seen above that evil spirits, and evils and falses, and evil uses alone interfere with the state of equilibrium in men, or destroy their freedom and cause spiritual and natural diseases; which diseases can only be cured radically by shunning the causes which have produced them, instead of men introducing them into their systems in order "to keep these lower degrees alive," as the above essay represents is actually required.

The truth is that men should always, to the very best of their knowledge and ability, strive to totally shun the appropriating of evils and falses, and the corresponding natural evil uses which correspond to evils and falses, to the sustenance of their spiritual and natural organizations, as sins against God; and seek or appropriate the good and truth which the Lord has provided for the development of their spiritual organizations, and seek and appropriate good, healthy, nourishing food and drink for building up and sustaining their natural bodies,

and thus strive to keep the laws of health and life. Men should never excuse themselves for violating the spiritual and natural laws of their being, because the Lord in this new age permits that evil spirits may tempt men during the process of regeneration, and that physicians may use natural evil uses for the restraining and curing natural diseases; for, when evil uses are used, excepting strictly as remedies with the full determination to stop their use at the earliest practicable moment, the patient becomes a bond servant to the evil.

The methods for restraining and curing natural diseases correspond strictly and beautifully to those for restraining and curing spiritual diseases.

Prisons, punishments and sickness may restrain and keep men from evil acts, but they rarely are instrumental in changing the inclination and will; but still sometimes the remains stored up during childhood by the Lord are allowed to become active, and the man resolves to shun the evil acts which before he loved, and with the help of the Lord that resolve may lead to a new life of obedience to the Divine commandments. In a similar manner, natural diseases may be restrained by evil uses, as when constipation is overcome by cathartic remedies, diarrhœa is restrained by astringents, great heat of the body is overcome by the application of cold, or extreme cold subdued by hot applications. While the above treatment is only palliative and does not cure, yet it often, or, at least where the disease is not deep-seated, sometimes occurs that if the remedy is not continued, the natural or living forces rally and health is restored.

The second method of restraining spiritual evils in evil men is to excite one evil passion to restrain another evil inclination: thus the love of reward or money, or of power or fame without regard to use, often restrains men from evil acts, but the stimulation of such affections does not change the hearts of men; still it prevents them from doing evil acts, and thus they may have a chance to reflect, and may be brought under better influences, and receive the truth; and in some instances refor-

mation may follow. In a similar manner natural diseases are restrained in one organ by causing a disease in another organ or part; as, for instance, when blisters are applied to the skin for the purpose of restraining disease of an internal organ, or a cathartic is given to lessen or relieve disease of the head. While such treatment is only palliative, by calling the attention, as it were, of the vital forces to another part or organ, the original diseased action may be overcome by the vital forces, and health restored.

Last, in this new age or dispensation, we have the cure of spiritual diseases by the means of temptations by evil spirits, the Lord being the physician. It is here when the man is sincerely striving to put away his evils, that the Lord never allows a man to be tempted beyond what he can bear, and not when he is voluntarily indulging in the gratification of his perverted passions and appetites against the Divine Commandments. If during regeneration evil spirits prompt a man to yield and do an evil act, they aggravate his spiritual disease; yet this very act may make his evil more manifest, and if he reacts against it and resolves never to do the like again, it may benefit him; though he fall, he falls to rise again. But if the regenerating man willingly and diligently strives to put away his evils, it is not necessary that he should be subjected to such violent temptations as to lead him to commit evil acts; and this is especially the case with young men and women who, owing to having been carefully reared, have not indulged in evil acts. It is sufficient that the inclination to do an evil act comes into thought; when if it is resisted and the thought is put away, the cure is more perfect and radical than when it is ultimated in act. This shows the vast importance of striving to train up children in the way they should go, instead of encouraging them to "sow their wild oats." It will be seen that only spirits of a character similar to the evils to be overcome, can be permitted by the Lord to tempt the regenerating man.

Now, in strict harmony with this spiritual method of cure,

we have in this new age developed a method of curing natural diseases corresponding to the spiritual method referred to above, in every respect. Remedies are given which act upon the organ diseased in the direction of the disease, and which in a healthy person will cause similar symptoms to those existing already in the diseased man; as for instance, cathartic remedies are given for diarrhœa, astringents for constipation, remedies which will cause nausea and vomiting are given for nausea and vomiting, remedies which will cause pain in the head similar to the existing pain in the head, for headache, etc. It is evident that if such remedies are given in large doses they will aggravate the disease; therefore the skillful physician avoids giving such doses; and by experience it has been found that the most minute dose, even the thousandth or millionth or often a much less part of a grain or drop of the remedy, will be much more effectual than a larger dose. It is generally enough that the dose of the remedy should be sufficient to excite the diseased action sufficiently for the living forces to recognize the impression, to produce a reaction; for it is not the remedy which cures natural diseases, any more than it is the evil spirits that tempt man during regeneration, which cure him of his spiritual evils; but it is the living force which flows into the body from the Lord, to which the remedy has made the diseased action manifest.

Now it must be evident that poisonous remedies or evil uses should only be taken for the shortest necessary period and in the smallest adequate doses. For instance, if alcohol or opium is given in large doses for delirium tremens, to continue to give the remedy after the acute symptoms have been removed, is to render the man's last state worse than the first.

The hog is an unclean animal, but his flesh is not poisonous, although it is liable to become contaminated by trichinæ and the germs of the tape worm, when it becomes practically poisonous—if eaten raw. All experience shows that good and evil men in usual health can live without hog's flesh, if they have other healthy food, quite as well as, and even better



than, they can with it. The Jews live well enough without it ; and who will say that, if there were the slightest truth in the representations contained in the above essay on evil uses, that they do not actually need swine's flesh quite as much as Christians? While the writer does not often use it himself, yet, in cases of cholera infantum and marasmus, he has seen great benefit result from giving patients moderate quantities of salt fat pork fried until it was cooked through, and continuing it until the symptoms were relieved ; it seemed to act as a remedy and to supply a temporary want, but the patients did not require to continue it after their disease was relieved. It is worse than folly to talk about the flesh of the hog and other, especially poisonous, evil uses being actually required by men and women as articles of food and drink during ordinary health.

If an evil man, one full of hatred, covetousness, or love of rule, lives according to the physical laws of health, he will be healthy and strong ; and if a good man violates those laws—ignorantly, of course, if he is really a truly good man—he will be neither as healthy nor as strong as he otherwise would be. We repeat, poisons will poison when brought in contact with or taken into the human body, so as to act upon it ; for they derive their life from hell, and correspond to the falses and evils, the indulgence in or appropriation of which tends to destroy heavenly life in the soul of man.

## CHAPTER VIII.

### ALCOHOL AN EVIL USE.

WILLIAM J. PARSONS, Esq., has sent us the following :

“These few remarks are intended to show that certain statements of Swedenborg, taken in connection with certain facts taught by modern science, prove that alcohol is not a good thing from Heaven, but is a bad thing from Hell.

“Swedenborg states that nothing is, except from the Lord ; that He alone produces all things ; that Hell creates or originates nothing ; that evil and false are good and truth from the Lord perverted or spoiled by the sphere or influence of Hell. A very clear statement of this doctrine is found in the Arcana, in the explication of the Baker’s Dream. (See A. C. 5144 and the following numbers.)

“He teaches that spiritual drunkenness is *always produced* by falses from evil—that is, by truths from good which have been perverted or spoiled by the influence of Hell.

“He *never* says that spiritual drunkenness is produced by the Lord’s truths not perverted into falses. He never intimates that too much indulgence in truth will make a man drunk. Only the perverted truth, the false, does that.

“He always speaks of leaven as being from Hell.

“He speaks of both spiritual and natural drunkenness as great evils.

“Science to-day has learned that alcohol is not a growth of the vine ; that it is never found in the grape juice as long as the skin is whole ; that the grape juice has in itself no ferment principle and cannot and does not of itself ferment ; and that fermentation is not at all a process of separation of one part of the juice from another part.

“Science teaches that the ferment germs or leaven float in

the air and lodge on the grape skins ; that when the skins are broken and the juice exposed, these germs get into the juice from the skins and the air, *and attack it actively, the juice being passive*; that most profound chemical changes take place.

