

The
**NEW-CHURCH
MESSENGER**

June 12, 1954

Hell Is Illegal

Brian Kingslake

Search The Scriptures

Warren Goddard

Swedenborg And the Bible

Howard D. Spoerl

Our Angel Selves Can See It

Gwynne Dresser Mack

Are Commandments Out of Date?

William R. Woofenden

THE NEW-CHURCH MESSENGER

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Mr. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johansson

Address all editorial correspondence and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

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Essentials of Faith of The New Church

There is one God, and He is the Lord and Savior Jesus Christ.

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way.

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

SWEDENBORG AND THE BIBLE: HE GAVE IT A NEW KIND OF SIGNIFICANCE

by Howard D. Spoerl

SWEDENBORG correctly perceived that the modern world would inevitably break with traditional conceptions of the Bible and reliance on it. During his lifetime many educated people were coming to disregard it entirely. Others were learning to approach it as a species of ancient literature.

As modern biblical criticism developed, even those churches which continued to cherish the Bible as the fundamental source of religious knowledge acquired a more remote or self-consciously objective attitude toward it. The Bible was never again to be the simple, literal, authoritative compendium of undisputed truth that it had been for the early reformers and their followers. This circumstance left non-Catholic Christians with four possibilities:

1. They could go on attempting to brazen out their support of the old, uncritical claims, at the cost of being put on the defensive; many "fundamentalist" groups have done this.

2. They could part company completely with the Bible, except as it might have illustrative value—more or less on a par with other sacred books of world religions—for their interpretations of life. This was the course followed by self-styled "liberal" churches.

3. They could reinterpret the literal wording of the Bible in the light of various insights, disclosures, confessions, and allegories from contemporary history, although remaining within the orbit of biblical lore. This procedure, which is really the traditional position of the Roman Catholic Church, has been utilized by so-called "modernists," "neo-orthodox" elements, and "crisis" theologians.

4. They could discover and develop another dimension in the Bible—call it the dimension of depth—that might clarify the diverse and fluctuating spiritual experiences of individuals in the course of living their lives. This possibility, which had indeed occurred to some of the Church Fathers and occasionally to others, was explored intensively by Swedenborg. He not only used it, but saw it as a *providential intention* implied in the very existence of the Bible.

Thenceforth Christian readers of the book would be able to approach it in a spirit utterly different from the old institutional authority, while finding in it a new kind of authority consistent with because embodying the laws and principles of the spiritual life in the ups and downs of its regeneration or degeneration. The Bible was liberated to the use of life needs and ceased to be a support for the demands for merely external conformity.

Had Martin Luther been less of a confirmed institutionalist, he might have seen the possibility in logic, at least; some of his theological views strongly suggest it. George Fox came nearer, but found it more convenient to rely mainly on the direct self-

disclosures of disciplined inner experience. The Gnostics, the mystics, and men like Jacob Boehme were Swedenborg's true forerunners.

Of the four possibilities described above, Swedenborg's choice was arguably the only correct one, although it should be recognized that the four do not entirely exclude one another. Fundamentalism is essentially a lost cause. Liberalism is apparently not a form of historical Christianity, although its concern for individual experience is a decidedly valid principle of the religious life.

Modernism, with its strange bedfellows, is in a state of confusion; the Bible it cherishes is a "remote" Bible while at the same time a sort of external authority. Only the approach by "the dimension of depth" can maintain for each individual a warm, rich continuity of revelation to experience.

On such terms, no amount of biblical criticism can make the Bible more "remote," once the basically different conception of its whole character is conceded. Swedenborg's motives were of course actuated by his own peculiar experience. Yet if he had been "choosing" a policy about the Bible and a next phase of regard for it on the grounds of shrewd calculation, he could not have made a better guess! The old mode of Bible-using was on the way out; the real choice was between no mode (temporarily at least) and a radically different mode characterized by exploring the "dimension of depth."

His method of exploration was hampered, as we now view the matter, by a degree of oversimplification which led to the practice among his followers of treating correspondential meanings in the Bible as specific absolutes. In much of his own exemplary exposition, Swedenborg himself avoided the difficulty by using his awareness of delicate shadings of personal inner states; this opportunity was not open to his first disciples. Today, however, the sensitive findings of modern psychoanalysis are available to all who wish to understand themselves in the light of the personally applicable teachings of the Word.

Unless the Bible is used, individually and personally, by each reader for enlightenment in the process of self-examination, its general and "external" use diminishes with each passing decade. For the average literal reader, the outward situations presented in the Bible seem increasingly less relevant to present-day life. The heroes, leaders, and kings of Israel remind them of opportunistic "gangsters." The parable of the hired reapers reads like a story of flagrant social injustice. Considered by the literalists, the foolish virgins are childishly stupid, and the wise virgins insufferably smug. The literal Jehovah is worthy of nobody's respect, and deserves all the ridicule and censure Robert Ingersoll heaped upon Him.

Meanwhile, scholars discover faults in the texts, new translators restore forgotten meanings; the

impression grows that the ancient culture which sheltered the writing of the Bible has nothing in common with our culture, wherefore the Bible is a fossilized relic.

If Swedenborg foresaw this trend, what did he think of it? Clearly, that the trend itself was part of a providential design, and that an adequate reception of the inner substance of the Bible might well depend on a wholesale repudiation of the outward formulary as far as the world at large was concerned.

This is by no means to say that the outward formulary is as dead and useless as many think it to be, but rather that its being so regarded may be a necessary prerequisite to recovery of the dimension of depth. Having fewer reliable institutional forms to lean on, people today are concerned perhaps as never before over their spiritual experiences, however they tend to regard these.

As many of Swedenborg's followers are aware, such concerns can be satisfied to a large extent by enlightened use of the Bible. Unlike some of his adherents, however, Swedenborg felt that as the Word of God for mankind, the Bible could and would survive on its own account. He showed people a new way to use it in circumstances that would not support an outmoded and self-defeating use.

By that precise token, he did not rush out to organize Bible societies on the high-pressure grounds that "people need the Bible anyway." He was neither a "fundamentalist" nor a "modernist."

At various times in the course of its history, the New Church has compromised with both fundamentalists and modernists. That is natural, considering that its membership was recruited largely from these groups, whatever official labels they happened to bear at the time. From a true dimension of depth it is moreover easily possible to appreciate the aims and efforts of fundamentalists-modernists, just as it ought to be possible to understand readily why Friends and liberals followed the courses they chose.

The compromising tendency may thus be ascribed to institutional zeal (an attitude quite foreign to Swedenborg's outlook)—which, however, often cold-shouldered the forthright and intellectually honest liberals. It seems clear from the record that Swedenborg never authorized any such compromising. In New Church language, it must be attributed to the persistence of "Old Church" habits.

Anyone who wishes to use the Bible intelligently and individually along its dimension of depth can do so in order to clarify spiritually his inner condition. Nobody is compelled to use it for any purpose whatever. This is the basis of the New Dispensation as regards the Bible. Personal experience rather than standardized obligation is the keynote.

In Swedenborg's view, the world's readiness for a "new dispensation" meant that the Lord trusts modern man to qualify for the difficult task of being his own keeper. Luther proclaimed this, but imposed an hierarchy upon the people, whom he did not really trust. Calvin equipped it with special safeguards.

Apart from gaining standing room for those willing to accept the Lord's gift of freedom, Reforma-

tion Protestantism was not a success. Yet it prepared the way for the birth of a larger freedom when the readiness should be there.

Does our trust in the Lord really measure up to the extent of the Lord's trust in us? If it does, the implications are clear. Let us use the Bible when we will, instead of merely talking about it, "conserving" it, and criticizing its supposed misuse by others. Let us be careful to use it individually, without concern for the sumptuary directives of any church body, including our own. Let us use it in relation to authentic *experience* rather than abstract, hypothetical situations reflected in it.

Apart from the prosecution of a spiritual life, the Bible is relatively useless, as even the fundamentalists and modernists recognize—which is one of their main reasons for "thumping" it. Applied for the understanding of a spiritual life, the Bible contains inexhaustible values, to be utilized at will. As the Lord's word—or part of it—it will speak to attentive ears.

Through his exploration of the dimension of depth in the Bible, Swedenborg was able to give it a new kind of significance—the only kind of significance suited to the new age that began in his day. For us, it is not a question of preserving or conserving the Bible. You can't kill God by rejecting Him. It is solely a question of using the light we have to illuminate the vistas that open—as we confront the uncertainties and the hopes, the fears and the freedoms, belonging to the new age of the Lord's New Church.

(Dr. Spoerl is editor of "The New Christianity," teacher at the Theological School in Swedenborg's psychology, and professor of philosophy at the American International College, Springfield, Mass.)

Are The Commandments Out of Date?

by William R. Woofenden

And God spake all these words, saying, I am the Lord thy God.—Exodus 20:1-2.

THERE is abundant evidence that the laws recorded in the Word, known as the Ten Commandments, were not something new at the time they were given. Killing, stealing, adultery, and the other evils named, had long been recognized as evils in the civil and moral codes of many nations.

Among the most interesting of the evidences of this fact is the Code of Hammurabi. Hammurabi was a king of ancient Babylon and reigned about the time Abraham and Lot were wandering over the hills and valleys of Canaan. He was apparently a good king as well as a powerful one, and in his desire to establish justice and equity among his people, established this code or system of laws, similar in effect to our criminal code of today.

Hammurabi had his code engraved on tablets of stone which were set up in different parts of the

kingdom as guides for the administration of justice. Fragments have been discovered from time to time, but the great prize was found about fifty years ago when a group of French archeologists unearthed a practically complete stone. Scholars managed to decipher it, little by little, and it is likely that nothing, of this sort, has thrown so great a light on human relations in those days as this ancient code.

There is such a close parallel between the laws of the Code of Hammurabi and those of the revelation at Sinai that some scholars have concluded that the Ten Commandments are based directly on it. Others, however, who are willing to accept as true the words of our text, that "God spake all these words," find no inconsistency. For even though the resemblance in some cases is remarkable, we could well expect this to be so, accepting as a principle that all true laws for human conduct come from God.

Before turning to the subject of the relative timelessness of the Commandments today, perhaps it would be well to inquire as to why the Commandments were given at all. If people away back in the time of Hammurabi recognized that murder and robbery and other evils were crimes, and probably ages before that; if men had long since passed laws in order to control such crimes, why was it necessary for Jehovah to promulgate the Ten Commandments from Mount Sinai?

As stated a moment ago, the principles of right and wrong expressed in the Commandments were not new to the world when they were given: they were embodied in the laws of many nations which had never even heard of the God of Israel.

What then was the point in repeating them?

If an answer can be found to this question, it may at the same time approach closely a solution to this sermon's title question, "Are the Commandments out of date?" There is an answer, and if our minds are open, it should convince us, once we understand the situation.

There are many reasons why one may refrain from committing murder, robbery or any of a number of other crimes. A person may refrain because he is afraid of the consequences—imprisonment or even execution as a penalty. He may fear the loss of reputation and business connections. He may live an outwardly good life because somewhere back in his youth the fear of literal hellfire was instilled in him.

Might Be A Surprise

It might surprise us if we had a way of knowing how many persons are good citizens because they are afraid to live any other way, only stepping over the line in small things, when the police or other witnesses are not in evidence. Perhaps, in one sense, this fear is a good thing. But even so, the man or woman who obeys the law, who refrains from wandering off into evils only because of fear, hasn't progressed very far on the path of really good living.

One may feel, too, he has a philosophy above reproach, if his attitude is summed up in the slogan, "Honesty is the best policy." But even the "best policy" is a poor substitute for the love of being honest, is it not? Perhaps it is the best some people can do, but it doesn't carry them very far. The time may come when they will think that dishonesty will serve them better, and if they have no other standard to turn to, then the logical

thing for them to do would be to switch over to that philosophy.

Such a policy, which someone has defined as "enlightened self-interest"—actually an impossible conjunction, since self-interest is always blind—has no more stabilizing influence than the policy of obeying the law because of fear of the consequences. Fear of punishment if we commit crimes may have a certain amount of influence in keeping most of us on the respectable list; but there is only one motive which will reach deep within and touch our very souls, and change our lives. And that is: To shun evils as sins against God.

Human Laws Necessary

We must, of course, have man-made laws to govern our outward actions as members of a community or nation or of the world. These should be drawn up carefully and in the light of observation and experience; and we should do everything possible to enforce them.

But when it comes to the development of spiritual character, to the building up of genuine manhood and womanhood in the sight of God, then we must look higher for the guiding motive. The true Christian—the true follower of the Lord—obeys the laws of the land whether there is a policeman in sight or not. He obeys them because they are the laws of the land, and because he believes that it is for the common good that they should be obeyed. And such a motive as this should have its basis in the one great dominating purpose: the purpose of shunning all evil as sin against God, and of doing good because to do so is of God.

This great truth should help us understand the reason for the promulgation of the Ten Commandments by the Lord, even though the principles of right living which they expressed were well known in the world at the time. The reason lies in the difference between the Code of Hammurabi and other systems of man-made laws, and the God-given Ten Commandments.

Hammurabi's Code was, without question, a system of man-made laws. In general, they were excellent laws, although some of the punishments prescribed were extremely severe according to present-day standards. They expressed the will of a great king, one who described himself as the "god of the kings" and as the "sun-god of Babylon." He believed himself to be the savior promised from ancient times. The code was his code. It began and ended in him. And, like all man-made laws, his code dealt only with man's outer behavior.

The Ten Commandments, on the other hand, although they express much the same principles of human conduct, place the motive for right living on the higher, spiritual plane. "God spake all these words," "Thus saith the Lord." Not Hammurabi, not the city council, not Congress—"Thus saith the Lord: Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery."

To shun evils because of fear of the law is merely to live an outwardly good life. The desire to do wrong may remain deep within, kept in check by that fear. To shun evils as sins against God is to recognize the wrongness not only of the deed itself but also of the motive which lies back of the deed. When that is recognized and the evil is shunned, in time the Lord will remove the desire, driving the evil from our life entirely. But only as we recognize that a law is of God and then obey it for that reason are we made receptive to the power from God which alone can overcome even the desire to do wrong.

That is the difference between all man-made laws and the laws of God. That is the reason why the Lord gave us the Ten Commandments, that we might know that murder, theft, adultery, and the other evils named are not evil merely in the sight of men, but are sins against

God. And it is in the understanding of this fact that we may learn why the Commandments will never be out of date. "For man looketh on the outward appearance, but the Lord looketh on the heart."

There is a timelessness to every part of God's Word, and we may rest assured that more is contained in the Commandments than a code to control outer actions. Consider, for example, the injunction, "Thou shalt not kill": To keep this Commandment means more than refraining from taking human life. This is chosen as an example because it is one to which Christ Himself referred.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Here we have the clear statement of the Lord Himself that anger is akin to murder. A moment's reflection will convince us that it is. How many human beings have been destroyed because of the unbridled anger, the hatred, of others?

Yet anger is not, in itself, a deed. It is an evil, destructive state of mind. And the Lord, in referring to the law of old, illustrated that anger, as well as the actual taking of human life, is encompassed in the Commandment, "Thou shalt not kill." And, let us not forget, it is not the degree of anger that makes it so wrong; anger is anger, hatred is hatred, whether the result is to turn the world into an inferno of destruction, or the expression is merely an outburst of petty disagreeableness or personal spite against another.

The Breath of Life

Nothing is stranger than the pumping force
That sends invisible substance in and out
Of precious blood-filled lungs, although its course
Is such a common thing to talk about.

We take sweet air, it turns to blood and bone,
Its coming and its going marks our days,
God breathes the breath of Life into his own
And blessed are the ones that learn his ways.

The Breath of Life! Inhale it with a prayer,
If you would feel God's presence everywhere!

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It is only the Spirit of God that can help us overcome the contemptible weaknesses from which all men suffer. It is only as we see that the living of strong, clean, decent lives is more than a matter of "the best policy," or of fear of punishment, that it is a matter of religion, that we gain the ability to overcome.

And that is some of the reason why God saw fit, in His wisdom, to set forth these already-known laws with the preface, "And God spake all these words." He further made it clear when He assumed a Humanity in the person of Jesus Christ, telling us then that sins are not merely breaches of man-made laws, no matter how wise those laws may be. The evils summarized in the Decalogue are sins against God. Shunning them for this reason is the way to salvation, and will never be out of date.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

(Mr. Woofenden is minister of the New York Society which is this year's host to the annual meeting June 14-20 of the General Convention.)

Swedenborg On Finance

It is certainly a Sign of the Times when a national magazine recognizes Swedenborg's enlightened views even on such a subject as finance. In its issue of April 5, The Freeman, New York, published, as a result of Dr. John R. Swanton calling it to the editor's attention, Swedenborg's Memorial to the Swedish Diet, known, as Dr. Alfred Acton advises us, as I Doc. 504, Introduction. We reproduce it below:

Worth Hearing Again The History of Inflation

Unless the various Houses of the Diet at the present session take steps to secure the return of the paper currency to the bank, and the issue of coin possessing an intrinsic value in its place, there is danger that the dearness of everything will continue to increase more and more, until the country at last will become utterly exhausted and ready to perish; which it assuredly will, unless another remedy for its restoration be found than a general bankruptcy on all the paper currency.

This bankruptcy, however, stares every man willing to reflect upon the subject in the face, when he considers that six dalers in paper are now equivalent to three dalers in "plates" in our foreign commerce and two dalers in "plates" in our inland traffic; and if the dearness increases they may finally be equivalent to a single daler in "plates." What could then save the country from ruin?

This fearful and terrible consequence can only be avoided by restoring specie payments. Many proposals may be devised and mentioned for forcing down the high course of exchange, and arresting the dearness, but they are of little value except the one proposal, the purpose of which is to restore a specie currency, such as has existed in Sweden heretofore, and as exists in all other countries in the world, for in coined specie itself lies the real value of exchange, and consequently that of all merchandise.

