

SEPTEMBER 1, 1964

NEW-CHURCH MESSENGER

AT CONVENTION: ELECTION TELLERS



NEW-CHURCH MESSENGER

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SEPTEMBER 1, 1964

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

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

WHAT IS THE CHURCH FOR ?

AT THE BEGINNING of the new year for the churches, maybe it would be worthwhile for every church member to ponder the above question, cynically asked by Sinclair Lewis, and before that by Mark Twain, and doubtless by many others who saw little if any value in the Church.

We can answer this by describing the useful community activities of churches. The Church promotes recreational activities for both young and old. It has been active in stimulating education, and in this connection has founded many schools and colleges. It has done much to alleviate hunger, misery and sickness. It provides a place where people may gather for worship, children may go for Sunday school; where people may come for fellowship with one another. And, by its teachings, the Church has made a contribution to elevating the social conscience of modern man.

Certainly these things and many more should be listed to the credit of the churches. But are they enough? And are they the justification for the existence of the churches? Will not the question arise: Having done all those things, are they not still unprofitable servants?

Swedenborg says that the purpose of the Church is to keep the Divine among men. The evidence that the Divine is with man will be found in the changed lives of men. In the early Christian Church the life in it was the life of the Spirit. The Spirit was active in all the conflicts with evil which the followers of Christ waged. The story related in *The Book of Acts* is a story of lives that were Spirit-given, Spirit-sustained, Spirit-inspired. And the Spirit was given to all Christians as prophesied by Joel (2:28-32). There might be varied gifts, but the one Spirit gave them all. It was the working of the Spirit in his life which made it possible for the Christian to serve his church. All needed gifts were present, and in unity all worked to make the Church an effective witness and a powerful agent for mutual help.

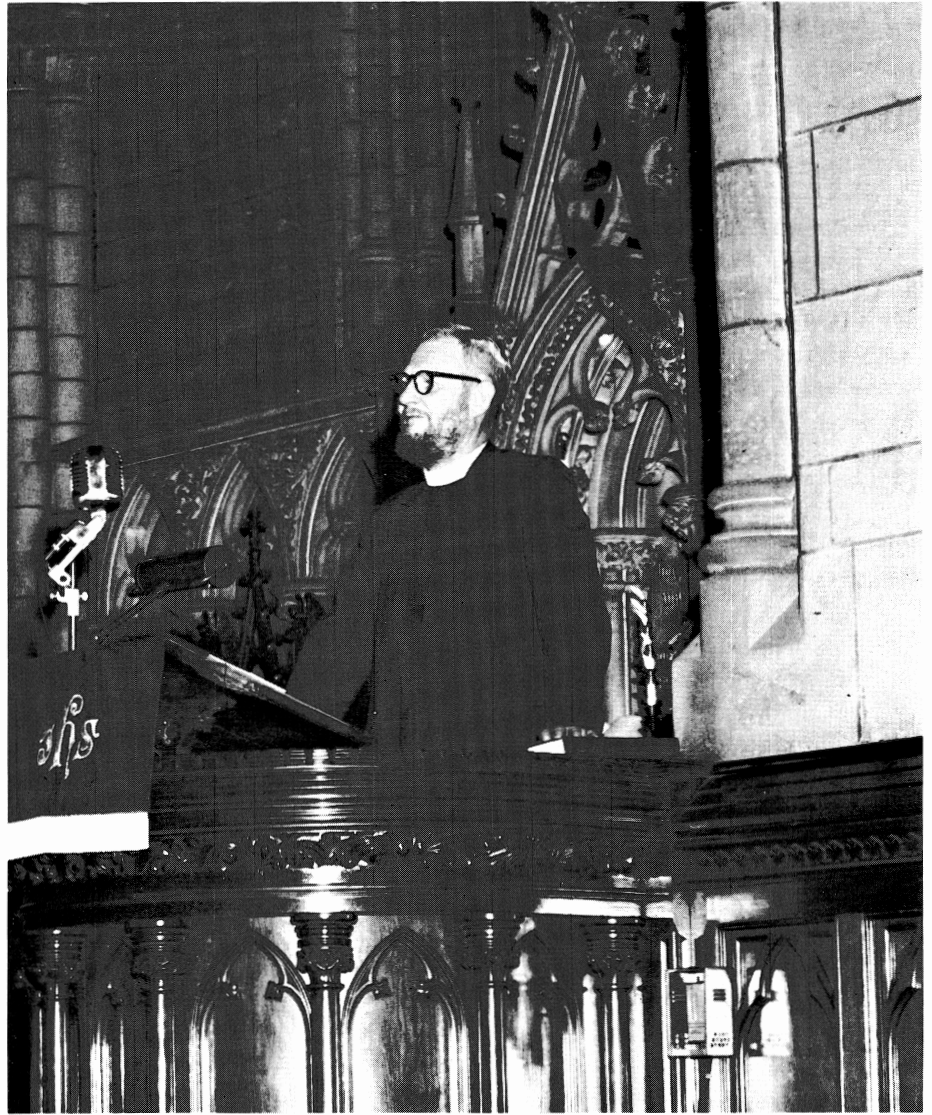
The Spirit spoken of in the New Testament is God, present, active and powerful in the lives of people whose hearts were open to His influx.