“The sugar is *destroyed*, not separated, by a chemical decomposition, and a new thing, alcohol, results.

“There is a separation by gravity in grape juice, whether it is kept from being fermented or is fermented. In either case the lees settle because they are heavier than the rest.

“But no more absolute scientific falsehood can be told, than that the fermenting of grape juice is a process of separation. It is a process of destructive chemical disorganization and chemical formation, accompanied by certain separation.

“Grape juice drawn from the grapes so that no germs from the skins get into it, and approached only by perfectly purified air, does not ferment, or, rather, is not fermented, and stays sweet as it ripened on the vine.

“The juice will not ferment in the air found on the tops of very high mountains.

“Could it ferment in the pure air of Heaven? Surely leaven from Hell could not reach it there.

“The whole matter would have a very different aspect if alcohol were a vegetable product of the vine, as the juice is, or if the juice were so created that it would change of itself and produce alcohol.

“Natural causes correspond to spiritual causes, and natural effects to spiritual effects.

“Natural drunkenness must correspond to spiritual drunkenness, and the cause of the natural must correspond to the cause of the spiritual. This means that the natural cause must be of the same natural quality as the spiritual quality of the spiritual cause.

“The cause of spiritual drunkenness is the truth from good perverted by infernal spiritual leaven into the false from evil.

“Must not then alcohol, the cause of natural drunkenness,

be natural truth perverted (or fermented) by natural infernal leaven into natural false from evil?

“Does not science, as shown above, describe this correspondence perfectly?

“The pure juice created from the Lord, let loose into the atmosphere of the world, is attacked by the leaven (always from Hell) floating therein; its sweetness is destroyed and replaced by the alcohol which produces drunkenness, like as does the false from evil produced by infernal leaven from truth from good.

“The parable of our Lord likening the kingdom of Heaven to the woman putting leaven into bread, has been used as an argument in favor of alcohol.

“But is not this a great mistake?

“Leaven starts fermentation in the dough, and this raises the dough, separates the particles one from another, and so makes light, good bread. At the right time, as soon as this lightening process is complete, the baker applies heat by putting the dough into the oven. This heat stops the fermenting, kills the leaven and drives off the alcohol. If the heat is not so applied and the leavening process goes on, the dough spoils, and becomes a foul poisonous mass.

“Is not the woman the Church? is not her putting in the leaven the permitting, by the Lord, of Hell affecting a man so as to stir up his evils that they may be put away; and is not the heat of the oven the applying of warmth of love so as to overcome the influence of Hell?

“All this seems utterly different from fermenting grape juice, which process is not checked, but conquers and destroys the juice, producing an entirely new substance.

“The almost universal argument used in favor of alcohol is, that no matter how it is produced, when used in moderation, it does not apparently hurt. All admit that, taken in excess, it is terribly injurious; but in MODERATION it does no harm, it is said.

“I will not consider here at all the question whether alcohol

does not do harm in moderation ; but will only call attention to one undoubted scientific fact that seems to be fatal to the 'moderation' argument.

"I allude to the scientific character of absolute alcohol when drunk, as regards its effects on the body.

"Let us recollect that, according to Swedenborg, material substances have characters of their own that are not changeable.

"He teaches that innocent animals, beautiful, harmless insects, healthy vegetables, are from Heaven ; that vicious beasts, poisonous snakes, poisonous herbs and minerals, are from Hell.

"One would not find in Heaven a murderer, a viper, or arsenic ; nor would one find in Hell a chaste man, a lamb, an oil olive, or a delicious grape.

"Things are produced from above or below, and have characters accordingly.

"Also let us recollect that, in judging of the character of a thing, we must regard the thing *as it is in itself and by itself*, and not as it seems to be when blended with another substance that modifies and obscures its deformity.

"To illustrate : Weak solutions of arsenic are sometimes taken by foolish women to improve their looks ; and they say, 'As we take arsenic it does not hurt us.' Would any sane man deny that such women are taking poison ?

"Arsenic is a poison always *in itself and by itself*—that is its character ; although it may be taken into the system so diluted as apparently to do little or no harm, or as a medicine with useful results.

"Now let us follow alcohol from its production into its secret place, where we can view it in its nakedness.

"It is formed by leaven, from the air eating up the sugar in the grape-juice and excreting alcohol. The result is fermented wine.

"This is not alcohol ; it is a mixture of, say, one part alcohol and nine parts water, and the water prevents people seeing what the alcohol really is.



“The distiller, by repeated or fractional distillation, draws away the alcohol from the water till he gets what is known in commerce as 95 per cent. alcohol. It is a mixture of, say, 1 part of water with 19 parts of alcohol.

“The chemist’s skill can draw away this 1 part of water and then he has what is called absolute alcohol.

“It is alcohol and nothing else, and what is it?

“I think I am safe in saying, that throughout the scientific world, without a single exception, all the scientific authorities, all the medical authorities, and all the works on poisons, state positively that absolute alcohol is a true and deadly poison.

“It is greedy for water, in which it hides itself, so that it can deceive us as to its true quality ; but by itself and in itself, if drunk without any mixture of water, it acts on the system as a poison, and is a poison.

“It is a fact that when a person takes a glass of fermented wine, he takes a certain amount of deadly poison just as truly as does a woman when foolishly taking a solution of arsenic to increase her charms.

“In view of Swedenborg’s saying that poisons which hurt and kill are from Hell, can alcohol itself but be from Hell? and can a poisonous drug by mere dilution in water become a healthy drink for a healthy man?

“Absolute alcohol is produced with great difficulty, and very few people ever see it or know of it.

“If it were common as pure arsenic is common, its true character would be well known; but, with the cunning of Hell, it hides itself in water, an innocent fluid, so that it deceives us and makes us think what a harmless thing it is if we only are moderate in the use of it.

“As well might we say that a rattlesnake is not a vile beast from Hell, because if we are prudent, moderate in our intercourse with it, we shall not be hurt.

“Let us not forget that no sane man ever would or could drink absolute alcohol, any more than he would put his hand in a rattlesnake’s mouth.

“One question to those members of the Church who hold alcohol to be a good thing from Heaven, and the base of a healthy drink for healthy men.

“I ask the question in all sincerity, and hope for an answer.

“In view of the settled facts that diluted alcohol, if not taken with great caution and restraint, hurts and kills, and that alcohol alone by itself is one of the deadly poisons; I ask, what is the Heavenly good or truth that alcohol does correspond to, and which is deadly in its spiritual effects of itself and by itself?”

Alcohol is the chief ingredient in fermented wine, and the one for which men drink it; and yet the juice of the grape is by no means the only source from which alcohol is produced by the destructive action of ferment or leaven. It is also manufactured from corn, barley and other grains, and from potatoes, and from the juices of the sugar cane, apples, berries and other vegetables, and also from the sap of various trees; and yet from whatever source it is derived, it is the same poisonous and pernicious fluid; and capable of causing disease, drunkenness, insanity and death, when used as we may use healthy drinks. It is in no sense the product of the vine, more than it is of other vines, vegetables and trees; whereas unfermented must or unfermented wine is strictly the product of the vine, and its essential constituents have been organized by the Lord in the fruit of the vine, and they are characteristic of the fruit of the vine.

The following letter from a New Church lady, an earnest advocate of temperance, will doubtless interest the reader:

J. ELLIS, M. D.

KEYPORT, N. J., Aug. 30th, '83.

*Dear Sir:* I send you an extract from an article in “The Churchman,” by T. W. Coit, “Churches of Spain and Portugal.” In No. 3, Aug. 11th, 1883, he says: “Braga was unquestionably the birthplace of Christianity in Portugal, and

for a long time was Portugal's church-centre. And in one respect Braga never lost its independence and its home-born superiority. It had a liturgy of its own, and that liturgy has never been surrendered to the managing of the See of Rome. \* \* \* \* But the Bragan liturgy yet survives, as we are assured, among the relics of older and purer times. It is still used in the celebration of the Eucharist, and here is one of its features as given by a watchful and accurate observer. He saw a priest solemnize mass on the Feast of the Transfiguration. \* \* \* \* After placing the wine in the chalice, he took several *clusters* of grapes (not water) and the wafer, \* \* and proceeded to give the laity the *consecrated grapes* and the wafer."