If any country could exist by means of a paper currency, which is in the place of money, but which is not money, it would be a country without a parallel.—Emanuel Swedenborg, Swedish writer and philosopher, in an appeal to the Houses of the Diet for the restoration of a metallic currency, 1760.

IS THE WORLD FACED WITH DESTRUCTION?

NEVER BEFORE, so far as history shows, has there been a man-devised threat to the continuance of human existence on this earth. Newly developed explosives, and other devices, make possible the very destruction of the earth.

Race wars of hatred and greed have plagued the globe ever since the "fall" of the human race, even though we are all children of the one Creator Father, but never before has mankind endangered his own terrestrial existence.

Even though the warring nations have worshipped a God, they have used persuasions and perversions as influences to propitiate their own selfish victories.

But with the Incarnation and Glorification of Jesus Christ the Saviour there was manifest the Living God, dwelling within, One Who has in His own Hands "All power in heaven and on earth."

Standing at the door of all men of goodwill is this Saviour—God of heaven and earth in Whom is all power.

Thus He has said "My glory will I not give to another."

Yet before another door stalks human annihilation. At this eventful moment, what will the Church do? Is it at this hour of human need prepared to exalt the Saviour to true Deity? Will the church at this time call upon the Lord Jesus in prayer acknowledging Him as Father and the Saviour? Now is the hour when the Church can make use of the Lord's promise "Ask and ye shall receive."

The Bible gives the Church full authority to exalt the Christ, who was the

Son of God, to full Fatherhood. So with doubting Thomas we may say "My Lord and my God." And as Thomas was not rebuked by the Lord, for according to Him the divine appellation and confession, why is the Church so faithless and unbelieving? In Jesus Christ we are given the resources of divine power, for He is the glorified God.

In this invocation of Christ by direct prayer is the power to unify all sects of the Christendom. "I am the way the truth and the life. No man cometh

unto the Father, but by me." Meaning, surely, that no one can come into Christian love except through Christ the Saviour.

This rational approach to the doctrine of the deity of the Lord Jesus Christ is infinitely more powerful in its results than can be the action of atomic fission. By adjustment of its vision to this rational truth, may the Church regain its Apostleship to Christ.

—LEONARD COLE

(Mr. Cole is an isolated New Churchman in business at Clinton, Ontario.)

INTERESTING LETTER FROM KOREA

(The following interesting letter recently was received from Miss Yung Oon Kim, who returned to her home country Korea about two years ago after an extended stay here and in Canada in religious educational work.—Ed.)

The CARE parcel you had so kindly sent me arrived two weeks ago. It arrived unusually late, perhaps because it came through war destroyed Pusan.

April is the busiest month for schools in Korea because of convocation and entrance exams, and the new school year starts in the same month.

The plans for the year must be made in April, so I have been awfully busy in March and April. I am just trying to tell you why I am so late in acknowledging the package (from Mrs. Chas. S. Mack and Miss Marion Greene).

I have appreciated, more than I can say, the thoughtfulness and bounds of affection between the friends of the New Church and me which this parcel represents. Would you please accept the very sincere appreciation of my family and myself.

Our school had moved back to its own campus in Seoul last September. We now have 3100 students on the roll. I teach Church History to the Juniors of entire university as well as direct the Social Work Dept.

I am also responsible for the religious life of whole university for which I feel my weakness and inability so often. Without divine wisdom and power I simply cannot carry on my task. Things are going on here

Brooklyn's Services

Church of the Neighbor on Brooklyn Heights, New York, held its closing service until the fall, May 23, when the Rev. Leslie Marshall, general pastor, occupied the pulpit and administered the Holy Supper. The Society has invited the General Convention, in session in the Manhattan church June 14-20, for its Friday afternoon and evening program, and Convention dinner.

smoothly in appearance and yet extreme uncertainty is lying at the bottom of our life.

Those who are interested in Swedenborg's writings have regular meetings in a few places in South Korea. I am anxious to translate his works some day.

It is always a great joy for me to receive letters from the New Church friends. There is a kind lady, Miss Lillian Rogers in Philadelphia, who writes me from time to time. I am waiting for Private Paul R. Hammond to come and see me. He is now in the U. S. army in Korea and has written hoping to meet me. His father is a minister of the New Church, I understand [Rev. Paul D. Hammond].

I have a seventy-two-year-old mother and twenty-six-year-old nephew and sixteen-year-old niece who are orphans in my family. They join me in sending their best wishes as well as their appreciation.—YUNG OON KIM

Book of (or About) Scraps!

Many years ago when the secretary of the Swedenborg Foundation, New York, sought a convenient method of filing and preserving his minutes of directors' meeting he discovered a number of strongly bound volumes at a local stationery store which seemed just the thing. It was not until quite sometime later that an inquiring eye, observing these large books in the office safe, noted they were conspicuously labeled "Scrap Books."

Portland, Ore., Elects

Edwin Arrington was elected president of the Portland, Ore., Society at its annual meeting April 23. Mrs. Esther Bowman is vice-pres., Mrs. Edith Evans, secy., Edwin Hobson, treas. Trustees are Mrs. Margery Roberts, Warren Arrington, Oscar Elfston. A service of installation was held May 2. Mrs. Bowman, retiring as president, was presented with a bouquet of carnations in tribute to her many years' devoted work for the church. Rev. Calvin E. Turley is pastor.

Information Wanted

Since the item in our issue of May 15 asking that any of our readers with information and papers dealing with the New Church in Delaware be sent to Dr. Ophia Smith, Oxford, O., she has received a commission from the Historical Society of Missouri for an article dealing with the pioneer New Church in that state. Will anyone having material likely to be of interest, please send it to Dr. Smith.

Kansas Association

Plans already are in the making for the October annual meeting of the Kansas Assoc. this year to be held in Pawnee Rock. Legal steps are being taken to incorporate that body.

Mother's Day At Pittsburgh

A visit from three generations of the Kindig family from Salem, Ohio, brought added happiness to the Pittsburgh Society for its Mother's Day service.

Stars and Stripes

Symbol of Unity Through Freedom

IMPORTANT as are geographical boundaries and political institutions in the unity of any nation, still more important are the ideology and the faith of that nation. A common culture, a set of shared beliefs, a degree of mutual trust and a way of life that arises from these are always the unifying power in any group whether it be a family or a nation. Groups disintegrate and die when the spiritual unity on which every other kind of unity must rest ceases to exist. American national life was seriously threatened at the time of the war between states because of a bitter ideological difference on the matter of human slavery. It was the recognition of this need for a spiritual power to knit the Roman Empire together that more than anything else led the Emperor Constantine to embrace Christianity and make it the state religion.

But just because the need for an underlying cultural and spiritual unity is so great there is always danger that efforts to attain this end will be debauched into a demand for uniformity of thinking and living. Dictatorships prescribe what thoughts are permissible and which are not; and then use the police, the jails and the concentration camps to enforce conformity. Free nations do not resort to such cruel means, but even with them there are always some strong pressures insisting on uniformity of thinking. Various degrading labels are pinned on those who give expression to unpopular ideas.

A democracy by its very nature has an antidote to this danger. That antidote consists in this that into the democratic ideology and culture itself are woven as essential fibres a respect for human dignity; a realization that man is endowed by his Creator with a free will and hence is entitled to freedom of thought and expression, with a measure of toleration for unconventional ideas or beliefs held by only a few; restraints upon the powerful who would infringe upon the freedom of others, and a spirit of fair play.

The spiritual unity of the American nation rests upon these ideas. Perhaps under certain abnormal conditions this spirit of freedom may be a source of weakness; but generally throughout the history of this country it has been the source of its greatest strength. The flag, which is the symbol of this nation's unity, is also a symbol of this spirit of freedom and fair play. Let us remember that when on Flag Day, we display it and when we salute it and when we pledge our allegiance to it.—B. J.

June 19 and Eschatology

ESCHATOLOGY is a big word not often heard outside of professional theological circles. It is made up of two Greek terms and means essentially the doctrine of last things. It embraces teachings about death, the end of the world and man's future state. In actual use it is most closely associated

with the ideas that have been held about the second coming of the Lord and about a judgment of the human race.

In modern American preaching little is heard nowadays concerning eschatology although it is a theme that has frequently bulked large in Christian teachings. In Europe there has been a revival of interest in it, which is the reason why the World Ecumenical Assembly to be held in Evanston, Illinois, in August selected this problem, under the title of "The Christian Hope," as the over-all subject to be considered. The title has lately been changed to "Christ, the Hope of the World." It is not hard to understand that in a Europe that has been so grievously wounded by two destructive wars, by economic depressions and by cruel dictatorships, the Christian leaders would come to the conclusion that the only possibility of curing a sick world lay in the early return to the world, in some form, of the Christ. But how, how? Many Protestant leaders ardently desire and hope that some formula may be found that will answer this question in a way on which most of them can unite. Personally, we would desire that also but find ourselves pessimistic about the possibility.

The gulf that separates the modernist and liberal from the fundamentalist and literalist is too wide to be bridged at any ecumenical conference. For the modernist and liberal, the problem of the Second Coming is mostly academic and by some even regarded as a nonsensical faith in a miracle of miracles that can have no appeal to the educated and is out-of-date in this age of science. The other side declares, however, that it is most important practical problem for it is basic to the determination of what is the essential content of the Christian message. This side believes in the miracle of miracles, if necessary, and has a well-stocked arsenal of proof texts with which to defend its position.

The New Church is deeply interested in eschatology but from a different point of view. It does not look for any sudden miracle identified as the physical return of the Christ. Instead it sees Him making His second coming in this very day and age in the form of revitalized truth and love working in the hearts of men. It sees His Kingdom being ushered in, both in the individual soul and in human society, as a result of this working of His spirit of truth and love. The New Church also sees Him as the Great Judge. The one holy day that is peculiar to the New Church, namely, June 19, is in commemoration of His judgment. But that judgment is a spiritual not a courtroom judgment. Hence it takes place in the spiritual world. Where else could such a judgment occur?

The Christian hope in the New Church centers around the re-appearance in the world of the Christ as strongly as among those who take the most extreme literal view of His second coming. But it sees this event as a spiritual occurrence; and firmly believes that this is in accord with the Lord's own revelation.—B. J.

New Georgetown Church Dedicated By President

Before a gathering of nearly 250 persons, despite unusually heavy spring rains, the new church edifice of the Georgetown, British Guiana, mission was dedicated April 11 by Convention President Franklin Henry Blackmer, assisted by the local pastor, the Rev. Walter F. Fraser, with several local dignitaries in attendance.

A large, handsome pulpit Bible presented by the Board of Missions, arrived just too late for the ceremony, but was impressively offered to the service of the Lord at a later event.

President Blackmer, in addition to the dedication, conducted an infant baptism and administered the Holy Communion. He then proceeded to Paramaribo, Suriname, also under Mr. Fraser's jurisdiction, where he was heartily welcomed by the long established and devoted group which is under the leadership of N. C. Kryenhoff and C. W. Stenoaks.

Helen Keller Film To Be Nationally Exhibited Soon

The likelihood of a full-length film on the life of Helen Keller, already reported in these columns as a possibility, has now become a reality. Produced by Nancy Hamilton, actress and author, with narration by the eminent actress Katherine Cornell, it will begin its run at the Guild Theatre, 33 W. 57th St., New York, June 15.

Special discount coupons are available to the ministry at the theatre, for their congregations. Announcement will be made later of cities and towns in which the film is to be shown, and reduced tickets distributed.

Drought Relieved

New Church people living in the western section of Oklahoma so long suffering under a drought have been made happy with some heavy rains, though later deeply regretting the floods which inflicted severe damage on farming areas in the river bottoms.

At Wayfarers' Chapel

Max Alpert, Brooklyn, N. Y., head of the firm which has printed *THE MESSENGER* for more than 30 years, and done much other work for The New Church Press, visited the Wayfarers' Chapel, Portuguese Bend, Calif., with Mrs. Alpert early in May while on a visit to their son Henry, well known surgeon in urology at San Pedro, Calif.

Fryeburg Activities

A news account in the *Reporter* May 20 deals especially with youth activities of the Fryeburg, Me., Society. Its Sunday school has an enrollment of 115, with 59 on the Cradle Roll. Two leagues are active, and a number of its members are in the church choir. The zeal of the Woman's Alliance is commended.

Mr. Friessen Convalescing

The many friends of David Friessen, Sr., Roblin Society, Man., will be happy to hear he continues to gain his normal strength following a major operation.

Rare Stamps

Undoubtedly, one of the most remarkable features ever appearing in a national magazine was the section in colors of the World's rarest postage stamps presented by *Life* May 3.

Its cover and eight full pages illustrated nearly 200 varieties of postal emissions the originals of which few people had ever seen and totalling hundreds of thousands of dollars in value, though, originally, at post offices the total cost to the public probably was not more than \$25.00.

This gives some idea of what wide interest there always has been in stamp collecting and why the Board of Missions' stamp outlet has been such a success in its fifteen years' operation.

Nearly 46,000 collectors have answered its advertisements from every state in the union and numerous foreign countries. As with Convention's Bible Study School, many service men, inmates of penal institutions, public service employees, such as isolated forest rangers, have bought the outlet's treasure hunt stamp lots.

Although the Rev. Leslie Marshall who has conducted this work as secretary of the Board of Missions is withdrawing from that office, as already reported in these columns, he will continue the stamp outlet at his new location in St. Petersburg, Fla.

Therefore, the numerous churches and missions and the very large number of individuals who have saved stamps for the Board should continue to do so, and they will be supplied with the new address by the time of removal late in August.

Swedenborg Scientific Association Meets

The fifty-seventh annual meeting of the Swedenborg Scientific Association was held Wednesday, May 19, at Bryn Athyn, Pa., with an attendance of sixty-four.

Officers elected were: president, Prof. Edward F. Allen. Board of Directors: Miss Beryl G. Briscoe, Messrs. Alfred Acton, Charles E. Doering, Hugo Lj. Odhner, Leonard I. Tafel, Charles S. Cole, W. Cairns Henderson, Joel Pitcairn, Wilfred Howard.

Other officers as elected by the Board were: vice-pres., Dr. C. E. Doering; literary editor, Dr. Alfred Acton; treas., Miss Beryl G. Briscoe; secy., Wilfred Howard.

To fill the vacancy caused by the retirement of Dr. Acton as editor of *The New Philosophy*, an editorial board has been appointed consisting of W. Cairns Henderson as executive editor, and Messrs. Hugo Lj. Odhner, Edward F. Allen and C. S. Cole, as members of the Board.

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Trends and Trails Today

A survey under the auspices of the National Council of Churches discloses that 32% of the parents interviewed objected to the type, content and effect of television programs on their children. 17% criticized the lack of educational and religious presentations. That does not indicate much disfavor of this rather maligned medium of public expression.

The *Great Soviet Encyclopedia* vol. 5, '50, defines the word "God" as "A mythical invented being . . . not almighty . . . but a complex of ideas created by the dull depression of the human being . . . to lull the class struggle to sleep." Not much of an improvement on Lenin's famous, or infamous, declaration as to religion as an opiate.

The Calgary Associate Clinic's *Historical Bulletin* for August, '53, in a medical article "Education of the Deaf," and in alluding to Helen Keller's Life, states "Her need for religion found its solution in the beliefs of Swedenborg."

Only a few weeks following the placing on sale of 33,000 tickets for the Second Assembly of the World Council of Churches in Evanston middle of August, the entire number was taken.

A director of the Presbyterian Labor Temple, New York, secretary of the World Parliament of Religions, announces that a goodwill mission it had arranged for has received an invitation for a week-long stay in Moscow while on tour.

We have heard of various stand-up-and-be-counted methods in order to check on church attendance, but the latest is the installation by a medium-size church in Cleveland, O., of a punch-time-clock system, quite similar to those used in factories.

Since 1804 when the British and Foreign Bible Society was founded, 24 national societies have distributed more than one billion Scriptures in about 900 languages and dialects.

To support its bill (H. R. 1227) introduced by Congressman Bryson to prevent the transportation of magazines, etc., carrying liquor advertising, the National Temperance and Prohibition Council, Washington, D. C., accompanied it with statistics showing that a high proportion of the parents of delinquents drink to excess.

In that connection FBI director, J. Edgar Hoover, reports that "the startling increase in juvenile delinquency largely was due to parental failure, one of the great tragedies of American life."

Says child expert Benjamin Spock, M.D., in the current *Ladies Home Journal*, "One of the fascinating facts of infancy is that a tiny baby, who can't even hold its head steady, nevertheless can still recognize love and respond to it."

Inclusion of the clergy in the social security program must be on a voluntary basis or opposition can be expected from the churches, heads of the larger denominations have informed the House Ways and Means Committee, now considering changes in the Security Act.

It is a paradox that despite the seeming increase in adult and especially juvenile crime, more people are going to church and synagogue in proportion to population, more people are buying religious books, more are being published, more religious movies are being screened. In fact the Institute of Life Insurance, New York, recently took full page press announcements to declare "Americans are in the midst of a great religious revival."

Church and State, official publication of "Protestants and Other Americans United For Separation Of Church and State," Washington, D. C., lists eleven "Points of Tension," in its April number, which trouble many a thinking American. Heading the list are: The efforts of Roman Catholic leaders to obtain an American ambassador to the Vatican, actually merely a church; the bullying tactics of many in that organization against any publication which opposes it; such statements as that by Rev. Hunter Guthrie, S.J., head of a Washington Jesuit university, "Liberty is today's major plague."

Have You Tried This?

Most interesting of the religious developments reported by the Fryeburg, Me., Society is the new undertaking which the pastor the Rev. Horace W. Briggs calls "Groups of Friends."

A host and hostess invite their special friends (all people from the 140 families who turn to the New Church as their church home). They invite them for an evening with the pastor and his wife.

In such an intimate group, questions and discussion are freer than in a general class and there has been a good deal of interest to express felt needs and to continue to meet, some each week, some each month, or as the spirit moves.

The pastor values these relationships and the opportunity to think over together the help that the Bible and the Church and its revelation of fuller truth can be to everyone in his everyday living. There have been thirteen such meetings so far. More are expected.