The writer's point is, that Rome was not followed by giving water to the laity, but if it is a custom which survives since St. James (the Less) as he contends, it goes far to show that the disciples of Christ did not use *fermented* wine in the celebration of the Last Supper. He says St. James established the Church at Galicia, and died and was buried in Compostella. How far this is correct, of course, we do not know; but, if the Church at Braga has preserved her independence of Rome, and if she gives grapes in the cluster for wine at communion, it is at least a strong argument against the use of fermented wine.

Yours,

T. W. SEABROOK.

## CHAPTER IX.

“MAN REGENERATED BY INTERNAL NOT EXTERNAL RESTRAINTS.”

In an article printed in the “Messenger,” June 3d, 1885, written by a New Church minister, and entitled, “Man Regenerated by Internal not External Restraints,” the writer says :

The old monastic falsity of saving men by keeping them away from the world, and the new prohibitory one of keeping its evils away from them by their external suppression, must both alike fail ever to save a single man, because they put his salvation upon a ground upon which it never can be put—of salvation from external doing of evils, rather than from internal thinking and allowing, thus willing them.

With the true thought that they are sins, and not allowable, all their pressure possible from without cannot harm or endanger his salvation. “The Lord operates all good with him, and effects that he does not will them, and finally, is averse to them.” And where the Lord can operate, not all earth or hell has any power at all.

And this is the reason that in the light of the doctrines we must reject the specious pretensions of ancient monasticism, and modern so-called reform, as alike a delusion and a failure. Their specious goodness is the thinnest kind of French polish veneering, that will peel off at the first dampening from the waters of falsity, and be ruined at the slightest rough handling of evils.

And the chance of their salvation is only made worse, nay, made well-nigh impossible, by the delusion that they are saved, when they are only French polished.

We ask the intelligent New Church reader if the above endeavor to throw contempt upon, and to discredit and discountenance the efforts which are being made by Christian men and women to enlighten men and thus prevent evil-doing, and for the reform of evil-doers, and for restraint of evils at this day, are not unjust and uncharitable? What has modern reform to do with “ancient monasticism,” that they should be classed together thus flippantly? Is the above

writer able and authorized to judge the hearts of men, and to declare that their goodness is but specious? and that when they shun stealing, licentiousness, and the drinking of intoxicating drinks, in obedience to the Divine commandments—as unquestionably multitudes do at this day—that they are only “French polished”?

Has “modern so-called reform” proved a failure? Does slavery still exist in our land? But as the above article in the “New Jerusalem Messenger” is evidently aimed especially against temperance people and their measures, it is not necessary to diverge. Has the temperance reform proved a failure? It is perfectly safe to say that among one-half of the native-born citizens of the United States, there is not a single natural drunkard—not one; and while they hold firmly to their “modern reform” principles there never can be a drunkard among them, for they never drink from the drunkard’s cups. Nor are they ruined by even the hardest “rough handling of evils,” for we know that they withstand manfully all the temptations by which they are surrounded in their native country; and the writer has often, at tables in foreign lands, where the use of intoxicating drinks was universal, or nearly so, been able to point to men and women and say, “They are Americans, or, it is barely possible, they are English, for they have no intoxicating cups before them.” These people have been taught, and principally by religious teachers, and by reading their Bibles and other good books—the present writer was so taught long before he had any knowledge of the writings of Swedenborg—that to use intoxicating drinks is to endanger one’s own health, freedom, reason and life, and the happiness of others, and his own eternal salvation; all of which is a violation of the Divine commands, to love the Lord with all our hearts and our neighbor as ourselves.

Governor Begole, of Michigan, in a late address, asserted that he had found, from an accurate study of statistics, that 91 per cent. of the crime and pauperism of the State came direct from the use of intoxicating drinks.



Can any sane, rational man for a moment believe that it is right, and in accordance with the will of the Lord, for men to use drinks which are entirely unnecessary, as is demonstrated by the experience of more than one-half of the community, the use of which is attended with such results as are named above? to say nothing of the diseases, drunkenness, insanity and premature deaths which they are known to cause? Intoxicating drinks are harmless so long as we let them alone. The evil is in lusting after and drinking them; for when drunk we know that they, being the worst kind of poisons, tend to destroy man's reason and freedom; and that men, without being what is generally called drunk, commit crimes which they would never think of doing if they were not under the influence of such drinks. A few days ago a young man met in the streets a poor, inoffensive Chinaman who was returning from Sabbath-school, and shot him dead; and when arraigned before the civil authorities for his deed, declared that he knew nothing about it; he had been to a saloon and drank several glasses of beer; that was all he knew about it.

As a result of the religious instructions which they have received, and the consequences which follow the drinking of intoxicants with which they have become acquainted, we have thousands in the various churches around us, and without them, and also in the New Church, who are restrained by conscience from the use of intoxicating drinks. Why should a New Church clergyman speak of them as above, and in what follows in the next quotation from the "Messenger;" and why should a New Church periodical print such an article? What a shame!

"It would be well for man," says Swedenborg, "to prepare his food chiefly with reference to use; for by so doing he would have for his object *a sound mind in a sound body*; whereas, when the taste is the chief thing attended to, the body thence becomes diseased at heart, inwardly languishes, and consequently also the mind, inasmuch as its state depends on the state of the recipient bodily parts, as seeing depends on the state of the eye;

hence the madness of supposing that all the delight of life, and what is commonly called the *summum bonum*, consists in luxury and pleasurable indulgences; hence also come dullness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning respecting bodily and worldly things: hereby man acquires a similitude to a brute animal, and therefore such persons are not improperly compared with brutes." (A. C. 8378.)

Thus speaks Emanuel Swedenborg, and he tells us, further, in the words already quoted, that whiskey is so pernicious a fluid that its use threatened the downfall of the Swedish people in his day, and that it would be better if its use were done away with altogether. In strict harmony with the words of Swedenborg, the "Discipline of the Methodist Episcopal Church" speaks to the members of that Church and its young men and women as follows:

"Temperance, in its broader meaning, is distinctively a Christian virtue, scripturally enjoined. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of useful articles of food and drink, *with entire abstinence from such as are known to be hurtful*. Both science and human experience unite with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and public welfare. We therefore regard voluntary abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government." (§ 36, edition of 1880.)

The Presbyterian General Assembly, which met at Cincinnati in June, 1885, passed among others the following Resolution:

"That under God the removal of intemperance must depend upon the forming of a wholesome public sentiment, the power of conscience, enlightened by the Word of God,

and the strong arm of the civil law wisely enacted and faithfully enforced."

The English New Church General Conference, at its last meeting in August, 1885, speaks as follows: "Moved by the Rev. W. A. Presland, seconded by the Rev. J. Deans: That this Conference heartily congratulates the New Church Temperance Society on the continued success which has attended its labors, and on the growth of temperance principles throughout the nation; and it earnestly recommends the Church at large to encourage in every possible way the general objects which the society has in view, especially measures for the closing of public houses on Sundays.

"Carried unanimously."—*The Dawn*.

In the estimation of the editor of the "Messenger" and his correspondent, what a deluded set of men and women our English New Church brethren must be, to approve and join hands in a great modern reform movement, and thus engage in the "French polishing" business, which the "Messenger" correspondent so heartily despises. And only think of it, dear reader, the English New Church Conference, in total disregard of the views of the editor of the "Messenger" and of his correspondent, actually proposes that the Church at large shall do all it can to prevent the sale of intoxicants on Sundays.

Please read the following extract from the above article in the "Messenger," and weep or laugh as the spirit moves you:

"A favorite modern delusion is the attempt to reform what the doctrines so truly characterize as the 'enormous sin of drunkenness' (S. D. 2422), by attempting to make it impossible for men to commit the physical representative of the evil which they 'continually commit in spirit.' Their case is thereby rendered only the more incurable, from the thought thereby induced that they are saved from an evil, when they have only been prevented from casting its shadow before the world. When men are cured of spiritual drunkenness, from 'believing nothing but what they can sensually understand' (A. C. 1072), and thence 'becoming insane in spiritual things' (*Ib.*) 'in consequence of imbibing falsities' (9960), then the corresponding physical insanity which the insane spirit yearns for with an insane craving, will lose its feeding fires and go out. A man who is

made spiritually sane by the teaching that drunkenness of spirit as well as of body is to be shunned as a sin against God, is in no danger from the evil, as he is in no danger of cherishing the spiritual, and thence the natural, craving for the insanity, nor for doing that which induces it. Truth and soberness in doctrine and life will alone make a man 'abhor such a life;' which destroys 'his intellectual faculty, whereby he is a man; which hastens his death, damages his body, and wastes in extravagance what might be of use to many.' (S. D. 242.)'

Is it a delusion which leads men and women to strive to enact laws to restrain as far as practicable the most fearful evils of this age, and to lessen men's opportunity to gratify a perverted appetite, the gratification of which is the chief cause of insanity, drunkenness, crime and poverty, and which materially shortens the average duration of human life? We know it is not, and even the above writer admits as much in the following lines:

"Of course evils must be restrained and the evil punished, or society would perish. This is doctrine. (T. C. R. 498.) But it is not the 'reform' doctrine that would keep men in cotton in a satin-lined box to save them from the touch of evil."

It is precisely the doctrine held by the advocates for regulating and, if practicable, prohibiting the manufacture and sale of intoxicating drinks; and it is precisely the doctrine held by Emanuel Swedenborg when on the fly-leaf of one of his theological MSS., he wrote: "The immoderate use of spirituous liquors will be the downfall of the Swedish people." In his memorial to the Swedish Diet, of November 17th, 1760, three years after the Last Judgment, Swedenborg says: "If the distilling of whisky—provided the public can be prevailed upon to accede to the measure—were farmed out in all judicial districts, and also in towns, to the highest bidder, a considerable revenue might be obtained for the country, and the consumption of grain might also be reduced; that is, if the consumption of whisky cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from *so pernicious a drink.*" ("Documents



concerning Swedenborg," by Rev. R. L. Tafel, vol. 1., p. 493.) This has clearly and unmistakably the total abstinence and prohibition ring about it.

We know of no "reform doctrine that would keep men in cotton in a satin-lined box to save them from the touch of evil." Is it manly to fight a man of straw of one's own creation?

But there are a great many children born into this world, and there are some parents who believe that it is their duty to strive to "train up their children in the way that they should go," and they believe that "evil communications are liable to corrupt good manners"; consequently, they strive to keep their children out of bad company, and from being led into temptation, and for this purpose they believe that the gambling-houses, bad houses and saloons on our street corners and elsewhere, should be done away with by law, and that schools, Sabbath-schools and churches should take their places. Such parents honestly believe that, if they can keep their children out of temptation and from ultimating their hereditary inclinations to evil in external acts until they come to years of discretion, and are able to perceive, when taught, that certain acts and the harboring of the thoughts which lead to them, are contrary to the Divine commandments, and consequently a sin against God, that it will be good for their children. Is this belief a delusion? Is it one of the "reform doctrines" of which the above writer speaks so contemptuously?

Many of the New Church societies of Great Britain are especially active in this great modern reform movement. They have organized temperance societies and "Bands of Hope" where the young are led by precept and example to shun the use of intoxicating drinks, and to engage actively in working for the restoration and preservation of others. Their General Temperance Society meets annually during the sitting of the New Church Conference, and above, the reader can see and read the resolution which was unanimously passed in 1885.



Many a child which is allowed to be in bad company and to visit cigar shops, saloons, gambling houses, etc., without restraint, becomes a slave to bad habits before he or she is fifteen years of age; and in cities and villages where children need as much as in the country, active outdoor exercise, it is one of the most difficult things in the world for parents, however careful, whose employments prevent them from being with their children constantly, to keep them out of temptations, and from being led into temptation and bad habits by men and women who profit by their unlawful indulgences. Frequently, when the writer has spoken to boys from ten to fifteen years of age, who were smoking, and called their attention to the consequences which would almost surely follow, they have replied, "I have been smoking for years, and have the habit, and I cannot give it up;" and they did not give it up. Many a young man, before he is of age, acquires a love for intoxicating drinks which it is very difficult, if not impossible, for him to control, and this chiefly through the temptations of saloons. Has a community no right to protect its young against such evils? Is there no advantage in a young man's shunning a life which endangers and may destroy "his intellectual faculty, whereby he is a man; which hastens his death, damages his body, and wastes in extravagance what might be of use to many"? (S. D. 2422.)

We know nothing of the "favorite modern delusion" of which the "Messenger" writer speaks at the commencement of the last quotation, and we think it exists in the imagination of that writer alone. Every sensible man understands that when we prevent a man from stealing our goods by the means of locks and bolts, and by officers and prisons if need be, we do not reform the thief; nor do we reform the drunkard by prohibiting the manufacture and sale of intoxicating drinks; in both instances we simply prevent, as far as we can, their doing evil acts, and thus protect ourselves and the community. The thief and the man guilty of the "enormous sin of drunkenness," can think of stealing and drinking with delight, and

can will to steal and drink ; and while they may be benefited by external restraints, no one is so foolish as to suppose that they are reformed and regenerated thereby ; and even if others unacquainted with their previous history are deceived, they are not.

The thief and drunkard are to be reformed in a very different way from that of which we have been speaking, and in a very different way from that described by the above writer in the " Messenger."

The scheme of salvation presented by the above " Messenger" writer, is not in accordance with the doctrines of the New Church, but is directly the opposite. A man imbibes falsities in regard to the use of intoxicating drinks, and knowing by observation that their use is attended with danger to his health, reason and life, and to the happiness of his friends ; if, then, he commences drinking such drinks, he is liable soon to become so infatuated as to believe that he can do so with impunity, notwithstanding the fact that multitudes around him are suffering untold agonies of body and mind, and not a few are dying from delirium tremens, drunkenness, and other diseases which are caused by such drinks. " To be intoxicated by the cup is to be insane from falses" (A. C. 5120, 9960), not from truths. If the drinker persists in the use of such drinks, and follows the full bent of his appetite which demands a steady increase of the quantity used, as multitudes do, he is quite sure to become a " bondservant" to his perverted appetite, and to become insane from the falses which he has imbibed in regard to the use of intoxicants ; and thus he becomes a spiritual as well as a natural drunkard, " believing nothing but what he can sensually understand." (A. C. 1072.) Sensually every glass which the drunkard or hard drinker takes, delights and gratifies his appetite ; it relieves the craving, the aches, pains, and despondency which previous drinking has caused, and makes him feel good. How can he believe to the contrary from what he can thus " sensually understand" ? Now, we ask the intelligent New Church reader if it is possible

for a man to be cured of spiritual drunkenness before he has taken the first step toward the putting away of natural drunkenness, as represented by the above writer in the "New Church Messenger"? Can a man cease to love evil and apply himself to good, while he continues to think and do evil? Must not the work of reform commence by abstaining from evils?

Swedenborg says: "Man is able of himself to abstain from evils, but he cannot of himself receive good; the reason why man of himself abstains from evils is, because the Lord continually flows in into the will of man with that endeavor, and thereby puts in him freedom to desist from evils, also to apply himself to good; the Lord likewise gives him the faculty of understanding truth, but the reason why he does not understand is, because he is not willing to understand, and this on account of evil which is of the life; for the false defends evil, and truth damns it." (A. C. 8307.)