Three classes at the parsonage, May 17, 24, and 31, were an outgrowth of a felt need expressed in several of the groups; a need to know better how to read the Bible.

New Books

PRAYER OF THE CHURCH UNIVERSAL. Marc Boegner. Abingdon-Cokesbury, Nashville, Tenn. 122 pp. \$1.75. ETHICS IN A BUSINESS SOCIETY. Childs-Cater. Harper, N. Y. New American Library, N. Y. A Mentor Book. 192 pp. 25¢. THE ILIAD. Rouse's Trans., Homer. Nelson & Sons. New American Mentor Library, N. Y. 312 pp. 25¢. CHRISTIANITY, COMMUNISM, AND HISTORY. Hordern. Abingdon Press, N. Y. \$2.50. DIET TO SUIT YOURSELF. Ross. New American Library, original, N. Y. 160 pp. 25¢. HOW THE GREAT RELIGIONS BEGAN. Gaer. Dodd, Mead Co., N. Y. Signet Book. 240 pp. 25¢.

Home Bible Courses

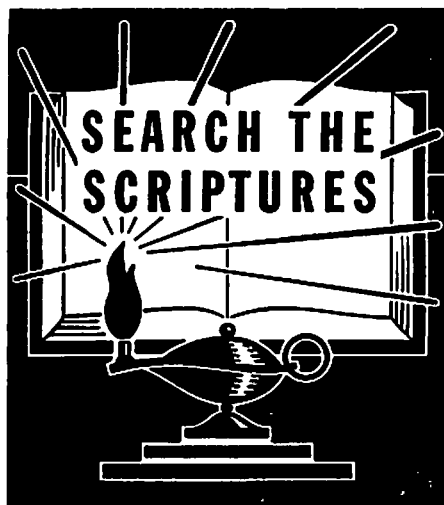
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Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.—MATTHEW 5:16

THIS VERSE IS A PART of the Sermon on the Mount. In this same sermon, however, thirty-two verses further along, we find the negative form of the verse above, "Take heed that ye do not your alms (or a variant reading, "righteousness") before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven."

And further on in this same Gospel, in the Lord's dealing with the scribes and the Pharisees we find these plain and direct words, "all their works they do for to be seen of men . . . ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matthew 23:5, 28)

Thus does the Divine expose the very heart of the religious "show-off," the religiously ostentatious; religious sham and hypocrisy in all of its many manifestations.

The reason for this is that those who only "make clean the outside of the cup and of the platter" are still *within* "full of extortion and excess," and where this is within, as the controlling love and thought of the life, how can there be salvation for that soul, how can the peaceful and liberating love and wisdom of the Lord come to that life bringing to it heaven and eternal blessedness?

Therefore the Lord's eternal and unvarying rule is, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." In this rule notice the importance of the adverb "so" which expresses manner.

Our religious light, the truth of the Word and of doctrine which we have learned, must so shine in our "good works" that they are, indeed, good; so shine that people are led by and through them to glorify, not us, but the Infinite Divine Love of Others — "the Father who is in heaven."

The sensitive and the discerning in the world are not attracted by "good works" in which the selfhood shows through. What has been called "enlightened self-interest" is repellant to them for it does not let the light of heaven "so shine" in the "good works" that they feel the warmth and glow of angelic presences.

In regenerating experiences, the selfhood is there, lurking in the background, seeking in open, or in subtle ways, to control the way of life. But only when this is resolutely resisted so that the love of others flows into the "good works," only then does our light so shine that people instinctively see and feel the Lord's divine love again reaching down into the life of the world. In the light that is in the faces of the truly religious and sincere; in the kindly and understanding ways of the inwardly good, we see revelations of the Divine Love that the Lord gives the heart of man.

In the Word, and in written revelations, we can find the joy that new light from the Lord can bring to the thought and mind and to the inner affections, but only when this new light becomes expressed in the "good works"

of a useful life, only then does the warmth of the Lord's infinite love break through the clouds of the natural life, warming the life of earth with its immortal glow.

Readers of *True Christian Religion* are familiar with these words that are found in n. 457, "God loves every man; and because He cannot do good to him immediately, but mediately by men, He therefore inspires them with His own love, as He inspires parents with love for their own children."

What a responsibility those words place upon each human life! God waiting to do good to others mediately through *us*! How this thought can transform the common tasks of each day when once we come to see in them, not just the means for earning a living, gaining and holding a position in the social life, but when we see in these daily uses, avenues for the entrance of the Divine Love into the life of the world.

So there is now, and always will be, deep and infinite meaning in the words, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." —WARREN GODDARD

California Camps

Another group of camps reports their dates. California, outstanding in its summer instruction and camping, announces the following schedules:

HARMONY HIDE-OUT I — June 27-July 3 — Campers 5 and 6. Staff: Emilie Bateman, Myrtle Cannon, Conrad Miller, Muriel McDonald, Phyllis Watt, and a cook.

HARMONY HIDE-OUT II — July 4-10 — Campers 7 or 2nd grade. Staff: Peg Nelson, June Boblitt, Bea Lozano, Horand Gutfeldt, Jim Lindquist, and a cook.

HARMONY HIDE-OUT III — July 11-17 — Campers 8 or 3rd grade. Staff: Emilie Bateman, Helen Morgan, Horand Gutfeldt, Al Bateman, and a cook.

ONEONTA I — July 18-24 — Campers 9 and 10 or 4th and 5th grades. Staff: Babette Krentz, Ronald and Caroline Schnabel, Clara Husa, Horand Gutfeldt, and a cook.

ONEONTA II — July 25-31 — Campers 11, 12 and 13 or grades 6 and up. Staff: Mr. and Mrs. Parsons, Everett Cannon, Emilie Bateman, Caroline Dickey, Horand Gutfeldt, and a cook.

The camp fee is \$12.50 for a one-week session. Counsellors are entitled to two children's campships. Other campships have been donated by our national, state and local Women's Alliances and by individuals.

For complete information get in touch with the respective ministers.

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Hell Is Illegal, He Found

Brian
Kingslake

THE OTHER AFTERNOON I went to hell, or so it seemed.

Not, we hasten to add, as a voluntary prospective resident, but in order to make some observations, in company with my friend the Rev. James Hope.

The particular region of "hell" we visited lies in the western suburbs of Johannesburg, Transvaal, between Vrededorp and Fordsburg. One leaves the Main Reef Road in the "Chinatown" district, by the dubious-looking Far-Eastern Hotel which has a lacquered screen across its entrance, and immediately one is engulfed in what must be one of the most congested slum areas on the face of the globe.

The inhabitants are mostly unemployed, and live by crime. They are a mixture of races, compounded of the dregs of Africa, India, China and Europe. Some of the residents may be good at heart, living there only by accident of circumstance, but there is no evidence of this. Even the little children are reared in vice and corruption, and one gets the impression that "Every imagination of the thoughts of man's heart is only evil continually."

The most notorious area of this insalubrious region is a kind of "location" about half a mile square, enclosed by high cement posts and barbed wire, with gates guarded by lounging African soldiers in khaki sun-helmets, who occasionally stop in-going cars and search the luggage compartment for dagga or gin.

At one of these gates is the superintendent's office. We called here for permission to enter, and a plainclothes policeman was assigned to us as escort. He was a tough but kindly-looking fellow, who introduced himself to us as "Detective Sergeant Strong."

Leaving the car outside, we walked for some distance into the heart of the location. Mr. Strong then beckoned us to keep close to him, and set off along a narrow alley between two rusty corrugated-iron shanties with chimneys belching sulphurous smoke. Soon we were lost in a maze of foul-smelling, rubbish-littered lanes between dilapidated shacks which seemed to be largely composed of old bedsteads and rusty paraffin tins. Naked children swarmed everywhere, and hostile faces peered at us from doors and broken windows.

It was about at this point, though we are not quite sure exactly when, that a subtle transformation took place. Mr. Hope told me afterwards that it happened to him the moment we turned into the first alleyway. It felt as if a veil were being lifted or drawn back. The scene shivered, as if it were painted on a flapping, stage backcloth, and then "clicked" into position, but with a difference. We seemed now to be gazing into the very heart of hell itself—not a Dante's Inferno, but the hell that was really here, and anywhere where evil people are, in this world or the next.

The first thing noticed was that the children had vanished. There was not one little urchin to be seen anywhere. The men and women loafing in the doorways, or hurrying eagerly on some questionable mission, were the same as

before, yet queerly changed. Some had hair all over their faces; some were leprous or covered with scabs; some had receding chins and projecting teeth like fangs. In one or two ghastly cases, the back of the head had fallen in, like a broken eggshell.

Yet I experienced no fear or sense of danger, such as one may often have when walking through a Johannesburg slum. Rather, we seemed to be detached onlookers, as if we were viewing the events on a television or cinema screen, but not participating in them. Mr. Hope must have been feeling the same way, judging by his frank display of curiosity towards all that was happening around us.

The Rev. James Hope is a Free Church minister whom I first met at the local Fraternal. He is a man of the most liberal views, who in the past had always maintained that hell did not exist! He could never persuade himself, he told me, that a beneficent and merciful Creator would allow His children to suffer an eternity of punishment, merely because, over a comparatively trifling period of seventy or eighty years, they had defied Him and disobeyed His commandments.

Just now he was frankly puzzled: "I cannot understand how a God of love could force people to live in such a place as this," he declared, carefully picking his way through pools of filth, and jumping back to avoid a pailful of refuse that was flung out of an open door.

"Force them?" repeated our detective escort, looking at him quizzically. "He

doesn't force them. Actually it is illegal to live here at all. Nobody should be here, by rights. All this property is condemned. These people have no passes, no permits. Once a week the police round up large numbers of them, and take them away to a place where they can train to become respectable citizens. But they are so cunning! They most of them escape and come back here."

"So you think God does not compel anyone to live in hell?" persisted my clerical friend.

"Good gracious no!" exclaimed the detective. "Hell is illegal, from start to finish."

There was a pause while the implications of this remark sank in. Then suddenly my friend drew back with horror and pointed to a small group of people ahead of us. "See!" he cried. "God is punishing the damned. Those poor wretches are writhing in fire!"

It was true. As the lurid sky of evening darkened into night, a sinister glow of fire appeared, enveloping and flickering round first one person and then another, like pictures I had seen of the condemned being burned at the stake.

"But don't you see?" smiled the detective. "The fire is coming out of themselves! It is a projection of their unbridled lusts and passions."

Yes, we could see it now. Some were staring at us in open hostility, and fire seemed to spurt from their eyes, while smoke came out of their nostrils and angrily snarling mouths. Some were running hither and thither with their clothes on fire, while others had flaming loins. A sudden eruption of smoke and cinders, like a volcano, drew our attention to two men who were fighting savagely with sticks in one of the back alleys. These people were burning with hell fire, but apparently knew it not.

Suddenly a blood-curdling shriek rent the darkness, followed by another and another. My friend's face blanched, and he clutched my arm. "It is the torture," he muttered, "in God's name, we must stop it." Dashing off in the direction of the cries, both of us following as closely as we could, we reached the torture chamber, and Mr. Hope wrenched open the door.

We found ourselves in a house consisting of a single room with a low blackened roof and mud walls. The floor was the bare rock of the Reef, with a few dirty pieces of sacking for covering, and a pile of rags in one corner for a bed. A smoking paraffin lamp hung from a nail in the wall. The table was covered with an indescribably filthy accumulation of bottles and glasses, pots and dishes and plates, and remains of food. The stifling atmosphere reeked of spirits.

(Next page please)

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(From page 204)

The shrieks were issuing from a wild-looking woman in a soiled and torn dress. She had apparently hit her husband with the poker, and blood was dripping from his head; he had now caught her by the throat, and was forcing her down, down to the ground. In a few moments he must surely have throttled her; but, surprised by our sudden entry, he let go, and she sprang snarling to her feet and faced us, looking more like a tiger than a human being.

"What do you want?" she cried to her would-be deliverer. "This is a private house, isn't it? Can't we do what we like in our own home? We want no police spying here!" She seized the frying pan from the stove and flung it at us. It missed the minister's head by inches, and hit the wall, bringing down a cloud of dry mud. My friend would have stopped to reason with these people, but we forcibly drew him out into the comparative freshness of the night air, and shut the door.

In a few minutes the screams began again. "The tortures of the damned," muttered the detective, sardonically.

"I still cannot understand why these people are here," declared my friend, as we continued on our way. "Did not Christ redeem them by His passion on the cross? Has not the Father forgiven them for His sake? Is not their torment finished? Can they not go free?"

"You had better tell them that," said Detective Sergeant Strong.

We then approached a large ramshackle building which appeared to be on fire. The detective opened the door and we slipped inside. People were singing bawdy songs, which were interrupted by idiotic mirthless laughter, angry shouts, and groans of pain. Two flashily dressed young women were serving liquor, which they ladled out of a large black pot in the corner.

"There are decayed rats in that brew," he whispered, "and I don't know what else. It all improves the flavor. And they bubble coal gas through it, to give it a kick."

One of the girls brought a glass to a prosperous looking gentleman lying on a pile of rugs. He was too drunk to notice. She looked at us defiantly and without shame, slipped her hand into his breast pocket and drew out his wallet. Someone snatched it from her; she rapped his hand and he dropped it; someone else seized it, and immediately there was an uproar, everybody punching and biting everybody else. Oblivious of the madhouse scene, half-a-dozen men and women sat along the wall smoking dagga.

The dreadful laughter we had heard, came from behind a curtain which was hanging crooked from a string across the end of the room.

The Reverend Hope boldly clapped his hands and called for silence. The fighting stopped, and all except the inebriated turned towards him in anger.

"I beseech you, my beloved brethren," he said, earnestly, "leave this fearful place. Your torment is ended, your punishment fulfilled. The Son of God has redeemed you. He died for you on Calvary hill. You need stay here no longer. You may go!"

"Go?" snarled one of the guests. "Who is telling us to go? We've paid our money, haven't we? Why should we go?"

"In the Name of Jesus Christ," added Mr. Hope.

There was an uneasy silence, and some of the guests edged away. "Don't say that Name again!" whispered one of them. Then, in a more sober strain, "We know all about Him. But even He can't force us out of hell. That would be interfering with our freed choice. It wouldn't be right. He respects our freedom, doesn't He? A preacher fellow once told me He died to make us free!"

So far this writer had not joined in the discussion, but now we repeated a phrase the detective had used, which had made a deep impression on me. "Hell is illegal!"

"Illegal?" shouted the man, returning to his former aggressive manner. "Then away with the law! And now that you have seen what you wanted to see, get out, and leave us to the pleasures of our life."

We had indeed seen enough, and our guide led us back to the main thoroughfare, and so to the gate in the long wire fence. My clerical friend made a final effort of protest. "You can see for yourself," he said. "It is like a concentration camp. The poor devils are shut in."

"No," smiled the detective, "you have got it all wrong. This barbed wire fence is not to keep the people *in*, but to keep them *out*! Only those authorized to enter may do so, through the gates. Many others, however, are so anxious to get in, that they wriggle through the wire, tearing their clothes and flesh, or climb over the top. The Superintendent is merciful, and turns a blind eye. He only brings pressure to bear when absolutely necessary."

"The Superintendent does exercise some control, then?"

"Oh yes. In the long run, his control is absolute. He always has the last word. He knows exactly what is happening everywhere in the location, and he never allows anything to go further than is desired by the people concerned. For instance, no one can harm anyone else, unless the other person wants to join in the game. That was why the frying pan missed your head!"

"Well, it is a terrible place," said the Reverend Hope, sadly, as we entered the office. "Would it not be a kindness to exterminate the whole population, and clear the site? To wipe out hell?"

The detective smiled again, "Why not go back and ask some of those poor fellows whether they would like to be exterminated?"

"No, thank you," replied our ministerial friend with a shiver. "I think we must be getting along."

By now our "insulation" had left us, and a sense of natural weakness was returning. A nervous reaction also was arising, akin to panic. What a relief to see the old familiar auto waiting outside the gate!

Without lingering over farewells, we jumped into the car, slammed the door and screwed up the windows, and began to thread our way back through the congested streets.

Once on the Main Reef Road, the car bounded forward, heading for the open country, among the vast shadowy white sand-dunes of mine dumps, as if it, too, wanted to return to its garage as quickly as possible.

Nor did the severe sense of strain and discomfort relax, until at last we saw in the distance the welcome twinkling lights of the town of Florida, which to us was home, sweet home.

(The author of this thought provoking article is superintendent of the Conference missions in South Africa.)

Rejecting Falsity

Jesus said to the young man who was rich: "One thing thou lackest; go thy way, sell whatever thou hast, and come, take up the cross, and follow me." (Mark 10:21) By this is to be understood, in the spiritual sense, that he should reject the falsities of his doctrines, should receive the doctrine of truth from the Lord, and should undergo assaults and temptations from falsities. Therefore they are deceived who believe that they who desire to follow the Lord should sell their goods, and suffer the cross. . . . "Blessed are the dead who die in the Lord henceforth," signifies a prediction from the Lord concerning the state of those after death, who will be of His New Church, which is, that they who suffer temptation on account of faith in the Lord and a life according to His precepts, have eternal life and happiness. . . . By the temptations here are meant spiritual temptations, which they suffer who have faith in the Lord and live according to His precepts while they are driving away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by the cross in these passages: *Matt. 10:38; 16:24; Luke 9:23, 25; 14:26, 27.*—R. 639

Children's Corner

Our Angel Selves

by Gwynne Dresser Mack

WHEN YOU ARE at home, with only your family and neighbors around you, it is hard to believe that there are millions of other people in the world. If you look out the window, you may see a few now and then walking along the street.

If you go riding in the car, or shopping down town, you will see a lot more. And when you are at school, or in church, or at the theater or circus, you find a number of people gathered together.

But you can never see more than just some of the millions of human beings who are living on this earth.

If your house is on flat land, with tall trees all around, you can see very little of the rest of the earth and its people. You may easily forget that there is more to the world than the few homes about you. But if you live on a hill, you can look off into the distance. You can see that there are other houses beyond your own neighborhood; you can see that the land goes on and on.