Now, it is perfectly clear from the above that, notwithstanding the fearful results which follow, and always have followed, the drinking of intoxicating drinks, no man while he continues to drink them, can see clearly either their deadly nature as drinks, or the evil of drinking them, for he is not willing to see. Physically, such fluids satisfy the actual demands of his perverted physical appetite and organization, and, as intimated above, make the drinker feel good and cheer him every time he drinks them; and yet the truth alone can make a man free from falses and evils; still the drunkard cannot teach himself the truth, but he must be taught, and hearken to and abide in the truth; and fortunate is he if he does this, for we know full well that comparatively few drunkards are ever reformed. The drunkard, and all lovers of intoxicating drinks, are in a low, natural state; and they must first be shown that the use of intoxicants is unnecessary, and next that they are injurious to health and reason, and are liable to destroy life, and are a cause of domestic unhappiness, poverty and crime, and a violation of the Divine commandments, and thus a sin against God; and, consequently, these

evils will affect their eternal destiny. And having been shown all this, it is proper that an appeal should be made to them for their own sakes, and for the sake of others, to give up this evil life. Even if they could be made to see the truth ever so plainly, they would not be benefited by it until they repented with full purpose of amendment, and then made an effort to stop drinking; this is the very first step which they can take, and it is one which they must take first, if they are to reform; and then, by abiding in the truth, they will begin to think less of their cups, and gradually they will cease to desire them; and as they are able to see the truth more clearly and act from higher motives, they will come to hold them in aversion.

It is high time that some of the clergy and laity of the organized New Church, who seem to have forgotten, should remember that doctrines alone however beautiful and true, and that truth alone will not rescue men and women from the fearful evils of life which are so destructive to our race, in the midst of which we dwell; but that the call to repentance, to the shunning these evils as sins against God, must be heard and heeded before men and women can be elevated into the clear light of the New Jerusalem. If we would clearly see the truth we must do what the truth requires, or stop doing the evil which the truth condemns. This is the first step. Can not the "Messenger" writer and editor see this? Does the editor of the "Messenger" really feel that he should be allowed freely to publish such assaults upon the advocates of reform, and to turn the orderly process of reform taught to us by Divine revelation bottom-side up, without such views being "challenged" in the columns of the "Messenger"? and that it is impertinent for any one to desire to call their truth in question?

A few words in response to the remarks of the editor of the "Messenger" in his letter declining to publish in the columns of the "Messenger" replies to the articles which we have been considering above; especially his statement trying to justify the

incorrect statements in the sermon as to fermentation, etc. Swedenborg says :

“Dough before being leavened signifies truth from good” (A. C. 7966), for dough is from wheat or other grain which signifies good. “Grapes in a good sense mean goodness.” “The predominance of good is also represented in the flavor and sweetness which are perceived in ripe grapes.” (A. C. 2240, 5117.) “In presses, wine is expressed from clusters of grapes and oil from olives, and from the wine and oil which are expressed, is perceived the quality of the grapes and olives” (A. R. 651). “Wherefore by corn, wine (*mustum*, Swedenborg) and oil which they should gather, are signified every good and truth of the external and internal man.” (A. E. 376.) So it will be seen that there is not the slightest question but that good, sound, healthy wheat, and the dough and unleavened bread from such wheat, and that good, cultivated, sweet grapes, and the must and unfermented or unleavened wine from such grapes, have a good correspondence—always good. But let leaven or ferment commence its destructive and disorganizing work upon the above pure products of the vegetable kingdom, and they are pure no longer, for “leaven in the Word signifies the falsity of evil” (D. P. 284), and “leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane.” (A. C. 2342.) How fearfully does leaven pervert and contaminate the fruit of the vine when it is allowed to act upon it! From being a healthy, nourishing, life-giving fluid, it becomes the drunkard’s cup, capable of causing natural drunkenness like as the falses from evils to which it corresponds cause, as we have seen, spiritual drunkenness. How wonderful the similarity and correspondence!—a total perversion in both cases, and why? Simply because “all evil is contagious, and infects as a fermenting body infects dough; it thus at length infects all.” (A. C. 6666.) “Those who are in evils think falses, and finally persuade themselves that falses are truths and evils are goods.” (A. C. 7437.)



The following from the "Arcana Celestia" is worthy of the careful and prayerful consideration of every New Churchman: "'No leavened thing shall ye eat.'—That hereby is signified that every caution is to be used lest the false shall be appropriated, appears from the signification of a leavened thing, as denoting the false, see above, No. 7906; and from the signification of eating, as denoting to appropriate to themselves, see also above, No. 7907. The frequent prohibition against eating what is leavened, as at verses 15, 17, 18, 19 (Exodus xii.), involves, that the utmost caution is to be used against the false; the reason why this caution against the false is to be used, is, that man may be in good; the false does not accord with good, but destroys good, for the false is of evil and truth is of good; if the false be appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing for men to appropriate the false to themselves, and it is another thing to adjoin; they who adjoin, if they be in good, reject the false when the truth appears to them; but they who appropriate the false to themselves, retain it, and resist the truth itself when it appears: this now is the ground of the frequent prohibition against eating what is leavened" (A. C. 7909).

If there is a leavened thing on earth, it is unquestionably leavened wine; for it affects man naturally, precisely as falses from evil do spiritually—it makes him drunk. What more need be said? Yet more should be said to protect the young and inexperienced by reminding them of the great danger of using such wine. That which is true spiritually is true naturally; the thoughtless, ignorant use of fermented wine occasionally, does not prevent a man from seeing the truth as to wine when it is presented; and then, if he stops drinking it, well; but if he then persists in using it, he, sooner or later, is quite sure to begin to love it and take delight in the unnatural excitement and perversions which it causes; and fortunate is the man if he does not strive to justify by the means of falses his gratification of his

perversed appetite, for he may yet see the truth and put away the evil; but if he has appropriated the false until he firmly believes it to be true and good to use intoxicating drinks, there is little or no chance for his liberation; for "truth is altogether corrupted by the false derived from evil" (A. C. 7449), and it is well for us to remember that "the false may be confirmed more easily than the truth, because it favors the lusts, and is in accordance with the fallacies of the senses (A. C. 6500).

#### FINAL APPEAL TO OUR BRETHERN AND SISTERS OF THE NEW CHURCH.

WITH the exception of a few very rare instances of either accidental or intentional poisoning from intoxicating drinks, all of the diseases of the brain, lungs, heart, stomach and kidneys, all of the insanity and consequent crime, drunkenness and premature deaths, which we witness around us at this day, or which have ever occurred in the world, from the drinking of intoxicating drinks, have started from the one fountain, namely, the moderate drinking of intoxicating drinks; generally of fermented wine, beer and other fermented drinks: and they are but the legitimate results which have always flowed, and which, we know, always will flow, so long as moderate drinking of intoxicants is continued; and it is perfectly safe to say that no moderate drinker has escaped entirely unharmed. The greatest obstacles to the descent of the New Jerusalem are the moderate drinking of intoxicating drinks, and the use of fermented wine at the Holy Supper; a fluid that is unclean in its origin, and which fills man physically and mentally with all manner of uncleanness when he drinks freely of it.

We appeal to you, brethren and sisters of the New Church,

as Christians and believers in a new dispensation of Divine Truth, to put away and to utterly discountenance this unnecessary habit of moderate drinking of intoxicating drinks, which is sure to harm and most fearfully endanger both our physical and spiritual organizations; and we also appeal to you to cease the use of intoxicating wine as a communion wine. We make these appeals to you in behalf of your relatives, your children, your neighbors, and of all whom you love, to strive to put away these evils from the Church and the world, as well as from your own lives.

Canon Farrar, at the reception at Chickering Hall on the evening of Oct. 29, stated that "Mr. Gladstone had once, in his hearing, moved that imperturbable assembly, the British House of Commons, as he had never before seen it moved, by quoting the words of Sir T. F. Barton, and saying that the evils wrought by alcoholic drinks, were more deadly than those which had been brought about by war, famine and pestilence combined. It was a terrible admission; but it was true. Pity had made him, Canon Farrar, an abstainer, and he appealed to his audience to have pity on the sufferers and join the movement. He appealed also to their patriotism; for the use of alcohol was an American as well as a British curse."

To-day, in this free country, our cities are being ruled by the saloons; their keepers and the manufacturers of intoxicating drinks are combining and striving to control our legislatures and even our country. The children of New Church people, as well as others, are tempted by our saloons, and guided by the example of those older than themselves, are constantly beginning the life which leads to the "enormous sin of drunkenness," by drinking fermented wine and beer; and smoking and chewing tobacco—a most deadly poison—the use of which is a most fearful and growing evil, and paves the way in a multitude of instances for the drinking of intoxicating drinks; and yet, while other church organizations are aroused and earnestly engaged in combating these evils, our New Church organizations in this country, are as silent as

the grave; and as to our New Church periodicals, alas! we have seen in the preceding pages how and where three out of four of them stand.