Have you ever climbed a high mountain? When you start, at the bottom, you are not able to see much of the land except the mountainside towering in front of you. But when you get to the top, many miles of the earth are spread out below. From a mountain top you can see the world in all directions.

Over there you see a church steeple, and a school tower, and the square buildings of a business center; and snuggled all around are the houses of the people who live in that town. Then you see a road running across the fields, to another town near by. From here there are roads going through several villages, to an airport, to a dairy farm. Off in the distance, the roads lead into a big city. Beyond the city, are hills against the sky.

From the mountain top you can see so much that people in the valleys cannot see. You can see things that folks in crowded cities never observe at all—like pink sunrises, and golden sunsets, and thousands of stars dancing in the night sky. Not only do you see that every town has other towns beyond it.

You also see what a wonderful land God created for towns to be built on—what green fields for farming, what thick forests for wood, what shining rivers for water and power. You see how people, and everything they make, depend on the growing things of the earth which God has made.

When you notice how the land

stretches on and on, with roads running in all directions across it, can you understand that all the millions of people in the world are connected even though they do not meet? Just as houses and towns are connected by roads, so the angel selves of people are connected by what they love and what they know. Those who love and think alike are closely connected, as are people living in the same town.

Becoming a grownup angel is like reaching a mountain top. It takes a long time to get there, and it may be a hard climb. Part of the way may be like going through misty valleys from which you can see very little of the rest of the world.

Sometimes it is like being in a dark forest which keeps you from knowing what is around or ahead of you. Now and then you may come to cross-roads where you are not sure which way to turn.

But you can not get lost if you follow the directions which God has given you. They are like signposts all along

the way, to help those who can read and understand them. These signs say: *Obey God's Rules; Learn the Truth; Love What Is Good; Be Useful.* As you go along, the church can teach you and the Bible can guide you.

And in time you will reach the mountain tops—the high places of life. You will leave the foggy valleys behind, and the tangled woods. As you climb upward you will see more and more of the beauty of the world; your understanding will grow as you can look farther and farther across the earth.

When at last you stand on the mountain top, in your journey through life, it will mean that you have become truly wise and useful. It will mean that you understand about the invisible world and the way our angel selves can see it after our bodies die. And that you understand why God made marriage such a central part of life.

It will mean that you have learned to love others as much as yourself, and especially that you have come to love God and to be a true image of Him. When that happens, your angelself will be grown up. Then you will really be one of God's helpers, ready to have a share in His work—the happy and important work of caring for human beings and keeping in order the wonderful big world which God created.

How I Became A New Churchwoman XXII

by Mary E. Bécherel

I have been asked to write about my experience in coming into the New Church. Let me speak of it as a providential leading ever since I reached the age of reason.

Being one of several children of a devout Anglican family, I was brought up from childhood as a churchgoer, and faithfully attended the Sunday school of my church for a long time. I remember taking delight in the stories of the Bible, and used to win prizes for faithful attendance and for reciting memory verses. Those who have had an Anglican upbringing will know that one of the requisites of a Sunday school training is to attend also the services of worship with one's parents. I was no exception to the rule and continued the practice until finishing high school.

After graduating, I continued to attend church, but not as faithfully as previously. I had three or four years of this kind of irregular attendance, which was due mainly to the fact that often I was on duty at the Bell Telephone Company. But, to be honest, it must be admitted that the services had ceased to appeal to me.

True, there were elements in the Anglican service such as the beautiful hymns, the sacred music, and especially

the partaking of the Holy Supper, which appealed much to a certain side of my nature. Through them I felt close to God, but somehow there seemed a lack of something in the sermons. I could not seem to concentrate on them. After a while I missed the drift of the preacher's words and was no longer interested.

Perhaps it was my own fault and lack of appreciation, but I found I could not bring myself to agree with certain ideas of God that I heard—such as His wrath, the Biblical concept of God as jealous which remained unexplained, the fear of God's judgment, and especially the doctrine of the Trinity which seemed so complex. To be fair, the sermons were probably good moral addresses, but they did not contain enough ideas of a stimulating nature to satisfy me. So, I became restless and no longer enjoyed my church experience as before.

Part of the restlessness was due to the fact that by nature I seem to be rather introspective and like to think ideas through. Part of it was due perhaps to the influence of serious books I had been accustomed to read. Mind you, they were not New Church books, but they contained very stimulating ideas about life—although I realize now

(Next page please)

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that some were erroneous. I found good poetry especially fascinating, and still do. I felt somehow that some poets were closer to God than even ministers, that they had clearer vision, a better grasp of spiritual realities, of eternal life, and had furthermore greater insight into the human heart. Perhaps that opinion was somewhat exaggerated, but that is how I felt at the time.

It was sometime during that restless period in my life that I met or rather was "led" to my husband, the minister of the Toronto Society of the New Church. From the very first there was great sympathy between us, and the philosophy of life he expressed during our conversations on various topics appealed tremendously to me.

He did not try to convert me to the New Church point of view, but simply stated it in relation to such matters as the meaning of life, our daily work and uses in society, history, war and peace, politics, the basis of human relationships, marriage, life after death, etc. I found his conversation very stimulating. Of particular interest to me were his statements about life being a mission of love and service to others; about the guidance of the Divine Providence in history, and in all the affairs of our life, while respecting human freedom; about the reality of the spiritual world, death being only a gateway to life; about the occupations or missions of the angels in the various societies of heaven; about a Trinity of attributes or aspects in the One and Only God of heaven and earth, the Lord Jesus Christ; about the divine mercy even in the hells; about heaven and hell being primarily states of mind; about outside objects in creation being correspondences of inner realities; about the degrees of the mind differentiating us from animals; about the beautiful concept of conjugal love which makes true love between partners survive to eternity; about the internal sense of the Bible, the part which is called the Word, etc.

To say that I was "sold" is putting it mildly. I was positively thrilled with what I heard. At last I was hearing a religious philosophy which made sense and satisfied my mind. It may perhaps sound incredible or perhaps I already had an interior affection for those ideas, but for a long time I had been thinking to a certain extent along the lines my husband-to-be talked, probably from influx. What he did was to confirm my intuitions and bring out whatever truths were already possessed. I did not even have to argue about the religious information received. I recognized it as the truth. I later read a number of New Church pamphlets and some of Swedenborg's writings which served to consolidate and establish in my mind the information I had heard.

Based on such a foundation, the friendship between my husband and me ripened into love. I had acquired a new maturity, so to speak. Soon we were engaged and then married. I formally joined the Toronto Society before I was married and now feel very happy with regard to my religious convictions.

Today I could not change to something else, even if there were no New Church to attend. That is why I can't understand why and feel positively distressed when it is brought to my attention that many New Church members in all their church societies seem to take their precious truths for granted. Some, and even their children, neglect church or Sunday school attendance, don't study the Church writings, entertain inferiority feelings, often revealing a deplorable lack of charity, the ingredient which makes the New Church on earth and in heaven.

That is why, to conclude this account of my experience, I want to say to all of you young people of the New Church: "Be proud of being New Church boys and girls, without apology! Study faithfully what your church teaches, so that you may speak with the power of conviction and affection of

those revealed truths that you have been privileged to obtain. Your own affection for these teachings will draw others to your fellowship, as I was drawn, especially if there are certain laws of affinity operating.

Put first things first! Attend church regularly. Let the worship of the Lord be the basis of your church life, even though your church may not possess external props like a badminton or bowling club to attract you and make you stay in the fold.

When you marry, remain in the New Church, and if your partner is of a different faith, share yours with him or her. Invite him or her to attend church with you, while respecting his or her freedom in the matter. Don't take the line of least resistance and leave your church, as so many young people have already done.

You have found pearls of great price or diamonds in the teachings of your Church; why should you be satisfied with something less? And, above all, do your very best to live in all your relationships according to the wonderful light from heaven which you have received.

Gains Scholarship

Judy Guest is receiving the warm congratulations of her fellow-Detroiters for having headed the list of those contesting for the University of Michigan Regents Alumni Scholarship. The scholarship provides four years' free tuition should the first year's grades be satisfactory. The contest was state-wide.

New-Church Service Guild

A number of the young women of the Pretty Prairies Society have organized as the New Church Guild dedicated to special service for the church. President is Mrs. Vernon Kraus, vice-pres., Mrs. Harry Graber, secy.-treas., Mrs. Vernon Krehbiel.

Christian Persecutions

One may expect religious restrictions in countries under the domination of secular totalitarians, but to learn of the discrimination by Roman Catholics against Protestants in Italy, Columbia, and elsewhere in South America, seems something of a scandal. The National Council of Churches invites its member Churches to join in special prayers for persecuted and persecutors alike.

Joins Air Force

Earl Sawatsky, son of Mr. and Mrs. John Sawatsky, Grand Centre, Alb., has joined the Royal Air Force and is stationed at St. Johns, Quebec.

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Births, Baptisms, Confirmations, Memorials

BIRTHS

TAYLOR.—William Paul, born to Mr. and Mrs. Paul Taylor, Red Cloud, Neb., March 31.

BAPTIZED

Patricia Gail and Marty Kim, daughter and son of Mr. and Mrs. Jack Loving; Judy and Marilyn, daughters of Mr. and Mrs. Dan Smith; were baptized by the Rev. Julian Kendig in the church of the Pawnee Rock, Kans., Society Palm-Easter Sundays.

FERGUSON.—Mrs. Marrietta Ferguson, Clearwater, Fla., was baptized and confirmed Easter Sunday at the church of the St. Petersburg, Fla., Society, Lay Leader Mrs. Charles H. Kuenzli officiating.

CONFIRMED

Keith Mull, Mr. and Mrs. Dan Smith, Mrs. Amos Schmidt, Stephen Wesley Unruh, were confirmed and received into the church of the Pawnee Rock Society, Easter Sunday, the Rev. Julian Kendig officiating. Messrs. Smith and Mull came by transfer from the Bergtal Mennonite Church, and Mrs. Schmidt by transfer from the First Methodist Church in Great Bend.

Alice Marilyn Frizzell, Kenneth Norman Dyck, David Gerald Loewen, were received into membership of the Sunnyslope, Alb., Society by confirmation at its Easter sunrise service, the Rev. Erwin D. Reddekopp officiating.

MEMORIAL

HARRIS.—Arthur E. Harris passed away at his home in Roxbury, Massachusetts, April 21 at the age of 96 years. As violinist, teacher, composer and arranger, he had been active in the musical life of Boston for many years. Much of his spare time was devoted to landscape painting from nature, which he loved. He came into the New Church under the esteemed ministry of the Rev. Julian K. Smyth and had read many of Swedenborg's works, including, in quite recent years, the whole of the *Arcana*. In 1922 an extended western trip included a long remembered visit at the then home of the Rev. Hiram Vrooman, and family, in Colorado. His Bible and New Church *Book of Worship* were at his side and in daily use until illness prevented further reading. He was beloved by his fellow-musicians and by all who knew him. Services and interment were in Mercer, Maine, the town of his birth.

William H. Hatfield

William Henry Hatfield, secretary of the New York Society, counsel and secretary of the Swedenborg Foundation, passed away May 25 at the Roosevelt Hospital, New York, of a heart difficulty. Midst many floral tributes and before a large company of former fellow members and other friends, his resurrection service was conducted in the church by the general pastor, the Rev. Leslie Marshall. Surviving are his wife and son, Hurd. Justice is not blind evidently was the guiding principle of Mr. Hatfield's life, despite Dryden's famous apothegm. As judge, assistant state attorney and churchman, since Harvard had granted him his LL.B., his whole career had been at the bar, his legal opinions much respected. Becoming interested with Mrs. Hatfield in the teachings of the New Church twelve years ago, through joining with a choral group at the New York church, his interest deepened and he entered wholeheartedly into its work, at his decease having served as secretary, for some time. He also was drawn to the publishing work of the Church, and besides serving the Foundation, was a director of the Swedenborg Publishing Society and New Church Press. He was also a director of the New York Association. Graduating from the University of Chicago, Mr. Hatfield after leaving Harvard was an assistant district attorney in New York County, and deputy New York State Attorney General. He was a member of the 7th Regiment of the New York National Guard, Descendants of Colonial Wars, the Harvard Club. He was town judge in Mountain View, N. J., when resident there. He was deeply interested in the career of his only son, Hurd, who has achieved some notice in Hollywood and on television programs. Thoughtful, dependable, a warm friend, the loss of his physical presence will be keenly felt.—L. M.

Acquiring Treasure and Precious Pearls

THE LORD SOMETIMES told parables in pairs, with a similarity in the internal sense to the parallelisms of Hebrew poetry in the Old Testament, where what appears to be a poetic repetition is in reality a statement made in both spiritual and celestial terminology. The two parables in *Matt. 13:44-46* seem to be of this kind. Both say that something must be sold to acquire something

of the Kingdom.

The first parable tells of treasure, precious metal presumably, hidden in a field. The second tells of a pearl, a stone from the animal kingdom. To acquire each of these one must sell all he has; but in the first instance the verb is *poceo* which means merely to sell; in the second parable the verb is *piprasko* which means to dispose of. In both the verb to buy is *agorazo*, which means to use the market place.

The first parable is told in spiritual representatives. Truths, hidden in the Church, when discovered, are so prized that to learn them one puts away all that is false from the proprium that belongs to man himself. The second parable is told in symbols more celestial.

The one pearl of great price is acknowledgment of the Lord, acknowledgment that comes only through obedience to His laws. To acquire this precious knowledge the merchant (one who is procuring goods and truths, thence intelligence and wisdom) disposes of all that is of self. Only in this way can one receive spiritual life from the Lord.

These two parables illustrate the difference between spiritual and celestial temptations. Temptations, also, often come in pairs. First, one reasons one's trouble through, decides what is right and thinks that truth has gained the victory. The field has been bought for the treasure in it. It has been acquired through the understanding, by casting false thoughts from the mind, selling these, trading them for true thoughts.

Because the understanding only and not the will was involved, the same temptation comes again, stronger. This time one sees the necessity for obedience from the will so that selfish willing can no more result in disobedience to the Lord.

The pearl of great price cannot be acquired without disposing of evils of the will, trading these for goods of truth, searching in the market place of life, until what is of self is gone.

The knowledge of the Lord meant by the pearl of great price comes with a complete submission to His will. One cannot submit completely to the Lord without disposing of all one's own worldly desires, knowing that the Lord will provide all that is really needed to lead to one's heavenly use. Sometimes it seems necessary to dispose of desires that seem to be in line with the Lord's promises. It is all that is of self in these desires that must go.

In this temporal world it is more important to prepare for eternal use than to try to enjoy fruits of that use prematurely, before all that is of self is disposed of and the pearl of great price procured. ALICE PERRY VAN BOVEN

A Declaration by the Representation of the UNITED STATES OF AMERICA in General Congress assembled.

When in the course of human events it becomes necessary for ^{one} people to dissolve the political bands which have connected them with another, and to ~~assume for themselves the same solemn obligations to which they have previously assented~~ ^{separate and equal} station to ~~the same~~ ^{the} among the powers of the earth, the laws of nature & of nature's god entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to ~~the~~ ^{the} separation.

We hold these truths to be ^{self evident} ~~self evident~~ & ~~undeniable~~ ^{undeniable} that all men are created equal & independent that ~~they are endowed by their creator with ^{unalienable} rights that equal or attain they deserve~~ ^{rights that} among ~~these~~ ^{then} are life & liberty & the pursuit of happiness that to secure these ^{rights} ~~rights~~ governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government ~~shall~~ becomes destructive of these ends, it is the right of the people to alter or to abolish it, & to institute new government laying its foundation on such principles, & organizing its powers in such form, as to them ~~shall~~ ^{prudence} seem most likely to effect their safety & happiness indeed will dictate that governments long established should not be changed for light & transient causes and accordingly all experience hath shewn that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed but when a long train of abuses & usurpations begun at a distant period & pursuing invariably the same object, evinces a design to ~~reduce~~ ^{reduce} them ~~to absolute Despotism~~ ^{to absolute Despotism} it is their right, it is their duty to throw off such government & to provide new guards for their future security such has been the patient sufferance of these colonies & such is now the necessity which constrains them to ~~exchange~~ ^{alter} their former systems of government the history of ~~the~~ ^{the} present ~~king of Great Britain~~ ^{king of Great Britain} is a history of unrelenting injuries and

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The New-Church Messenger

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OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42 Quincy St., Cambridge 38, Mass.; Mr. GEORGE PAUSCH, Vice-President, 209 Southway, Guilford, Baltimore 1, Md.; Mr. HORACE B. BLACKMER, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. ALBERT P. CARTER, Treasurer, 511 Barristers Hall, Boston 8, Mass.

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

Address all editorial correspondence and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

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CINCINNATI, OHIO
Oak Street and Winslow Avenue

CLEVELAND, OHIO
12600 Euclid Avenue, E. Cleveland

DETROIT, MICH.
Meyers Road and Curtis Street

EDMONTON, ALB.
11408—71st Street

EL CERRITO, CALIF.
1420 Navellier Street

ELMWOOD, MASS.
West Street

FRYEBURG, ME.
Main Street

GULFPORT, MISS.
2608 Kelley Avenue

INDIANAPOLIS
623 No. Alabama Street

JACKSONVILLE, FLA.
816 Oak Street

KITCHENER, ONT.
Margaret Ave. N. and Queen St.

LAKEWOOD, OHIO
Corner Detroit and Andrews Avenue

LAPORTE, IND.
Indiana and Maple Avenues

LOS ANGELES, CALIF.
509 South Westmoreland Avenue

MANCHESTER, N. H.
Conant Street

MANSFIELD, MASS.
West Street

MONTEZUMA, KANS.
Main Street

NEWTONVILLE, MASS.
Highland Avenue

NORWAY, IOWA
Lenox Township Church

NEW YORK CITY
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Clark Street and Monroe Place, Brooklyn
166 W. 136th Street (Colored)

ORANGE, N. J.
Essex Avenue near Main Street

PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend

PATERSON, N. J.
380 Van Houten Street

PAWNEE ROCK, KANS.
Main Street

PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Streets

PITTSBURGH, PA.
Sandusky St. near North Ave.

PORTLAND, ME.
302 Stevens Ave. cor. Montrose

PORTLAND, OREGON
2037 S.E. Spruce Ave.

PRETTY PRAIRIE, KANS.
East Main Street

RIVERSIDE, CALIF.
3645 Locust Street

SAN DIEGO, CALIF.
4144 Campus Avenue

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Lyon and Washington Streets

ST. LOUIS, MO.
620 N. Spring Avenue

ST. PAUL, MINN.
S.E. cor. Virginia and Selby Aves.

TORONTO, ONT.
College St. near Euclid Ave.

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16th and Corcoran Streets

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Essentials of Faith of The New Church

There is one God, and He is the Lord and Savior Jesus Christ.

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way.

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

AS A CITY ON A HILL, THE CHURCH CAN BEAM ITS LIGHT ON LIFE'S DARKNESS

by Clayton Priestnal

A city that is set on a hill cannot be hid. . . .

—MATTHEW 5:14.

A SOCIETY of the New Church is formally known as a Church of the New Jerusalem, and so of course the General Convention, the body formed by these churches, is similarly known.

This name originally was selected with good reason. The wondrous vision seen by John while on the distant isle of Patmos, the Holy City coming down from God out of heaven with its gates of pearl, streets of gold and gateways on either side, is a symbolic representation of the principles or doctrines of the true Christian faith as revealed by the Lord in the internal sense of the Scripture.

The New Church believes the teachings found in the writings of our church are an exposition of these truths. It is not our purpose at this time to give the reasons for our whole-hearted acceptance of these doctrines, other than to say that they can be confirmed by the Sacred Scripture and when applied to life lead to good.

These principles of the New Church can give one new and unique insights into the nature of the One Supreme Being, the laws governing the natural and spiritual worlds, and the ways in which man fulfills his God-given destiny. From the knowledge gained by a study of the teachings of our Church we can look out over all human experiences and view them in an entirely new light.

We can move from the realm of appearances into the realm of realities; we can pass from the knowledge of isolated truths into an integrated philosophy where each truth is in a harmonious relationship with every other truth. And the more one applies these doctrines to his daily life, uses them to think through the problems which beset every human being, the more he will come to acknowledge them as God-given.

Societies of the New Church have assumed the name of the Church of the New Jerusalem because it openly declares and believes these teachings to be of divine origin and not the product of man's theological inventiveness.

Many of us at times have mistakenly identified our external organization as the very church symbolized in *Revelation*. This is an error which has done great disservice to the Church.

The New Jerusalem which the Apostle John saw was the kingdom of God as it should exist in the hearts and minds of men; it is the principles by which man grows into the image and likeness of his Creator. All men who respond to the divine life of the Lord, all men who from sincerity of heart live according to the heavenly laws of justice and righteousness are members of the New Jerusalem in varying degrees. How large or small a number this might be is not within our power to estimate.

The present New Church organization is nothing

more or less than a group of Christian men and women who have come together to unite in the worship of the Lord Jesus Christ as the One God of heaven and earth and to express their love to Him by doing good to their fellowmen. We are all members of this Church. But only to the degree that we are governed by the principles set forth in the Sacred Scripture are we members of the heavenly New Jerusalem.

This does not render the outward church body of no account. This does not mean that it can be indifferent to its growth and welfare. But let this basic fact always be kept in mind: the true church of the Lord is not determined by the size of the membership list, the height of the arches which rise above the nave, the choir, the elaborate rituals, or the eloquence of the preacher. The Lord's church is not built upon the influence she can wield in the civil affairs of the city, nation or the world.

The real church exists, as we have said, in those persons whose lives are animated and guided by the Lord's love and truth. Even so, the external church does have an important function: it is to the kingdom of heaven what the physical body is to the soul. As one has a responsibility in caring for the health of his body, so there must be concern for the well-being of the outward church through which the internal church operates.

It was stated earlier that the New Church enables one to view from an entirely different point of view the problems of the individual and of larger organizations. Let these be illustrated by what is meant by giving thought to the future of a society of the New Jerusalem Church.

The Church teaches that true spiritual growth starts from within, from the center and works towards the circumference, and not contrariwise. The trees which bend in the cool air of autumn by the sheer weight of ripened fruit did not develop first from the leaves, the branches, the trunk and thence to the roots. A tiny seed lay in the earth lifeless, inert. Within that seed lay all the potentialities of a large and productive tree. The initial stirrings of life were not immediately visible. The emergence of the tender shoot and later the trunk, limbs, blossoms and fruit came in proper sequence according to the established order of nature.

The same is true of the Church, if it is to develop in such a way as to fulfill its ordained use in the kingdom of God. If built from the outside a flourishing church body may result, the pews may be filled to overflowing, the collection plates may prove to be too small for the offerings, but it would only be a "beautiful corpse," dead and unresponsive to the life-saving spirit of the Lord. Surely this is not what is wanted. A Society known as the New Jerusalem is desired. It is to be like a city set on a hill that cannot be hid.

Some of the old churches in New England seaports were built upon the highest piece of ground. Thus they were able to serve a dual purpose: mariners out at sea could use the towering steeple as a guide to the harbor, and the landsmen could find in its upward direction a reminder of man's reaching up toward God. The lights of a city built upon high ground can be a beacon to those who live in the dark valley.

This is what the New Church should be—a light in a darkened world. The Lord's truth is the light of the world. And when we possess that truth, when we make it our own, we too become a light to mankind.

Our city of the spirit, our knowledge of the doctrines, must, however, be set upon a hill. A hill is used in the Scripture as a symbol of the higher states of the soul where love and charity are found. The Lord led His disciples into "a high mountain apart by themselves." And in a like manner He would lift us up into states of unselfish love.

These words of the Psalmist come to mind: "The mountains shall bring peace to the people, and the little hills, by righteousness." From this it is clear that the Lord desires us to know Him and to acknowledge His truths, to acquire them, but He also reminds us that these verities should be well grounded in love and charity. They should be set upon a hill. This is something for us to remember in our churchmanship.

When an individual or a church society is progressing according to the principles of spiritual growth, that is, from the center, there will soon appear unmistakable manifestations of that development. The chief concern will not be "how many are in the church" but "the church is in how many." There will be a hunger for the Word of the Lord; there will be a desire to learn what the Church teaches about the spiritual meaning of the Biblical parables; there will be a lively exchange of views on many points of doctrine; there will be a regular and punctual attendance at services of worship; and there will be active participation in the support of the society. There will be an effort to make the best use of our smallness.

The fewness of numbers can enable us to have a closer and more intimate concern in each other's welfare. This is something extremely difficult, if not impossible, to achieve in a church with a large membership. Above all, there will be the desire to place the welfare of the Church above personal interests, and each member will respect the views of the others.

In the *Arcana Coelestia* there is a statement which summarizes what would take place if we all stood on the common ground of loving the Lord and our neighbor: "All would be governed as one man by the Lord; for all would be as members and organs of one body; which, although they are not of similar form or function, nevertheless have relation to one heart upon which they all depend, both in general and in particular, be their respective forms ever so various. In this case, too, every one would say of another, in whatsoever external worship he might be, 'this is my brother; I see that he worships the Lord and that he is a good man.'"

The higher a city is built the farther its lights will shine into the horizon; the greater the love a man has for the Lord and his fellowman, the further the light of his knowledge will radiate into the world. Build, we should; build, we must; but the site of our city of the spirit should not be found in the lowlands, the damp swamps, or the dark valleys, but on the very highest hill.

The Holy City seen by John came down from heaven, it did not ascend from the earth. The outward Jerusalem, even though it is composed of imperfect mortals and must perforce reflect man's inherent weaknesses, can be built with the Lord's help from solid rocks of truth and it can rise up from the hills of man's highest reaches of love until it makes a one with the heavenly Jerusalem. Such a church can beam forth its light into the darkest corners of life and be a beacon to guide groping men into the peace and joy of the angelic life.

As we meet the challenges and opportunities of the Christian life, let us build our church on the firm foundations of truth and let the cornerstone be placed upon the highest hill of love and charity. "A city that is set on a hill cannot be hid." Only from the hill can we send forth our shafts of light.

(Mr. Priestnal is minister at Baltimore, Convention's oldest society, meetings having been first held there in 1798.)

This Is Our Larger Loyalty

by Leon C. LeVan

WE NEED more often to give thought in the Church to a "larger loyalty," for most everyone has some loyalty or system of loyalties to which he holds. In fact it is probably fair to say that even the seemingly most useless individuals have certain fidelities to which they adhere.

The more selfish a man is, the more his loyalties concern his own circumstances—such as his appearance, his comfort, his reputation, his own preeminence, his own friends and family.

The less selfish he is,—that is, the more his sympathies are patterned in the image and likeness of heaven,—the higher and nobler do his loyalties become.

Fidelity to someone or something may be either good or evil. Their quality is determined by their purpose and end. If they look to selfish joys, and merely worldly gratifications, they are evil. If they look to the increase of the Lord's kingdom—which is none other than the life of religion or the life of charity, they are good.

As already said, everyone has a system of loyalties. Little children have rather fierce loyalties to their own delights. They want the best toys, or the biggest desserts, or the foremost attention from teachers and parents. But if they grow up to be spiritual men and women, they then desire no better for themselves than others—and even better for others than for themselves.

Jesus gives us a picture of the "larger loyalty" in the incident of His visit to the Temple. Even at the age of twelve, a larger loyalty had taken full possession of His life.

It will be remembered that as was His wont He had gone with Joseph and Mary to Jerusalem for the feast of the Passover. There He remained after the others started back to Galilee. When He was missed in the band of returning pilgrims, Joseph and Mary returned to Jerusalem looking for Him; and on the third day they found Him in the Temple in the midst of the doctors, both asking them questions and giving them answers.

We can imagine the natural relief but also the reproof that would be in Mary's voice as she came upon Him: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Jesus' answer was the perfect example of the larger loyalty: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Mary may have thought that Jesus should be about the family business. She undoubtedly looked on Him in terms of her responsibility to Him, and His to her and to Joseph. But Jesus had a larger loyalty. The "Father's business" meant loyalty and responsibility to great numbers—both to those born and those still unborn. The "larger loyalty" of which Jesus was possessed made it necessary to subordinate the smaller adherence to family and friends for the moment and give Himself to that which would supremely help the world.

Now let us ask a number of explicit questions about the meaning of "larger loyalty" in our own time and place. What are the "larger loyalties" of a spiritual man or woman?

A Christian's first adherence must be to the Lord; for if he fails in that all His other loyalties will be only harmful to himself and others. To be loyal to the Lord means not only to be loyal to the Lord's person. It means being faithful to the standards, thoughts, and affections that come from Him. "What is from the Lord is the Lord," is a New Church teaching, and it is one that we can all think about most fruitfully. To be loyal to that which is from the Lord is to be faithful to the Lord Himself; and to be disloyal to that is also to be unfaithful to Him.

Are your ways, your works, your choices, your decisions, your thoughts and affections the kind that come from the Lord? Are you (in the inner activities of your spirit) devoted to the Lord's ways, the Lord's truths, the Lord's order in your daily life?

How many are there who argue and insist that we are all "children of God." "God created us," they say, "so we are all His children." God indeed sustains the laws of nature. But because one is born according to the laws of nature, that does not make him or her a "child of God." We become "children of God" not by the laws of nature, but by the labors of regeneration.

No one is a "child of God" who does not shun his or her own ways and live according to the Lord's ways. We cannot serve two masters. For either

we will love the one and hate the other, or hold to the one and despise the other. We cannot "serve God and mammon."

Our first and largest loyalty *must* be to the Lord no matter how much it may upset our established mode of life and the custom of our self-interested, self-chosen ways. If one wishes to be about the "Father's business" his first loyalty in every choice and circumstance of life must be to put the Lord's ways first and evil or lazy or self-interested ways last. "Thou shalt love the Lord thy God, and Him only shalt thou serve."

The second "larger loyalty" of the spiritual man or woman is loyalty to the Lord's kingdom. This, in the other life, is called Heaven. On earth it is called the Church. Actually, there is no cleavage or separation between them; for the same standards, values, laws, truths, and affections obtain in both the natural and spiritual worlds. The Church is the Lord's kingdom on earth. It cannot be found elsewhere. Its standards are clear. Its truths are absolute. Its affections are all grounded in love to the Lord and love towards the neighbor.

The way one treats the church is the way in which the Lord's kingdom is treated. Loyalty to the one is loyalty to the other, and disloyalty to one is disloyalty to the other.

In view of these all-inclusive principles, how thoughtlessly—nay, how recklessly great numbers treat the church today! The greatest proportion of Christians put practically every other interest of life ahead of the welfare of the Church. A business man will make a 100-mile trip and think nothing of it to further his business; but if the Church is half an hour away he will say it is too far. We all know men and women who give 168 hours a week to their own interests and concerns, but who would feel angry and abused if asked to give one hour a week for the good of the Church which is the Lord's kingdom.

Why are churches frequently the most run-down buildings in their neighborhood? Why is the clergy at the bottom of the economic scale? Is it not because Christians think so little of the Church that the greater part of them leave it completely out of the concerns of their loyalty?

An entire church congregation can sometimes with difficulty raise the sum of \$100.00 towards a project with a spiritual end in view. But a single natural-minded individual will sometimes give that sum for a recreation hut, a drinking establishment, or even for a \$100.00-a-plate political dinner. The Christian's "larger loyalty" must be loyalty to the church.

In considering this vital topic of a "larger loyalty" in the New Church let us resolve to give it an ever-increasing place in our lives. Let us put it high in all our thinking. Let us give it first priority in all our acting. The Church is the Lord's kingdom on earth. It is the "larger neighbor." As we continually re-examine our standards of value, let us be sure that the Church receives the "larger loyalty" that we may publicly profess.

In these thoughts on the "larger loyalty" it is necessary to speak of one other danger into which Churches sometimes fall. They become in-growing rather than out-going institutions. It must be evident that the very expression "the larger loyalty" reproves such a concept of the Church.

To be an in-growing Church means that it shrinks from contact with other people. It discourages new friendships. It meets with criticism and stand-offish judgment those who come seeking; and it seldom if ever

makes any attempt to reach out to others and let them feel that they have a place within its walls.

That is the spirit of the Pharisee. The Jews were extremely hostile to all who were not Jews, and the in-growing Church of today merely perpetuates that Pharisaical attitude.

The in-growing Church can only be countered by its out-going opposite. No in-growing church can make its due contribution to humanity, for it militates against its own endeavors.

The out-going Church, on the contrary, pours forth its efforts for the help of all. Time, money, labor, organization, effort—nothing is permitted to stand in the way of its ministrations. The out-going Church is a life-giving Church, however small it may be. The in-growing Church is a dying one, however large its membership. In the words of Edwin Markham recently quoted in *THE MESSENGER*:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But love and I had the wit to win:
We drew a circle that took him in.

Recollections of A. H. Stephens

Editor's Note:—One of the most important and interesting pieces of "evidence" newly coming to light of another noted public figure familiar with Swedenborg's writings, are the "Recollections" discovered in the "Diary" of Alexander H. Stephens, Vice-President of the "Confederate States of America," 1861-1865. They were brought to our attention by Minor McLain, teacher in American History at Boston University, and a member of the Boston Society, and who kindly permits their reproduction here.

References to Swedenborg in Confederate Vice-President Stephen's diary, kept when a prisoner at Ft. Warren, Boston Harbour, 1865:

P. 431—Aug. 7, 1865. I had not walked long before Major Appleton joined me. We had a pleasant talk on rather abstruse subjects: nature, creation, the cosmos, life, the intellect, the soul, the Trinity, etc. I find that he is a Swedenborgian. He promised to let me have some of Swedenborg's writings. I have been waiting to learn something of this great theologian's doctrines. The walk and talk were very agreeable. The more I see of Major Appleton the more I like him.

P. 432—Aug. 8, 1865. Had not read many pages before Major Appleton called with two pamphlets containing extracts from Swedenborg.

P. 433—Aug. 8, 1865. Finished Swedenborg's "Doctrine Concerning the Lord." It is a master production, the clearest exposition I have ever seen of the doctrine of the Trinity. It embodies some ideas I have long entertained. But what seems to be his idea

of the resurrection is not one of these. The Scriptural view, I think, is that our material bodies will rise with our spirits or souls.

P. 452—Aug. 12, 1865. 5 p.m.—A tap was heard at my door. "Come in," I said. I turned, and saw Mrs. Appleton entering with beaming smiles and bearing in her hands a bundle of books; she was followed by two men bringing for my window a box of flowers that heretofore had been in the Major's. She remained but a moment, had to return on the boat. A last good-bye was given. I am alone again. The books are Swedenborg on "Heaven and Hell," "The Last Judgment," and others, all works I have been desirous of getting for some time, and I am truly obliged to her on that account; besides, I deeply appreciate her spirit of kindness. Surely I have much more to console me than many other prisoners have had.

Pp. 470-471—Aug. 18, 1865. Finished Swedenborg on "Heaven and Hell"; "The World of Spirits," etc. Many things in this book are obscure to me. If I understand Swedenborg, salvation is not the result of immediate mercy and grace, but the result of these combined with the acts and will of the recipient. These views accord nearly with my own. Divine vengeance, as taught by many, I could never comprehend. The Divine Being I was always inclined to regard as the very embodiment of love and mercy; punishments as the inevitable consequences of violation of law, moral or physical; Scriptural commandments and injunctions as admonitory, given to man to enable him to see the law and to avoid violation with the consequences, as he has power to do through Divine aid and faith in the Redeemer.

I believe, too, in the cultivation of the higher attributes and qualities of man, his third part, which I call the soul,

The "larger loyalty" does not necessitate anything strange or startling or new to anyone who seriously follows the Lord. Such a man or woman does put the Lord first in all the choices and decisions of life, and such a person does put the Church's welfare ahead of his own self-interests and considerations.