We appeal to you once more, brethren and sisters of the New Church, to awake from this most fearful slumber, and to follow the example of the New Church people in England, by organizing temperance societies, and especially "Bands of Hope" among the young, and thus engaging the rising generation early in a most useful work for each other, the Church and the world. No more needed, useful or noble work lies before us to-day than this.

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Extracts from Canon Farrar's address at a reception given him by the National Temperance Society, and the Church Temperance Society, in Chickering Hall, New York, on Thursday evening, Oct. 29, 1885.

"Ladies and Gentlemen:—The day seems to me to have gone, and is utterly past, when the opponents of our temperance reformation can continue to treat us either with the conspiracy of silence or with the engineering of contempt. [Applause.] As to silence, we do not intend to give it to them."

"About ten years ago or more I became a total abstainer, because I was easily convinced that the use of alcohol was not a necessity, and a great deal turns upon that. I saw, for instance, that whole nations had not only lived without it, but had flourished without it. I saw the remarkable fact that there were some twenty thousand persons in England, and that though many of them had made themselves mere funnels for drink; though they had been accustomed to drink from their childhood; though most of them had been brought to prison, either directly or indirectly, through drink, yet the very day that they entered the gates of a prison all drink was entirely taken from them, and yet there was not a single instance on record in which any one of them had suffered in consequence. On the contrary, men who have entered prisons sickly and blighted, have been made compulsorily sober by act of Parliament, after a few months left prison hale and strong and hearty; and women who had been put in prison perfectly horrible and hideous in their loathsomeness and degradation, after a short period of deprivation from the source of their ruin, left prison with the bloom of health and almost of beauty."

"Already allusion has been made to your great philanthropist and politically wise Benjamin Franklin. I dare say you know how he used

the words ; 'Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, contentment in the house, and clothes on the bairns.' [Applause.] Shall I go back three hundred and fifty years and quote once more what Shakespeare said ? ' O thou invisible spirit of wine, if we have no other name by which to call thee, let us call thee Devil ! ' "

" Alas ! of every curse I have ever heard of, this is a curse in which the entail might be cut off in a single generation. And yet the race of man, bewildered by epigrams, baffled by sophistries, blinded by conceit, seduced by pleasure, and rendered callous by greed, goes on enjoying and even rewarding the production of this fatal cause of evil among themselves, until one is forced to cry, ' Let the heavens burst and drown with deluge of rain the feeble vassals of lust and wine.' Must we not feel pity for the ravages which are caused by this deadliest of all human curses ? Do we not feel pity for the men whom we have probably seen and known, who because of drink are living in its pollution and going to deaths of blasphemy, and are giving back to the God who made them nothing but the dust of their mortal bodies and the shipwreck of their immortal souls ? Have we no pity for the thousands who are pouring poison into the ranks of youth until its root becomes as bitterness and its blasphemy comes up as fruit ? Have we no pity for the families, the husbands, and wives on whose hearthstones are burning, because of drink, the very fires of hell ? "

" Have we no pity for mothers whose hearts are wrung with anguish at the fate of their offspring ? "

" Here is a vice perfectly preventable stalking among us, which produces evils more deadly because more continuous than war, famine, and pestilence combined ; and yet we are so cold, so neutral, selfish, immoral, and quiescent as to make no serious or united effort to grapple with that intolerable curse." [Applause.] " If in times of war, blessed are the peacemakers ; if in days of famine it is a noble thing to feed the hungry ; and if in time of plague it is divine to heal the sick, then surely we must be at the last gasp of national honor ; we must be in the final paralysis of national selfishness if we can tolerate the fact that this vice, producing evils so deadly and so preventable, is to stalk among us. "

A letter from a New Church minister.

" *My dear Doctor* :—The new edition of 'Skepticism and Divine Revelation' having now on the title page also 'Address to the Clergy' has been received. The 'Address to the Clergy' is masterly and ought to have been in the former editions. Page 14, the reference to Prof. Bush, the extract from the *Galaxy* ; and page 18, the testimonials of Bishop Hurd, Henry James ; and page 17, the extracts from the *Cyclopedia*, by P. Godwin,



and from the Nonconformist, and those on page 19, will help greatly to draw the attention to your book and the writings of Swedenborg; and they will be read with greater confidence and make deeper impressions on account of the willingness inspired by the laudations of such great men. Besides, the easy flow of language and the sincere spirit which emanates from it when read, attract to the book and make the mind anxious to know its contents. Of all the books you have written I have regarded this as the most useful, and my own experience has confirmed me in this. In this dear book I left people a treasure which many have prized more than all the goods of this world, and of its blessed effects and heavenly uses I have received so many confirmations, *of which you know nothing*, that I may well say, my work would not have been half what it was and is, without this book. For this reason I have wished you had paid out less for the books on the 'Wine Question,' and sometimes I felt jealous about it and wished this dear work more circulated; but its real value to the missionary comes after it has been preceded by lectures.

"However, I have been mistaken about the books on the 'Wine Question,' and this I have been better able to see during part of last summer and this fall. I have distributed a goodly number among the leading temperance men and speakers in — and in the counties. What do you think they do with them? They make their lectures out of them and read extracts from them to the large assemblies, and the effect has been great in many instances. Men who were moderate drinkers, ministers who used fermented wine in the Sacrament and drank it at home, have been converted through your books and become the means of saving immortal souls from the fearful condition rum induces *here*, and from hell *hereafter*.

"I can never forget the experience already related to you before, when Mr. —, my wife's brother-in-law, a gentleman of classical education, had become a sober man through my efforts and received the heavenly doctrines. He read Swedenborg and was a happy man. Then came the Lord's Supper, and we had fermented California wine. I handed him the cup, he drank, and after church he fled to some place where wine could be had, came home late in the evening drunk, and continued drinking for three months, until he died one evening after being brought home beastly drunk. Unfermented wine is no seducer, and had Mr. — been given such in the Sacrament, he might be living a sober man to-day. Your books on the 'Wine Question' deserve, therefore, all that you have done and expended under the Lord's guidance for their publication and circulation; and God only knows how much good they will yet have to do."

## APPENDIX.

### A LETTER TO THE CHURCH COMMITTEE OF A NEW CHURCH SOCIETY IN REGARD TO THE USE OF UNFERMENTED WINE AS A COMMUNION WINE—IN 1883.

DEAR BROTHER :

As you are the oldest member of the Church Committee I take the liberty of addressing you, and of asking you if you will be so kind as to call the attention of the Committee to the consideration of the question of using unfermented wine at the most Holy Supper. It is a question to which, as you are aware, I have devoted a great deal of time in its investigation; and as a result I have become satisfied *that it is not right for me to use fermented wine* on such occasions.

1st. Because the Lord in the administration of "The Last Supper" most carefully avoided the use of the word, which has in all ages been known to *include fermented wine* as well as unfermented wine, and instead of calling the contents of the cup wine He specially designates it "The Fruit of the Vine." This fact, to say the least, is very significant.

2d. Leaven and all things leavened were regarded as unclean in the Jewish Church, and the orthodox Jews even at this day, as a rule, do not use fermented wine at the Passover, but use unfermented wine; and I cannot regard it as possible that if ever fermented wine was regarded by them as suitable that they would be found carefully using unfermented wine, when the fermented wine is in such general use as at present, and as it has been for many centuries. Now it is generally admitted by commentators I find, and even by our brethren of the New Church Academy, that it was probably the Passover wine which the Lord took when He administered the Holy Supper. This it seems to me is very conclusive proof that He used unfermented grape juice or wine.

3d. We have conclusive evidence that unfermented grape juice has in all past ages been included under the generic name of wine in Hebrew, Greek, Latin and English, both in the Sacred Scriptures and in secular writings, so that it is certain that even when the word wine is used it is no evidence that it is fermented wine to which reference is made. This, together with the fact that the Ancients were at such care and pains to preserve unfermented grape juice or wine (the very processes as described by Columella and other writers during the Apostolic days I myself and a large number of others have found entirely successful methods at this day), are to my mind very conclusive facts; for if when the Lord was on the earth there were actually in use two kinds of wine, one of which was unleavened, a harmless, useful and nutritious drink, which is

strictly the product of the vine, the other a leavened fluid, which is never produced by the vine, and contains little or no nourishment, and which when freely used as we can safely use unfermented wine, will cause drunkenness, insanity, disease and death, and I witness its effects or victims all around me, how can I for a moment conclude that our Lord presented such a fluid to the lips of His disciples?