To the unregenerate, however, such a course would seem to be completely and impossibly revolutionary. Actually, it is not in the least impossible. It becomes easier in course of time. But before that time comes, we must make countless efforts to be about the "Father's business," as Jesus was about the "Father's business" before the age of twelve. Strictly speaking, "business" in Scripture means the business of obtaining and utilizing truths, just as earthly business means the obtaining and utilizing of material possessions.

Let us be about the "Father's business" in the true sense. So shall our loyalties become larger and larger, and so shall our Church more completely fulfil the spiritual responsibilities to which we are called.

(Mr. Le Van is minister of the Pittsburgh Society and founder there of the Swedenborg public Bible School.)

just as I believe in the cultivation of his second part, which I call mind or intellect. Soul-culture is as distinct, in my opinion, from mental-culture, as mental culture, as the laws of the latter differ from the laws of bare physical culture. In religious or spiritual matters, as they are called for lack of a better term for things relating to the culture of the soul, reason, technically speaking, has nothing to do. The whole lies in a sphere beyond human reason.

Pp. 472-473—Aug. 19, 1865. Last night, read Swedenborg's "Last Judgment." Like his other works, a wonderful production. The first chapters I can understand: further reading suggests that he had poured over abstruse subjects, endeavouring to reconcile spiritual mysteries with the laws of human understanding, until reason lost its balance. Still, there is nothing in his explanation of sacred text more mysterious than the text itself. Whether he was under Divine illumination or labouring under hallucination, I do not know, but that he was sincere, I believe.

Spiers Called to La Porte

The Rev. John W. Spiers, ordained in 1920 and last serving Brooklyn, has been called to the La Porte, Ind., Society. It had been without a resident pastor since the decease of the Rev. Donald C. Gustafson. Formal announcement was made at the celebration of church's 95th anniversary June 14.

Dr. Keller Honored

Dr. Helen Keller was honored by Rudeliffe College June 5 when a garden site there was dedicated to her by members of her class of 1904. She attended the ceremonies, at which President W. K. Jordan and Dean Bernice Cronkhite were the principal speakers.

Missionaries Are Here From Japan

The Rev. and Mrs. Yonezo Doi who landed at San Francisco early in May enroute to attend the session in New York of the General Convention have made a place for themselves in the hearts of every New Church group they have visited and addressed.

As *THE MESSENGER* already has reported, on their route have been the societies, besides San Francisco, in Los Angeles, Denver, Pretty Prairie, St. Louis, Chicago, Detroit, Cincinnati, Cleveland, Pittsburgh, Philadelphia, Washington, Paterson, Boston, New York. Groups from nearby churches made up special parties to attend the meetings, notably in Kansas, and from Baltimore, Wilmington, Orange, N. J., and the Boston area.

Cooperating with the Board of Missions, the Public Relations Bureau arranged for local publicity, interviews and pictures along the way, and considerable interest was aroused by newspaper articles in most of the cities visited.

In Paterson, the Doi's saw for the first time the Mission Board's offices, headquarters of *THE MESSENGER*, Bible Study School, stamp outlet, literature distribution, publicity, etc. They were intrigued there by the wall maps showing Convention's outposts in many parts of the world, including Japan and Korea.

Until leaving for Japan from San Francisco July 23, the Doi's, following a week's rest at "Intervale," home of the Rev. and Mrs. Horace W. Briggs near Fryeburg, Me., will go to other points in Maine, and to Canada, where Toronto-Kitchener, Edmonton and Vancouver are on their itinerary, as will be Seattle and Portland as they re-enter the United States to take passage.

Reports of their attendance at Convention will appear in our next issue which also will contain all other accounts of the session.

The Church unites in wishing these devoted and able workers an affectionate farewell as they start on their last itinerary before leaving our shores. It has been a joy and inspiration to have them with us, and they go, Yonezo and Fujie say, fortified in their faith and strengthened in their hopes.

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LETTERS TO THE EDITOR

Are We Consistent?

To the Editor:

We know that when the soul leaves this physical body, which has housed the spirit for its earthly life, it has done its work and will never be of use again.

Then what do we do? We allow the discarded body to be furnished to look as though the breath of life was still at home in the worn-out vestment, the face is beautified, the hair done in a becoming style; the hands arranged in a life-like manner, and a garment put on that will enhance the general picture.

Then a service is held and at its close a reluctant group of old friends file past the coffin and look at the work that has rejuvenated the remains of the old friend.

There is no pleasure in this performance for anyone, it is a remnant of barbarism.

Why not be honest and have the old body cremated at once, with no makeup imposed on the unresisting old earthly form?

The proceeding which seems to me consistent with our knowledge and beliefs is to have a service in which our beliefs are clearly stated without any history of the life and works of the departed soul, good inspiring music and in every pew where friends will sit, a fresh red rose bud as a parting present from the departed; this seems to me to be pleasant and an honest expression of our feelings and beliefs.

I am ready to set the example in my own services, and hope this idea will appeal to all of our belief, and many other Churches.

ELIZABETH PRESCOTT SHERRILL
Brookline, Mass.

Elected Commander

Miss Yvonne Johnson, Sacramento Circle, recently was elected Commander of the Disabled American Veterans Auxiliary. Its great project is to visit the increasing number of "forgotten men" in veterans' hospitals, as memory of these heroes gradually fades.

Our Cover

This rare reproduction of a portion of the original draft of the Declaration of Independence is in the handwriting of Thomas Jefferson and is seldom seen now in public print. It was distributed as a Washington Birthday Souvenir by the John Wanamaker Co., New York and Philadelphia in 1913, this copy having been presented to *THE MESSENGER* the past year by Miss Lina Miller, well known New Churchwoman, now residing in Katonah, N. Y.

Memorial Chapel Has National Notice

The Wayfarers' Chapel, memorial to Swedenborg on the beautiful cliffs overlooking the Pacific at Portuguese Bend, Calif., continues to receive national public notice.

In the past week or so the Public Relations Bureau has had its attention called to the *Grapevine*, handsomely produced house organ of the Shell Oil Co., on the cover of which appears an interior picture of the "glass church" where a group of choir boys, children of Shell oil dealers, are pictured on its chancel steps rendering Christmas carols.

Also, *Steelways*, official organ of the great American Iron and Steel Institute, New York, devotes an entire page in its June number to the Chapel, illustrating its well written article with two pictures, and particularly dealing of course with the architecture and steel frames of the structure.

Margaret McTaggart's article, brought to our notice by Hill and Knowlton, public relations counsellors for the Institute, states in part "The Wayfarers' Chapel has brought a new concept in lightness, both in materials and atmosphere, to church architecture."

Another interesting item is an inquiry from Professor R. F. Piper of Syracuse University for photographs of the Chapel to include in his new book "Cosmic Art (or Art and God)." This will treat of man's relationship to His Creator as seen through the eyes of art in all fields, including architecture, especially of the Church.

Alaskan Visitor

Franklin Unruh, connected with the Civil Aeronautics Bureau, Anchorage, Alaska, and member of the Pretty Prairie, Kans., Society, visited the San Francisco church May 16.

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The Glorious Fourth

IT IS rather striking as one looks back over THE MESSENGER files prior to the present generation to notice how little editorial attention was in an earlier day given to the commemoration of great national events, or for that matter anything that went on beyond the periphery of the New Church. Seldom for example do we find any reference to that noblest of Days, the Fourth of July, and as for say Pentecost, so certainly within the orbit of the Church at large, we find it not mentioned at all even in that great literary compendium the *Index to the New Jerusalem Magazine*.

Considering that prior to 1940 at least THE MESSENGER nearly always was a weekly, the paper did well to fill its columns, short as they were though wide enough to favor limited copy. As to that, evidently the policy was for the Church to hoe its own row and fortunately the editors found enough hoers and sufficient rows (pronounced "roze," if you please) to keep their readers satisfied. "After all," it may have been said, "if we want to know what is going on 'outside' we can read the newspapers."

However, as we might here observe, the newspapers neither then nor now hardly relate life to religion—to reverse our well known maxim—and that, it has seemed to us, should be one of the necessities of a journal published by a Church.

Thus, at this present moment, we venture to remind our readers that the commemoration of the Glorious Fourth is much more than a mere secular observance, a stage for fireworks and oratory. It is surely as solemn a memorial as ever Joshua set up in the midst of the Jordan. Rightly understood, July 4 marks an epoch in the affairs of the western world anyway, for with the Declaration the bonds on a people's national thinking were cast off and the way cleared for freedom to progress, to cultivate, and to establish, and for that there was poured out on a parchment as noble a pronouncement of men's rights—note cover of this number—as ever had been presented, not excepting the Magna Charta.

The Declaration is essentially a religious document; its deals with the spirit of man rather than with his possessions or worldly ambitions; it allows of no cavil, for its propositions are self-evident and this can be said only from what may be drawn from essentially divine principles.

We salute then our great national holiday the Glorious Fourth and pray that our commemoration of the Day be not devoid of thankfulness to the ever loving and wise God who gave wisdom and understanding hearts, courage and strength, foresight and faith to the fathers of our country, and to the mothers at their sides.—L. M.

Watch next issue for complete account of the proceedings of Convention in New York, June 14-20. Elections, Reports, Actions Taken, other Highlights.

Swedenborg's Writings In Every New-Church Home

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As an example, a good selection would be "True Christian Religion" (2 vols.) and "Divine Providence." Or "Arcana Coelestia," vol. I, "Heaven and Hell," and "The Four Doctrines."

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Intimations

I like the shadows when they creep around
Me in the wane of winter's afternoon;
And if I watch the clock when they have found
Me in their ebbing time, I know that June
Is in the offing. Not to think so far,
I know tomorrow's rising sun will be
Advanced a bit in time, the matin star
Perhaps in future will not wait for me.
When I these hints to inner things translate
I am reminded that one's creeping age
May like the shadows gently intimate
A sequel writ upon a later page;
And that the turning of the page may bring
A change like that from winter time to spring.
C. T. MITCHELL

The Passing of An Indian Reformer

Noted New-Churchman Sketched

Editor's Note.—The subject of this tribute and historical sketch, recently published in "The New-Church Herald," was well known to Convention's Board of Missions with which he frequently was in touch and which supplied him over the years with much free literature.

D. GOPAUL CHETTY, who since 1948 has been almost totally blind, physically weak, and unable to carry on the work of proclaiming Swedenborg's message to the people of India which he had done for more than a quarter of a century, passed away December 30 in his ninetieth year, a letter from his son, G. R. Chetty, B.A., advised us. Surviving as well is a widowed daughter, who assisted and nursed him in his old age.

We are indebted to this son for extracts from the Indian press referring to his loss to the country especially in his work for social and religious reform. A Madras daily paper for January 6 reports under the heading "Gudijetham News":

"D. Gopaul Chetty, late editor of the *New Reformer*, and father of Sri. G. Rajamanikham Chetty, rationing officer of this town, passed away on the 30th ult. at 10 p.m. For the past 30 years he has published several philosophical works, both in English and Tamil."

On the following day a long editorial appeared in the same newspaper: "We are sorry to note that the Dharmapuri scholar, D. Gopaul Chetty, passed away on the 30th ult. in his 90th year. This great scholar . . . had worked for uplift of people at large and his community as well. Sixty years ago he started the social reform paper called the *New Reformer*. This worked for social reform, such improvements as widow remarriage, and removal of untouchability being some of the matters dealt with. . . . Believing that the liberty of his country could be established by social and religious reform, he published several famous works based on his reason therefor. . . ."

A report of a public Condolence meeting "in honor of the scholar D. Gopaul Chetty" held January 10 at Gudyatham, appeared later in both the Madras and Mofussil editions of the Tamil daily paper.

It gave a list of a number of eminent men present at the meeting, barristers, doctors, presidents of institutions, *et al.*, and reports of some of their speeches. A Madras barrister presided.

One of the speakers read a poem specially composed for the occasion and spoke in detail about the several books written by him, making special reference to his "New Light" on Indian phi-



D. Gopaul Chetty

losophy and of his translations from Swedenborg.

Another spoke of the work done by the late scholar for the uplift of the depressed classes. The president in his concluding speech emphasized his work for social and religious reform and advised every library in the South of India to keep a complete set of his works.

At the conclusion, a Condolence resolution was passed and the meeting closed by a period of silence "in honour of the late scholar." At a special meeting of the Vellore Municipal Council, a resolution to the memory of Sri. D. Gopaul Chetty, editor of the *New Reformer*, and President of the India Swedenborg Society, was passed unanimously, all members standing.

Mr. Chetty's son also tells of the many letters of condolence received from all parts of South India, referring to the work done by his father in the fields of philosophy and religion. He asks that the *New-Church Magazine* and other church publications be sent to him so that he may read and pass them on to others. He is in government service, but it is his desire, though in the background for some time, to do something "by which my father's work is continued until I actually take it up, after my retirement."

The life of D. Gopaul Chetty is so full of interest to the New Churchman that it deserves a whole volume to do it justice. We have, however, a set of notes sent to us in 1930 dealing with his early life and work up to that time. This material was intended for the son, who expected to write the account, but having entered whole-time government service was unable to carry out his father's wish.

The notes were sent to us, and formed the basis of a series of chapters published in the *New-Church Herald*

in 1931 under the title, "A New Reformer in India," being the life and experiences of D. Gopaul Chetty, from notes of a proposed Life, by his son, and from the present writer's correspondence. From that time until his retirement in 1948, regular yearly reports of his activities were published, of which use has been made in the following brief summary.

Born in 1867 at Dharmapuri in the Salem district of Madras Presidency, Mr. Chetty was a Dravidian whose home language was Tamil. The religion of his childhood was Saiva Siddhanta which differs in some respects from the Hinduism of the northern provinces, both being Hindu as distinct from Moslem and Buddhist, but both based upon very ancient writings and mythologies, which they look upon as divine revelations, and both being undoubtedly taken at least partly from what the New Church knows as the Ancient Word, survivals of which, Swedenborg says, prevailed over a large part of central and western Asia.

Gopaul's father was a Zemindar or land owner who died when he was only three years old, leaving a widow and two sons of whom he was the elder. After two years at a local Tamil school, he was transferred to a government middle school where English was taught. There he remained for five years. After taking his matriculation with distinction he was sent to the Madras Christian College for a college education. During his years at College he took a special interest in English subjects and languages, but he had a peculiar aversion to mathematics and in his final B.A. examination he failed to pass in that subject.

In a subsequent try the result was the same, but in the additional time he read deeply in English literature and particularly poetry, and wrote poems in his own language and in English. He decided to be a pleader or barrister, but before taking his pleadership examination in Madras, spent some years as a teacher in his old school at Dharmapuri.

Here, according to the custom of his country, a marriage was arranged for him by his mother and the bride's parents and he was united with Pachiammal, the daughter of a near relative, with whom he lived in the greatest happiness, and peace of mind for thirty-two years, until she entered the spiritual world in 1918 leaving him with one son and one daughter.

In his last years at Dharmapuri as a schoolmaster, he became the leader of a young people's movement for the study of the religious teaching of Vivekananda, a reformed Hinduism, which later became known as the "New Dispensation of India." It is of interest to New Church people to know that

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at the Parliament of Religions held in Chicago in 1893, when nearly ten thousand people assembled from all parts of the world, Vivekananda, representing reformed Hinduism, made a most favorable impression. He was described in the American Press as by far the most important and typical representative of Hinduism. He was called "the prophet of the New Dispensation."

It would seem that this reformation represented by Vivekananda, Keshab Chunder Sen, and the New Dispensation of India has been preparing the ground for the reception by the peoples of India of the truths revealed to the world through Swedenborg.

Undoubtedly, it was the case with Chetty. It is not what we call "the New Church" (an external organization), but seems to be the beginning of that universal religious reform, which has taken place in different parts of the world, since, and as a direct result of the Last Judgment prophesied in the Christian Scriptures.

When, later on, he was in Madras preparing for the pleadership examination our late friend took an active part, with G. Subrahmaniam Iyer, the editor of the popular daily paper *The Hindu* in the formation of the Madras Social Reform Association, and was present at the inaugural meeting, held in the Evangelistic Hall attached to the Christian College of which he had been a student.

After passing his examination in Madras he was enrolled as a practicing pleader in the Tirapatur Courts, in the Arcot district. One of his most intimate friends in the early days of his legal career in Tirapatur was the Rev. R. C. Porter of the London Mission. With his assistance and the aid of commentaries, he devoted much of his leisure at this time to the study of the Bible. He did not however neglect the religion of his birth, which was to him, something vital, little understood, but containing sacred writings, which he had been taught to believe in as a divine revelation. He formed a study circle for Saiva Siddhanta in his own home, where some of the Government officials of the place, and others met regularly every Sunday to hear Sivajnanabotham, the sacred writings of their religion, read and discussed.

For twelve years, from 1895 to 1907, he practiced regularly in Tirupatur as a barrister. In the latter year, encouraged and assisted by many friends, he started a monthly journal which he called *The New Reformer*. It was described as devoted to the reform of religious, social, economic and other matters. On the outer cover of every magazine appeared the quotation "Oh, if you could dethrone the Brute-God

Mammon and put a Spirit-God in his place" (Carlisle).

From the beginning the magazine was well received. The Rev. C. F. Andrews declared it was working in the line of the divine order. B. M. Malabari who was for more than twenty years the editor of *The Indian Spectator*, and later of *East and West* and whose views formed the basis of that valuable but almost forgotten book, "The New Light of Asia," by the New Churchman George Trobridge, was one of the most successful of modern social reformers of India. He expressed the deepest sympathy with the tone and aims of Chetty's magazine and encouraged some of his own contributors to write for it.

It claimed to be devoted to Reason, Justice and Love, and the application of these three principles to the discussion of all problems, religious, political, philosophical and social. Its contributors were from all parts of the world and included Count Leo Tolstoi, whose renunciation of wealth for poverty was attractive to Hindus, and who drew a lurid picture of the failure of orthodox Christianity and called for a return to the Christ of the Gospels.