If we turn to the writings of the New Church, we find that there is given to leaven and things leavened a bad signification—especially when the latter have not been purified by heat—uniformly bad. Swedenborg in the T. C. R., No. 98, compares the effects of the doctrine of Faith alone upon the clergy to the effects of “the vinous spirit called alcohol” on man, the one causing spiritual intoxication as the other does natural intoxication. Swedenborg gives us to understand that natural drunkenness corresponds to spiritual drunkenness, and if this is true it would seem to be self-evident that the causes of natural drunkenness must correspond to the causes of spiritual drunkenness.

Then again, if we turn to No. 376 A. E. we find that Swedenborg, while treating especially of the Holy Supper, gives the full signification of wine to must; and that it is to unfermenting must is beyond question, for it is to must as it drops down from the mountains, must as it is gathered in with corn, must as it is trodden out of the grapes, and must as it exists in the press. In the same number of the A. E. we are told that by *mustum*—English, must—“is understood every genuine truth derived from the good of love to the Lord.”

Can we, as New Churchmen, need anything more to satisfy us, that it is always proper to use in this ordinance the unfermented juice of the grape (or must), new or old?

I know not of a single passage in the Bible where, when it is clear from the context that reference is had to fermented wine, it is ever spoken of favorably; nor do I know of a single passage in Swedenborg’s writings where a good signification is ever given to wine, when it is clear that a reference is had to fermented wine.

My investigations have satisfied me that the good wine of the Word and of the Writings is always unfermented wine; consequently, how can I partake of fermented wine, which in its effects on man (Levit. x. 849), we are told is unholly and unclean.

If you will be so kind as to present this letter to the Church Committee you will much oblige me. With kindest regards,

I am truly yours

P. S.—Within my knowledge several of the New Church Societies of our country are using unfermented wine for Communion purposes, and the Maine and Michigan Associations have done the same.

Extracts from a review published in the *South Australian Register*, of "The Foundations of Death, by Axel Gustafson."

"As there are many springs and fountains of life," he says in his preface, "so there are, doubtless, many foundations of death—deaths national, individual, intellectual, moral, and spiritual, as well as physical—but among them alcohol, if the true story of it is told by those who bear witness in this work, is pre-eminently a destroyer in every department of life, and therefore is truly the foundation of death."

"Chapter I., then, contains an historical account of drinking among the ancients. Here are to be found references to the evil results of drinking amongst the Assyrians, Babylonians, Medes, Persians, Jews, Egyptians, Greeks, and Romans. The Talmudic legend about Noah and the planting of the vine is old and well known enough, but it bears repetition and carries its moral :

"Bowed under his toil, dripping with perspiration, stood the patriarch Noah, laboring to break the hard clods. All at once Satan appeared to him and said, 'What new undertaking have you in hand, what new fruit do you expect to extract from these clods?'

"'I plant the grape,' answered the patriarch.

"'The grape! Proud plant! Most precious fruit! Joy and delight to men! Your labor is great; will you allow me to assist you? Let us share the labor of producing the vine.'

"The patriarch, in a fit of exhaustion, consented. Satan hastened and got a lamb, slaughtered it, and poured its blood over the clods of earth. 'Thence,' said Satan, 'shall it come that those who taste of the grape shall be soft-spirited and gentle as this lamb.'

"But Noah sighed. Satan continued his work; he caught a lion, slew it, and poured the blood upon the soil prepared for the plant. 'Thence shall it come,' said he, 'that those who taste the juice of the grape shall be courageous as the lion.' Noah shuddered.

"Satan, continuing his work, seized and slew a pig, and drenched the soil with its blood. 'Thence shall it come,' said he, 'that those who drink of the juice of the grape in excess shall be filthy, degraded, and bestial as swine.'

"This story reminds us of the modern fable, also somewhere in Mr. Gustafson's book, of the sober pig and the drunken man. They were lying on either side of a ditch, and both had rings—one on his finger, and the other in his nose. Somebody passed by and said aloud—'One is known by his company.' Instantly the pig got up and left.

"The lesson to be learned from the history of ancient nations with regard to drinking is that from the time of their giving themselves over to the practice their downfall began. All kinds of pains and penalties were

ordered for drunkards, from the pouring of melted lead down their throats to heavy fines. The custom of kissing is said to have owed its origin to the desire of Roman husbands to ascertain whether their female relations had been drinking, an offence which was punished in Romulus's time by death, and subsequently by deprivation of the benefit of dowry. Notwithstanding the severe enactments which the wisest of the ancient legislators passed, the practice grew and, growing, uprooted the power of the States."

Letter to *The Dawn* in regard to the germs of leaven etc. :

### TEMPERANCE.

*To the Editor of the Dawn :*

SIR—*The Dawn* for November 13th has just reached me. In a reply to my article, in a previous number of *The Dawn*, one of your correspondents makes some curious statements, and among them one where he says that "Dr. Ellis opens, first, with the very peculiar assumption that he and the advocates of total abstinence were either unaware of the existence of natural leaven on the grape and its stems, or, being aware, could not appreciate its importance; that therefore it was of no importance."

Dr. Ellis was certainly unaware that natural leaven exists upon the grape and its stems, for, as he understands, it is never found there; but its germs are, but the latter are no more leaven than an egg is a chicken, or an acorn an oak. All experience shows that these germs are harmless, that they never cause drunkenness when eaten on grapes, or drunk in unfermenting must. Even if it could be shown that they are leaven cells, they would be entirely harmless so long as they are inactive, for drunkenness is not caused by leaven cells, but by the alcohol which is excreted by them and cast out by them into the wine, making the latter a leavened, consequently an unclean, fluid. That Dr. Ellis fully appreciates the importance of their existence on the grapes and their stems is manifest in all his writings upon this subject, for he has described several methods by which the juice of the grape can either be preserved without their development, or the germs destroyed before they are developed into active life. If these germs of leaven, which inevitably get mixed with the wine, are allowed to remain a sufficient length of time, and the temperature is suitable, they develop into leaven, and fermentation, which destroys the most important ingredients contained in the wine, is the result. So the germs of the putrefactive ferment inevitably get upon the flesh of an animal when the skin is removed, and, at a suitable temperature, are soon developed, and putrefaction ensues, but is that a reason why we should eat putrid meat? and yet it is certainly just as good a reason as the existence of leaven germs on grapes is that we should use fermented wine.



By his lengthy recapitulation of his former argument, your correspondent still conveys an erroneous idea to your readers, by omitting one fact, and thereby representing that vinous fermentation will not ensue in grape juice which has been boiled, unless the leaven cells have been brushed from the grapes or their stems into it. This is not correct, for at the proper season of the year, when there are floating leaven germs in the atmosphere, at a proper temperature for the vinous fermentation, it will ensue from germs deposited from the atmosphere, if the boiled wine is exposed to the air, and no measures are taken to prevent it. If the temperature is too warm for the vinous fermentation, then it may undergo the putrefactive change.

It is generally admitted, if my memory serves me right, by all scientific writers, observers, and experimenters, that the leaven germs upon the surface of grapes come from the atmosphere; this, I believe, is unquestionably the correct view, otherwise why should they be found more abundantly on the stems than on the grapes?

I will remind your correspondent that in the wine preserved by boiling we have simply the destroyed germs of leaven, or inactive leaven cells, if he prefers to call them so; whereas in leavened bread we have destroyed leaven itself, and the non-volatile products of leaven, which are similar to the lees which fall to the bottom in fermented wine; and it is these which prevent leavened bread from being perfectly purified by heat while baking.