Another supporter and contributor was the Abdul Baha the religious reformer, who after forty years imprisonment in Turkey had been released and was able to carry on for six years his mission based on the Oneness (Fatherhood) of God, the brotherhood of man, and the immortality of the soul; until his martyrdom in the town of his birth in Persia. Other contributors included Unitarians from Europe and America, members of the Brahmo Somaj and other Indian cults.

As early as 1910 an article under the title "Swedenborg the Seer of the North" was sent to him and after due consideration was published. It created much interest and was followed by other New-Church articles.

In the *New-Church Magazine* for April 1913 appeared an article on Origins, showing that all origins are in the spiritual world, which is the world of causes, and this world is the world of effects.

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In May 1914 an article appeared giving an exposition of the *Genesis* story of the Deluge and of the Rainbow in the Clouds. Other New Church articles must have appeared during the ten years of its existence. As the editor expressed it, "a member of the New Church in England contributed to the many articles on the teachings of Swedenborg. I appreciated them very much and many of the readers evinced great interest in those articles. I then bought a copy of 'Divine Love and Wisdom' by Swedenborg and read it through, with great interest and pleasure. I was then deeply impressed with the philosophy of Swedenborg and resolved to go through all his works. But my editorship of the *New Reformer* allowed me no time till 1917 when owing to the exigencies of war, the publication of my magazine was discontinued."

"In 1918," Chetty says, "I began a deeper study of all the works of Swedenborg after buying them from the Swedenborg Society of India in Bombay. The study led me to the discovery that Swedenborg's teachings threw a flood of new light upon the Saiva Siddhanta Philosophy of Southern India, and that his teachings contained many truths which India did not at all know. I therefore translated into Tamil, Swedenborg's 'Intercourse of the Soul and Body' and published it with copious notes and comments towards the end of 1921.

"The appearance of this book in the world of Saiva Siddhanta was welcomed with great rejoicings by the leading Tamil scholars . . ." and having been much encouraged by the hearty welcome on all sides, he determined to write a book to show what a wonderful light Swedenborg shed on the sacred writings and mythology of Saiva Siddhanta.

He was then in correspondence with A. E. Penn, the agent of the Swedenborg Society in Bombay, from whom he had been purchasing Swedenborgian literature for some time. Mr. Penn visited him and was his guest in Madras, after which he reported that he found Mr. Chetty an earnest and deeply religious and other-worldly man and described him as "an angel in the making."

It may be added that when in 1948 Mr. Chetty was compelled by infirmity to give up his work he was visited by a friend of the New Church in this country, M. V. Patel, who was on a visit to India, and who wrote us, "Mr. Chetty is practically blind, and his health is shattered. He is extremely poor, and without any means. His widowed daughter looks after him. I pay tribute to Mr. Chetty and his daughter, that they are saintly characters of most rare type."

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As his home was not suitable for the storage of his stock of books, Mr. Patel had them collected and packed in cases which were subsequently sent to Bombay.

Mr. Chetty had published his translation of "The Intercourse of the Soul and Body" at his own expense, and years ago when Mr. Penn visited him at his home at Arkonam he had just finished writing "New Light on Indian Philosophy." They discussed the question of finding a publisher and as a result Mr. Penn took the manuscript away with him and sent it to London where a committee including the Reverends H. G. Drumond and S. J. C. Goldsack after careful consideration recommended publication. The well known publishers J. M. Dent & Sons Ltd. accepted it. This necessitated some financial liability, which was met privately almost entirely by a New Church friend in New York. Five thousand copies were published.

This book gives an excellent summary of the fundamental teachings of the New Church, and an appeal to India to accept them. It certainly had the effect of drawing the attention of Indian and other English speaking people to Swedenborg. Educated Hindus, according to Mr. Chetty, had lost faith in their own religion, because there was no one to explain it to them; that no other faith had taken its place, that the illiterate masses were in dark ignorance, their religion one of ceremonials and superstitions, and the few who ever read their Scriptures, did not seem to understand them.

The Roman Catholic and Reformed churches seemed to make no impression upon thinking men in India, but the spiritual conquest of India by Christ would be through the revelation made by Swedenborg, the author showed. He saw the possibility of a spiritual conquest of India by Christianity, as interpreted by Swedenborg.

Mr. Chetty later abandoned his lucrative profession as lawyer, and decided to devote the rest of his life to making known that interpretation of Christianity to the people of India and especially to those of the Tamil language who number more than twenty million in the South of India. For more than twenty years he devoted all his time and energy to the work until finally his health broke down.

He opened a Bookroom in Madras and sold New Church literature in English and Tamil. Every year he sent to England and America a full printed report of his sales and distribution of literature; his translations of Swedenborg's works into Tamil; his lectures at public gatherings such as the "Universal Religious Congress" and "The Parliament of Religions," in which he took

part; his journeys up and down the country; his correspondence with notable people of many nations; and other activities too numerous to mention.

He followed up his translation of the "Intercourse of the Soul and Body" with "New Light on the Hereafter," a series of extracts from Swedenborg's "Heaven and Hell." Then in quick succession, "Divine Love and Wisdom," "Doctrine of Life," "Doctrine of Uses," "Heaven and Hell," "Divine Providence," and finally "The Heavenly Doctrine," at the request of the Swedenborg Society, London.

In addition to these translations, Mr. Chetty published a large number of what may be called expository works, some in English and some in Tamil specially for the use of Hindus. To enumerate a few, of which we have a record: "Chidambara Rahasyan Revealed," being an explanation of the secrets of worship at the Temple of Chidambaram; "The Mystery of Creation"; "New Light on the Problem of Reincarnation"; "The Sacred Sports of Siva, their spiritual or Inner Meaning"; "Swedenborg the Greatest Modern Philosopher"; "The Creed of a Swedenborgian" (in Tamil); "Words of Wisdom," compiled by Rev. Leslie Marshall (in Tamil); "The Religion of the Ancient Britons"; "Tributes Paid to Swedenborg," by nineteen Indian publications and noted Hindu writers.

In addition to these pamphlets, thousands of tracts, circulars, catalogues, reports of lectures and conferences were distributed by this remarkable New Churchman every month.

Mr. Chetty's last work, and what he considered his most important, was written just when World War II started. He sent the manuscript to England

in the hope it might be published. The title he gave to it was "Jesus is God." Two typed copies were laid open for inspection at an annual meeting of Conferences, but nothing has yet been done with it, perhaps as the frequent occurrence of Hindu words and technical terms make it unsuitable for English speaking readers. However, later one of the less difficult chapters was published by the *New-Church Magazine*.

It is to be hoped that in the near future some Indian scholar who, like the late M. R. Bhatt, or K. K. Nagarkar, who is a full receiver of the teachings of the New Church, will be able to make use of Mr. Chetty's manuscript, and produce an important work for the people of India.

Mr. Chetty had felt that the publication of this book, which he estimated would consist of about 350 pages of printed matter, would prove to be one of the most useful publications in the interest of the New Church in India, and lead to the formation of a Universal Religious Organization in his country called "Christo Somaj," based on the five essentials of Faith enunciated by Swedenborg.

Christo-Somaj might be interpreted in English as "Church of Christ." The well known Brahma Somaj established in the nineteenth century was an attempt at a universal religion including Christians, Mohammedans, and Hindus, based on the worship of one God. This Social and Religious Reform Society has done much to abolish caste and idolatry, and its influence in India has been great, notwithstanding its small numbers, but it has become a Theistic or Unitarian society.

This valued Indian reformer's book concludes with these words—"It is my earnest desire that Christo-Somajes may be started throughout India, free from all the defects and inconsistencies, not only of the orthodox Christian Churches, but also of other religions of the world, for the purpose of studying the new Revelation (through Swedenborg) in its religious aspect (as distinct from philosophical) and adopting it afterwards, so that there may be a really living Universal Religion in India.

"If what I am trying to do through this book, and in other ways, contributes towards this grand result, my labors in this direction will be amply repaid."—H. N. MORRIS

(Mr. Morris, whose labor of love as chief of Conference's work in India is so well known, has been virtually the spiritual godfather of the several great and consecrated souls raised up in behalf of the New Church in that country the past half century. He also is esteemed as author of "Flaxman (and other notables) Influenced By Swedenborg," and "Letters To A Niece.")

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We read in *John*, chapter 1, that from all eternity was the Word, and the Word was God. By this we understand that from eternity to eternity there was the divine truth—for as we also read, “Thy Word is truth.” Also that this divine truth not only was with the divine love—for “God is love,” but that the divine truth and the divine love are one. The Greek *Logos*, translated “Word,” was inclusive. It meant the utterance, the thought back of the word, and the mind back of the thought. Really, truth, both in source and in expression.

“And the Word was made flesh and dwelt among us.” When the New Church maintains, as orthodox Christianity always has, that the historic Jesus Christ was the Divine Word Incarnate, we mean chiefly, two things: First, to assert the full deity of Christ.

We mean that the historic Jesus, born of Mary, was begotten of the all-originating power of God the Creator; and that at the inmost of Jesus’ life was the abiding Presence of Jehovah God, the Father of life and all existence.

We mean too that while Jesus was one Person, there were two natures—the very and uncreate life of God, and a true and genuine human nature. By successive and progressive steps, He rose above and transcended that finite human character.

As the finite nature receded from His personality, the divine life emerged, the divine life and love and wisdom came forth into ever fuller, more vital and potent contact with human lives, and all their hopes and needs and aspirations; until, at length, transforming even the mortal body through the Passion of the Cross, Christ arose from the tomb, no longer Jehovah revealed through a finite humanity wherewith His all-originating life was clothed, but now Jehovah in His own Divine Humanity.

That, then, is the first thing we mean—“The Word was made flesh and dwelt among us”: we mean that the one Eternal God, “The high and lofty One that inhabiteth eternity, whose name is holy” Himself bowed the heavens and came down and became Immanuel, One-with-us.

We may wonder if the most robust faith of the Church has ever fully grasped it and laid it to heart to live by it—that the Most High God, “The Creator of the ends of the earth” is One-with-us in the Risen Christ; that the Eternal Power who swings the planets in their orbits and calleth the stars by their names, is ever near to hear our prayers, to walk the road of life with us and to guide our spirits upward through the years. It is the supreme revelation of the New Testament, the Rock on which we are to rest our souls and build our lives.

That is the first thing we mean—that the Most High God of eternal ages is Immanuel, God-with-us, in His Divine Humanity.

The second is this: that in thus becoming One-with-us, He lived out the

Word of revelation as given aforetime, and all of which was, inmost, written of Him. We read in the Scripture that “The testimony of Jesus is the spirit of prophesy”: or, as the Church Writings say, “Universal holy Scripture treats of Him alone.” The unifying theme that binds the whole Bible together is the Messianic hope and its fulfillment.

When we say, then, that the Word of divine revelation was made flesh and dwelt among us the New Church means these two things: that the Eternal Lord of the Old Testament and the revealed Lord of the New are one and the same—Jehovah God One-with-us in Jesus Christ, historic and Glorified. “For in him dwelleth all the fulness of the Godhead bodily.” Thus in becoming One-with-us, He lived out the Word as given before the Incarnation.

The Church always has known this in a general way. Often it is too evident to be missed. The Evangelists build on it—such and such happened so and so “That the Scripture should be fulfilled.” And that first Easter evening, He opened the Scriptures to the disciples to show how all related to Him.

If we have learned to see life as Jesus saw it, we may look back and see a certain pathetic dignity about it,—a people going down the years, generation after generation, life’s springtime of growth, life’s autumn of ripening, going down into the valley of the shadow, and through into the endless day beyond, with no clearer insight of rational faith than to live uprightly and keep the ordinances of a representative ritual, manifestly symbolic, but the inner meaning of which they could not fathom, though they knew that somehow it enfolded heavenly secrets.

It was the people’s righteousness to live in obedience, and keep that representative ritual intact until the Lord could come and make it clear in the fulfillment. One wonders if we realize how much we are indebted to those old Jews for maintaining that correspondent ritual, not only that Jesus should find it waiting to be lived out, but also that we, looking back to those first springs of Gospel revelation, and tracing their gathering flow through the Bible, may get a more vital grasp of elemental religious realities.

We may well pause to ask, too, if we ourselves, for all we have the clearer light of the Opened Word, have ever learned to walk in any higher righteousness than that of simple obedience to the Word? Is any higher righteousness possible to man? Surely if we wait until we know all about the Lord’s Word before we begin to obey it, we shall never understand it at all. Understanding comes through obedience. “If any man be willing to do His will, he shall understand the doctrine.” Take My teaching, Jesus says, test it in the crucible of life. Let it verify itself in life.

But the truth of God’s love could not be revealed in all its height and depth and length and breadth until God came in the lowly Son of man. He must come, not only to build the Church anew, but to complete the giving of His Word for the spiritual nurture of the ages. The Word was not fully given in the ceremonies and representative rites of old. That means, while it served a use in its time, it was inadequate.

It lacked the vital human contact. The Word of eternal truth was not potent in life in all fulness. God’s eternal love was not complete in expression, without the Incarnation, the Redemptive Passion and triumphant Resurrection. And so we read in Swedenborg’s writings that the eternal glory, the sun of the heavenly world, shone out with greater splendor after the Glorification. It is there at the cross, where the Lord transfigured His Humanity through self-sacrifice—there that God’s love meets and draws and wins man’s heart and cleanses and transforms his life.

“Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye keep my commandments.” “This is my commandment, that ye love one another as I have loved you.” “Hereby perceive we the love of God because he laid down His life for us; and we ought to lay down our lives for the brethren.”

That is the conquering power of the eternal Word made flesh and glorified—that He laid down His life for us, and took it up again, released from mortality, that He might raise up our lives to Himself.

To open our hearts to that all-conquering love, and to walk in the light of the truth it reveals—correcting faults and cleansing conduct and conscience by the teachings of the Lord in the Gospel,—that is to fulfil in our lives the laws of love and truth.

(This is the second of a group of sermons left for publication by the late Charles D. Mathias. The first appeared in our March 6 number.)

Old Gems In New Settings

From "Why Two Worlds?"

by F. Sidney Mayer

REGARDLESS of the retrogressions, the race is moving to higher and untried levels, to more complete understandings of its place in the march of time. It is forging its own link in the chain which binds it to the past and the future, to this world and a world yet to come.

The spark within him, which we call life, pervades and permeates every cell of his body and every impulse of his mind. If man was ever capable of being shocked into a state of hopelessness by the failure of the race there have been more than enough of defeats, barriers and catastrophes to have discouraged and disheartened him centuries ago.

The facility with which man has overcome all obstructions is due to the fact that he has a double set of experiences; the experience acquired from his contract with the objective world, and the experience which comes to him through consciousness of life energies.

The sensuous experience can be verified by the usual scientific methods; the inner spirit experience, which is individual, can be verified by the progressive idealism of the race as a whole, and is found in the spiritual springs which have carried it forward.

The hope, confidence, and consciousness of life's eternal purposes, which have carried the individual onward, are the same hope, confidence and consciousness that have buoyed up the race during periods of war, depression, scourge and famine.

In every darkest hour these qualities have asserted themselves, they are the mainstay of the single pioneer, and of the nation and race.

It is Life itself which will not be defeated, and as man is motivated by the Life he shares its convictions and hopes. Man is advanced by the velocity of Life to ends which serve a greater purpose than he can now understand.

It is man alone who can put life to a practical test. Theories are constantly given birth in the ovum of his pregnant hope, and he is continually exposing these emotional and mental children to his own sense of experience, and observing their actual demonstration. He is obedient to what he understands at the moment, for only by the results obtained can it prove its right to exist.

Man often is compelled to do something which to him seems unavailing, and is surprised that in doing it he has developed a new and unused capacity which can be trained for future service. Not the thing he does, or its product, but the effort within the act has been a revelation. Doing the wrong and unwise act often has future possibilities.

The mistakes of Persia and the folly of Egypt added brilliance to the genius of Greece and Rome. Grasses attempt to grow on soil that cannot support them, but each succeeding crop adds its fertility to the soil for the welfare of oncoming crops and vegetation.

Every rejection improves the standard of selection, and out of revolution comes the new and better order. Man never accomplishes everything in a single effort. As the Caucasian mountaineers say, "You cannot pick up six watermelons at one time with one hand." Judged wholly by outward appearances men seem to be acting, as Chaliapin, the Russian, has said, "like a performance of grand opera by a troupe which is perfectly competent, but which has no conductor, and never had a rehearsal." The conductor is the unseen life, and certainly all precedents do not point to the probability of a final period of anemic-discord.

When man closely observes the world in which he lives he sees purpose written across its bosom, and the finger-prints of life can be read where they have left indelible marks. John Ruskin, in *Stones of Venice*, expresses the thought that, "It is not an accidental necessity for the conveyance of truth by pictures, instead of words, which led to the universal adoption of symbolism wherever art was on the advance, God would have us understand all things amidst which we live; there is a deeper meaning within them than eye hath seen or ear heard, and that the whole visible creation is a mere perishable symbol of things eternal and true."

Progress in organization, material and mental, is the unvarying urge of man, because order and organization are life working out its own perfection in the world through man. The world's greatest literature, the Bible, begins with the story of a garden, in which is both good and evil, it ends with the vision of a holy city, perfectly organized and coordinated. Its gates open to all points of the compass, so that every type of mind may enter that can qualify for its unselfish service. Refusal to read the signs or heed the sequence of events seems like bondage to an inexcusable ignorance, and is not keeping step with the spirit of man.

As Others See Us And Tell Us

When I took your studies of the Scriptures, I was mixed up in the interpretation of events and prophecies. As the lessons progressed and I kept on reading the various books, I became aware of the hunger within me to digest each chapter to my satisfaction. Now I am confident that the Scriptures are a true testimony of Christ, and a source of inspiration.—H. DeJ., penal institution, New York

I was never aware of my own danger of stones left unturned until in my reading and during this Bible work I saw how important it is to uproot all seeds in my own life that would paralyze my spiritual growth.—D. M. S., N. J.