But, granting, for the sake of the argument, all that your correspondent claims as to the germs of leaven, and that they are actually developed upon the surface of grapes, and, for the purpose of further illustrating his argument, granting that the germs of the putrefactive ferment are actually developed upon the surface of animals, is that any evidence that they are a good and orderly creation by the Lord through heaven? Every intelligent New Church reader will be compelled to answer, "No," for Swedenborg, in the D. L. and W., tells us that all substances which do harm and kill men have their origin from hell; and Swedenborg gives to leaven a bad signification, which is certainly indicative of its origin, to say nothing of the effects of leavened wine on men when they drink it. As to the latter I will let Swedenborg speak, and he does so in no uncertain language, for he says, "The cup of the wine of anger denotes the false which gives birth to evil. The reason why the false which gives birth to evil is signified, is because as wine intoxicates, and makes insane, so does the false." (A. C. 5120.) As to the comparisons from the A. C. and D. P., quoted by your correspondent, I have very fully considered them in my works on the Wine Question, which are accessible to all of your readers and it is not necessary to occupy your space by their consideration here.

Your correspondent is mistaken when he represents that boiling was the

only way of preserving unfermented wine at the time the Lord was on the earth; for in my works on the Wine Question I have shown by the testimony of ancient writers, that they actually used several methods, and these various methods are used to-day, and I have used two of them, without boiling, successfully myself. That fermented wine is a poison, compared in the sacred Scriptures to the poison of dragons and the cruel venom of asps, and by the wise man to the biting of a serpent and stinging of an adder, is beyond question; and it has been recognized in all ages by intelligent men, and especially by intelligent medical men, as a poison. Against its use as a remedy, as we use other poisons, such as arsenic, nux vomica, and the like, I have never contended more than to say that the really skillful physician will rarely have occasion to prescribe any intoxicating drink, especially fermented wine, for he can find, in my estimation, generally much safer and better remedies.

That such drinks are unnecessary during health is abundantly shown by the experiences of more than one-half of the people of the United States, who never use them, and of almost the entire Mohammedan world, who shun them because so advised by their prophet. That men will live longer, on an average, who never use them, than those who do, is abundantly demonstrated by careful statistics gathered by some of the London Insurance Companies. The entire history of mankind, wherever such drinks have been used, has demonstrated that of those who drink intoxicating drinks at all, a large number will die drunkards, and of those who do not die drunkards large numbers will die from other diseases induced by their use. Knowing these facts, as we advocates of Total Abstinence do, I would inquire of your correspondent, if it is not possible that he judges us a little uncharitably, when he intimates that we are actuated by the love of dominion when we earnestly advocate the principles of Total Abstinence? May we not possibly be actuated by the love of the neighbour?

I believe that the manufacture and sale of intoxicating drinks, excepting strictly for medical and mechanical purposes, and their public sale in bar-rooms and groceries, on almost every street corner, is not beneficial to my fellow-men; and while recognizing, as I do, that men can only be radically reformed from evils and bad habits by being led in freedom, according to reason, to shun them as sins against God, yet I advocate prohibiting evils, and opportunities for improper indulgences, as far as practicable, for the safety of all, and especially to prevent the young being led into temptation, well knowing that if the latter can be preserved from forming bad habits until they reach maturity, they will be able to see much more readily that such habits are bad, for they will not be blinded by their appetites, and it will not be difficult for them to shun them.

I myself knowing, as I think I well do, that if there is a poisonous substance on earth, if there is a leavened substance on earth, if there is an unclean substance on earth which manifests its impurity and uncleanness by demoralizing and depraving men, both physically and mentally when they drink it, more than any other known substance which does not contain alcohol, it is fermented wine; and knowing that there is not a single drop of such wine ever found in the sound, healthy fruit of the vine, yet I should be even more sorry to have a New Church brother, in the Society to which I belong, compelled to either partake of must or unfermented wine, while he honestly believes that fermented wine is the only true wine, or to abstain from partaking of the most Holy Ordinance of the Lord's Supper, than I should feel myself to be compelled either to abstain from this ordinance or to use fermented wine, when to do the latter would be to me a most fearful profanation of a Holy Ordinance of which I could not be guilty. I must respect the honest convictions of my brother.

Your correspondent intimates that Tea and Coffee are injurious substances, and I will say that Tobacco is a far worse substance than either, when used by man, but neither of the above substances compares with fermented wine and other intoxicating drinks in its injurious effects, as men use them.

I will remind your correspondent that one by one must the evils which afflict a man, or humanity, be driven out or overcome, and that while a man strives to shun one evil as a sin against God, the Lord keeps him in the effort to shun all evils; and I think that he will find, if he will look around him, that the advocates of total abstinence are a little in advance of their neighbors in seeing other evils, and perhaps in their endeavors to put them away.

The mail on Christmas Day (which was yesterday) brought us 21 letters, most welcome Christmas presents, from friends far away, for which we are truly thankful.

JOHN ELLIS.

Cairo, Egypt, Dec. 26, 1884.

I have, in a former communication, alluded to the fact that many patients visit Switzerland and other grape producing sections, for the sake of being cured by eating grapes, but I omitted to state that some, instead of eating the grapes, following the example of the ancients, squeeze or press the wine out of the grapes into a cup or glass, and drink it fresh, and they think that this "*unleavened must*" does better than the eating of the grapes. Commencing by either eating or taking the juice from one or two pounds daily, they increase the quantity to four or more pounds daily, and it does not make them sick, it often cures them.

In the light of such facts, without for a moment supposing that he had reference to fermented wine, it is not difficult to understand why St. Paul recommended to Timothy "to take a little wine for his stomach's sake and his often infirmities." It is perhaps safe to say that the juice of no

other fruit or vegetable bears a greater resemblance to blood in its composition than does unfermented must or wine, and it is equally safe to say that the juice of no fruit less resembles blood than does fermented wine.

Berlin, Germany, Nov. 1st, 1884.

JOHN ELLIS.

## DRINKING IN GERMANY.

It is often asserted that beer-drinking diminishes the drinking of spirits. This has often been disproved, and the following from the *London Globe* shows how the matter stands in Germany :

"The question of excessive drinking in Germany, and its result on the health, morals and prosperity of the people, has just been made the subject of an elaborate investigation by Dr. Baer, head-physician at the Plötensee Prison, who has published a pamphlet with the title: 'Drunkenness and the Combat against it in Germany.' A full account is given of the contents of Dr. Baer's work in a report addressed to the English Foreign Office by Mr. Consul-General Oppenheimer. The writer takes a very serious view indeed of the mischief which he conceives is being wrought among his countrymen by their devotion to spirit-drinking, and his opinions are the more worthy of attention from the fact that he is not in favor of total abstinence, either on moral grounds or as necessarily conducive to health.

"It is difficult, for reasons which Dr. Baer points out, to arrive at the exact quantity of spirit produced and consumed in Germany, but he has no doubt that the actual quantity is much greater than that which he has taken as the basis of his calculations. According to these every adult male German was in the habit of drinking, ten years ago, an average of one litre of pure alcohol a week, or four glasses daily; and four years later the consumption had increased by nearly 25 per cent. The facilities for drinking have certainly been augmented; for, while there were in Prussia in 1869 fewer than 120,000 licensed houses, the number had risen in 1880 to 165,640. The population had increased in the intervening eleven years by 13 per cent., while the public-houses had increased by 38 per cent. It can hardly be said, therefore, that the creation of the empire has tended toward temperance, whatever other good results it may have had. The 165,000 licensed houses do not, however, include all the places at which intoxicants may be procured. If all the wine and beer shops are taken into account, it will appear that the people of Prussia had, five years ago, just 200,000 places where they could buy alcoholic drinks.

"There is a specialty about German spirit-drinking, if Dr. Baer is right, which demands the serious consideration of all who wish well to the Fatherland. It is bad enough that the consumption of ardent spirits should reach the high average of four glasses a day for the adult male population, but the drinking is said to be more concentrated than in other countries, so that among the regular devotees of the bottle the consumption is really much greater than is thus indicated. According to Dr. Baer, the use of spirits has almost gone out of fashion among the upper and well-to-do classes; and if this is the case, it must have extended enormously among the working-people. At the same time the consumption per head of the population of beer, which is in Germany not, perhaps, quite as specifically the poor man's beverage as it is in England, has very much more than doubled in the last quarter of a century."—*New York Witness*.



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