In 1934 at the Chicago World's Fair I happened to buy "Heaven and Hell" and was that interesting! So much so that I never read anything so interesting, I read that copy over once then got me the same in Swedish and now I am on page 385 in reading that copy for the eighth (8th) time.—C. A. A., Mass.

Through your School teaching I have received a deeper understanding of the Scriptures. I have found in the Bible spiritual truths I had not seen before. The Bible has become more familiar, more precious to me. During this study I have found verses that applied directly to my daily life. It has been a wonderful inspirational study and I thank God for it.—C. K., Pa.

I was walking down the railroad track rather despondent when a piece of paper flew up at me. It had your address on it for a free book. When I got home I sent for it. Now I know more about what life really is.—R. L., Nevada

The book about Johnny Appleseed I got through the Garden Club sure is intriguing. I didn't know he was a reader and Missionary of Swedenborg. Maybe he knew my great grandfather. You must have a good religion.—R. A. C., Ohio.

It was nearly ten years since I bought your stamp mixtures, but I started on my collection again last month and getting another lot found the stamps as good as ever, so please send another package.—R. G., Mo.

I have greatly enjoyed the course and feel that I have a better knowledge of the Old Testament especially. This in turn makes the New Testament clearer in so many of Christ's teaching referred to the Old Testament content.—H. B., W. Va.

"Law Is Not Religion But Must Be Religious"

Forster W. Freeman

(Address at his election as President of the New Jersey State Bar Association, May 1, 1954.)

AS THE FIFTY-SIXTH president of the New Jersey State Bar Association, I follow a long line of illustrious predecessors. To merely read the list gives me an overwhelming sense of humility on the one hand, but on the other, it creates an incentive to serve well. I pray for God's help to accomplish this end.

God's creation is in order. Though we may not see it, the sun will rise tomorrow and dart its rays to the earth; the moon will traverse the heavens and gleam in all its splendor; the stars will shine, and the earth will continue in its orbit as it has for ages unknown.

God's law is orderly and man's law is orderly insofar as it reflects the divine law. Man makes things disorderly. Just as most of us cannot see the operation of the universe as the astronomer sees it, the average working man does not see the thousands of laws as the lawyer sees them, but he knows that they are there for his protection.

It is the lawyer's job to keep them straight and in order without fear, favor or partiality. Law is not religion, but it must be religious. Faith in the law is the best hope of a bewildered people and we, as guardians of the law, must not let them down.

Just as selfishness and greed violate God's law, so the power of selfish interests violate and resist man's law. Then our duty as lawyers becomes clear . . . to help preserve order in all three branches of government and use the power given to us within, but not above the law, to preserve order in our society and confidence in our government.

If we are to help people to have confidence in our government, we must first help them to have confidence in the lawyer. This means but one thing: better public relations. The legal profession's existence is only justified by the service it renders. The trust we engender is measured by the manner in which we serve.

Most of us lawyers were shocked to read the result of the American Bar Association's survey which showed that only 25% of the public is friendly toward lawyers, 25% absolutely hostile and 50% indifferent.

This is partly because by training we are independent and think individually—too much so for our own good because it hinders unity and group action.

While independent thinking is a great asset and has produced such great

lawyers as Abraham Lincoln, it must be bridled to work in harness with others to achieve a unity of purpose.

To correct this situation, there will be involved an element of self-sacrifice on our part. When Cody Fowler, former president of the American Bar Association, spoke to us in 1951, he told us a story about Justice Vinson of the U. S. Supreme Court, who, in his career as a country lawyer, once saved a man from jail.

Years later, when he was making a speech near the same place, the man drove twelve miles to come and thank him. He said, "Mr. Vinson, I would do anything for you." He hesitated a minute, then added, "Almost anything." He hesitated again and said, "Providing it did not inconvenience me."

Isn't that the attitude of many lawyers? They owe their living, their reputation and their allegiance to their profession. They know it! They would do anything for it, provided it did not inconvenience them.

To improve the profession's public relations, we must try to find ways to render better and cheaper service to the public. Modern science is coming to our aid in this. The electric typewriter expedites our paper work, thereby increasing our capacity as to quality and quantity. Now, an improved form is almost ready for the market which will immediately photograph the typing into microfilm so we will be able to reproduce it by photo offset or photostat and reduce client's cost on appeal printing.

Since the Legislature has approved the use of microfilm for evidence, we can lower our rent by putting closed files on microfilm, then destroying the files. The New Jersey Law Institute, which is a subsidiary of our association, has conceived the idea of using a punched card mechanical searching machine for legal research, to cut down the labor costs of trial preparation and briefing.

Through cooperation with the American Chemical Society, the American Bar Association and the International Business Machines Corporation, such a machine is now in the course of construction and will be ready for operation this fall. Indexes are being prepared for use in it, and if found successful you may be able to look up law by pushing buttons.

Another field for the extension and improvement of our public relations, is in the field of adult education courses. We have many lawyers able and willing to teach these courses on legal subjects and experiments within the last two years have proved the public is receptive of them.

My immediate predecessors, George Moser and Edward T. Curry, have instituted the referral service. I hope to continue and expand this and establish

it in every county so that the average working man needing legal advice will know that he can apply to the Bar Association and be referred to a competent lawyer who can give him about a half hour to advise him in his trouble for a minimum fee. Many people fear the cost of consulting a lawyer.

The ramifications of modern society necessitate intricate laws and lawyers must specialize in order to become competent in complicated branches of the law, if we are to serve well. To foster this purpose, I believe our code of ethics should be related to allow a lawyer to state the field of his specialization. We are permitted to do this among lawyers, but how is the public to know the field of a lawyer's practice if he cannot put it on his card?

The final field of public relations that I should like to mention, is our contact with other professions: We already have liaison committees with the Medical Association, the Dental Association, bankers, collection agencies, accountants and realtors, but we have not gone far enough. We must make every effort to live harmoniously with other professions and to recognize their problems.

There are bound to be fields of overlapping service and in most instances where we have joint arbitration committees, the misunderstanding has been smoothed out quickly and reasonably. This should be expanded and encouraged. However, when any of the members of other professions insist or persist in going beyond their reasonable boundaries and attempt to invade the practice of law or the sphere of the courts where they are neither competent nor qualified, they must be dealt with quickly and severely for the protection of the public.

In 1911, President Woodrow Wilson, then Governor of New Jersey, speaking before the Kentucky Bar Association said: "The notable, I had almost said fundamental, circumstance of our political life, is that our courts are, under our Constitutional system, the means of our political development. Every change in our law, every modification of political practice, must sooner or later pass under their scrutiny."

Jhering says, "All the law in the world has been obtained through strife," and he adds, "every legal right . . . the legal rights of a whole nation as well as those of individuals . . . supposes a continual readiness to assert and defend it."

To this end, the legal profession must continually strive for self-improvement and better service to justify public confidence in us.

(Mr. Freeman is president of the Paterson, N. J., Society, counsel for Convention, and a director of the Sædenborg Foundation and New York Association.)

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG FOUNDATION

Arcana Class I—July, 1954 Volume XI, 9112-9186

July 1 - 7	9112—9128
8 - 14	9129—9144
15 - 21	9145—9163
22 - 31	9164—9186

Good and Truth

In the last number of this month's assignment (A. C. 9186³) we find the following: "In general no one can apprehend the internal sense of the Word and thus the things of angelic wisdom, unless he knows and understands that each and all things in heaven bear relation to good and truth; and that nothing exists there except from the one of these conjoined with the other."

The laws concerning a thief, and those who desolate a field or vineyard, the law which applies when a crop or field is destroyed by fire, the law dealing with one who is given charge over property, and the law concerning one who seduces a virgin, all refer to various degrees of violation of good and truth and to the ways in which the Divine Providence makes possible their restoration.

This subject is difficult, and Swedenborg himself states that "the subject will not become any clearer by examples"; so he gives none. The difficulty stems from the fact that good is composed of many varieties of affection and that truth takes many different forms, and that it is difficult for us to recognize the ways in which we get truth and the ways in which we lose it, and it is hard for us to analyze our mental and emotional states and to determine whether we are acting from genuine love or from some selfish motive.

Our motives are almost always mixed—partly good and partly selfish. And how easy it is to think we have the truth when we do not have it!

It is useful, however, to get as clear an idea as we can of what is meant by good and truth, for "The love of good (that is, love to the Lord and toward the neighbor) makes the fire of life in a good man and in an angel of heaven; and the love of truth and the faith of truth make the light of life in them." (A. C. 9141²)

The word "good" is used many, many times in the Bible. It first occurs in *Genesis 1:4* where it is said "And God saw the light that it was good." And this word is repeated of all the works of creation. Man, created in the image and likeness of God, was "good" because good men were created "goods."

In fact, all creation is a creation of various degrees of good. Good is the

essence of everything. Truth is from it and gives it its quality. This is as true of the things of this earth as it is of the things of the world of spirit.

And the whole history of mankind is but the history of good and truth from the Lord as received or rejected by men. The six days of creation tell the story of the implanting of good and truth in the human soul. Then the stories of Adam and Noah tell how good and truth were lost and of the operation of the Divine Providence to restore them. The very life of men on earth depends upon their reception of good and truth from the Lord who is Good and Truth. There is no permanence to anything which does not flow from Him.

Notes

9112-9122. Conscience is a matter of education and cannot always be relied upon. These numbers show the error of saying, "If to the best of my ability I do what I think is right, that is all that can be expected of me."

9128. The ability to see truth is interior sight, which is from the Lord alone.

9174. Note the difference between truths which one "infers" from truths he already has and truths which he "borrows" or receives through instruction, which do not become his own unless they agree with his love.

9182. This number helps us to see the distinction between various types of affection and how the Lord can lead us from the lower to the higher. It also contains a very simple definition of good and truth: "All that a man loves is called good, and all that he believes is called truth."

9184. This shows us how truths acquired from external motives can be used by the Lord in our regeneration.

Arcana Class II—July 1954 Volume V, 3881-3939

July 1 - 7	3881—3894
8 - 14	3894 ^a —3901
15 - 21	3902—3923
22 - 31	3924—3939

The Sons of Jacob

Eleven sons were born to Jacob at Haran while he was serving under Laban. Six he had by Leah, two by Bilhah, Rachel's handmaid, two by Zilpah, Leah's handmaid, and finally Joseph by Rachel. Benjamin was born near Bethlehem in the land of Canaan on the journey back to the ancestral home. From these twelve sons the twelve tribes were descended.

There were twelve tribes and likewise twelve apostles because the number

twelve signifies the universal principles which govern in the Lord's kingdom, and in which all particulars are involved.

The order of birth of these twelve sons gives the order in which these principles come forth at the beginning of regeneration. Reuben is the first-born. The name comes from the Hebrew word meaning "to see." Reuben is truth or faith in the understanding, or knowledge. Simeon is faith in the will, or the desire to do what truth teaches. Levi is faith actually lived, and Judah is the love to the Lord which comes from life in His service.

It might seem that here complete regeneration had been attained, but we recall that the six days of creation also depict the stages of regeneration and that it was on the fourth day that the sun, moon, and stars were created, which means that there was then the first clear love of the Lord, faith in Him, and knowledge of spiritual things. But it was after the fourth day that the earth was populated with the higher forms of life.

The name Dan means "judge" and Naphtali "wrestling." After the first four stages there must be confirmation through reason and through the test of temptations for strengthening and further progress. Gad means "troop" and Asher "blessing," signifying the multiplication of truths and goods and the happiness that results.

In speaking of the twelve tribes, Swedenborg refers to eleven passages in the Scriptures in which they are named in varying orders. This is because in our varying spiritual states different principles are foremost, and Swedenborg notes that in the enumeration of the tribes in *Revelation 7* the tribe of Dan is omitted because in the celestial state angels do not reason about truth.

3891. Note that our senses, respiration, and the involuntary activities of the body are controlled through the corresponding activities in the Grand Man.

3898. The Lord spoke in parables so that the people might not understand the Word before they were prepared to do so and thus might profane it. Conditions today are such that the opened Word is acknowledged by but few. Many who are familiar with the writings of Swedenborg use the truths revealed without acknowledging their source, attributing them to their own intelligence.

3907. The Jews wanted children because they thought that without children their memory would perish from the earth. Some today also believe this. But sons and daughters represent the birth of truths and goods from the heavenly marriage of good and truth. It is death for the soul if there is no production of good and truth.

Births, Baptisms, Engaged, Married, Memorials

BIRTHS

SNOW.—Mr. and Mrs. Richard Snow, Fryeburg Society, announce the birth of Penny Elizabeth.

GOLDSACK.—A daughter, Anne Michèle, was born to Dr. and Mrs. Steven Goldsack, Manchester, Eng., at Pemanente Hospital, Oakland, Calif., May 22. As recently reported, Dr. Goldsack is on assignment here at the University on a government project.

SANNICANDRO.—Sheila, born to Mr. and Mrs. Anthony Sannicandro, Boston Society, May 9.

BAPTIZED

MERTENS, BRANDEBERRY.—Michele Sheree, infant son of Mr. and Mrs. Frederick Mertens; Cherylynn, daughter of Mr. and Mrs. Robert Brandeberry, were baptized by the Rev. Othmar Tobisch in the church of the San Francisco parish May 2.

DOUGLAS.—Randy Norman, infant son of Mr. and Mrs. Kenneth Buchanan, New Church people at Haney, B. C., was baptized by the Rev. John E. Zacharias May 29 at the home of his parents.

ENGAGED

BATEMAN-KNIERIM.—Mr. and Mrs. Roy Bateman, El Cerrito, Calif., Society, announce the engagement of their daughter Esther to Robert Knierim of Sacramento, and electrical engineer. The wedding is planned for the Wayfarers' Chapel.

MARRIED

ABEE-PEARSON.—Mrs. Alice Pearson, of Shelbyville, Ind., was married April 30, the monthly parish paper of the National Association informs us, to Albright Abee, formerly of Montville, Mass., one of that Association's first members. He is also a graduate of Convention's Bible Study School. They are at home to friends at 324 W. Hendricks St., Shelbyville.

Miss Aubrey Daniels was married May 7 to Daniel A. Pratt; Miss Johnsie Hunter became the bride of Frank Harris; Miss Lucille Deane is now Mrs. William Jones, both on May 21, the three weddings being in the church of the Harlem Mission, New York, where all parties reside. The Rev. William E. Fairfax officiated at each ceremony.

MARRIED

McKEIGE - BECKMAN.—Miss Sally Beckman, Boston Society, was married in Schenectady, N. Y., May 22 to Bruce D. McKeige. The bride is a granddaughter of Mrs. L. H. Kunhardt. The latter celebrated her eightieth birthday May 31.

ELIOT-GARFIELD.—Miss Terry Garfield, Boston Society, became the wife June 19 of Charles Eliot III at Bellport, L. I., N. Y.

Dan E. Krehbiel Injured

The many church associates and other friends of the well known Kansas New Churchman, Dan E. Krehbiel, of Pretty Prairie, will be pleased to hear his foot is strengthening nicely following a broken bone in the heel as the result of a falling ladder. But he was much missed at Convention. He is a member of the General Council.

Lenox Community Church

The Norway, Ia., Society located in Lenox County and one of the oldest groups of New Church people in Convention, has taken on a new lease of life since Lay Leader Dan Pedersen, DeForest, Wis., can conduct its services regularly. He is serving also as missionary in a section of Wisconsin for the Illinois Association.

Guest Preacher

The Rev. John C. King, teacher in Spiritual Interpretation of Scripture at the Theological School, was guest preacher at Wilmington, Del., June 13. Mr. King also is editor of School's Alumni Association *Bulletin*.

Broadcasts Chapel Services

The Rev. David P. Johnson, Kitchen's pastor, will broadcast the daily hospital chapel services June 28-July 2 over CKCR, 8:45 a.m. It is a meditation period for the community as well as hospital patients.

Los Angeles Elects

C. Edward Conger was elected president of the Los Angeles Society at its recent annual meeting. Mrs. Carroll P. Buck, Albert Rado and Irving McCallum are new board members, with Miss Cornelia Stevenson as secretary.

Cleveland's Picnic

Cleveland held its combined church and Sunday school picnic June 26 at Forest Hills Park.

MEMORIAL

BIGELOW.—Poultney Bigelow, author and world traveller, son of John Bigelow, distinguished American long identified with the New York Society, passed away May 28 at a sanitarium near Saugerties, N. Y., where illness had confined him since January. He was 98.

Almont's Faculty

Almont Summer School has named its faculty for its assembly beginning July 25, Supt. Dorothea Pfister announces. The members are the Reverends H. C. Giunta, Cleveland; Leon C. Le Van, Pittsburgh; Immanuel Tafel, Chicago, with Mrs. John C. Locke, Detroit; Mrs. Earl Parker, Lansing, and the superintendent.

St. Louis Calls Garrett

David Garrett, who graduated from the Theological School this month, has been called to the St. Louis Society starting in the fall, that church announces. Mrs. Garrett is the former Priscilla Alden of Boston.

Joint Picnic

The Riverside and Temple City, Calif., Societies held a joint picnic June 6 at Pomona Park. In the absence of a resident minister the last named church goes along steadily. It is particularly active in literature distribution, and a much used rack installation at local post office is well cared for by Mrs. Hermine Coughran.

To Celebrate Centennial

The numerous New Church people who over the years have been guests at "Intervale," near Fryeburg, Me., will be interested to hear that the Rev. Horace and Mrs. (Margaret Worcester) Briggs will be hosts at an open house July 8 to celebrate its 100th anniversary.

Heads Ministerial Group

The Rev. Robert Loring Young, San Diego pastor, has been elected president of the San Diego County Ministerial Association.

Returns From Hawaii

After two years' residence in Hawaii, Mr. and Mrs. Kenneth Lingo are returning home to San Diego, Calif., where they are members of the New Church society.

Advance Notice

The Philadelphia Society announces that its annual Ladies' Aid Fair is to be held Friday, Nov. 19. Miss Emma W. Thomas is general chairman.