The fact that God can be active in human life is the justification for the claim of the Church that Christianity alone can save the world. This is a claim to be sure, which does not impress the average person, whether a church-goer or not. When trouble broke out in Viet Nam because an American ship was fired on, few asked the question: What will the Church do? And had such a question been posed, it is doubtful if church authorities could have answered with anything except a gesture of helplessness. The program of the Church is not related to such matters, it would have been said. And it must be admitted that the program of most churches does not bear on their revolutionary claim of being the world savior.

In the early church, the church whose members were infilled with the Spirit, there would have been no hesitation. That church dared proclaim itself as the bringer of salvation. It dared so proclaim itself, not because of the confidence of its members in their own power, but because of their faith in God.

But church members of today have not had the experience of the living presence of the Lord. Can they in this scientific age? Of course they can. And nothing much of any religious significance is going to take place until they do.

It has been suggested that in every church there should be formed a fellowship which strives to regain for the Church the vision, the faith, the assurance and the hope of the early Christians. Perhaps such a fellowship could be the leaven which in time may leaven the whole lump. This is worth pondering.



BRIAN KINGSLAKE

a reappraisal of toksvig's biography

BY BRIAN KINGSLAKE

WHEN SIGNE TOKSVIG'S biography of Swedenborg came out in 1948 it caused a somewhat violent reaction in all branches of the New Church. To read it was an exciting but disturbing experience. This was the first major biography by an *outsider*. All other biographers had been emotionally involved—even William White, who wrote unsympathetically in his later 2-vol. *Life of Swedenborg*. Miss Toksvig was completely detached. She obviously likes and admires Swedenborg—her build-up of him is tremendous. As you read on, you come to think of him as one of the greatest men who ever lived. Miss Toksvig believes he

was. Yet she isn't sold on any of his teachings! There she goes, calmly "blaspheming against the Holy Ghost" by challenging the spiritual sense of the Word; questioning the objectivity of the Last Judgment; deriding the Swedenborgian concept of the Lord's Second Coming, and declaring of the magnificent theology of the New Church: "It is not, to our way of thinking, a rational system."

You might ask: Why, as New-Churchmen, need we bother with such a book? Why not let it die a natural death? One answer is that it contains perhaps the ablest exposition of the development of Swedenborg's mind. Another, it is by far

the best book for bringing the intelligent atheist or agnostic to a friendly acquaintance with Swedenborg. It blazes the trail for the sceptics, who no longer believe that he was insane, and feel a definite curiosity to come and have a "look see." Thirdly, the protestant outlook of the book, which claims that you can protest at anything, comes as a healthy challenge to us of the old school. We cannot act the ostrich and close our eyes to it. We must face up to it. Perhaps the church wasn't ready to face up to it, in 1948; but it should be settled enough in its own position by now.

Apart from other considerations, the

book makes extremely entertaining reading. Its style errs in being loose-knit and somewhat casual (it could do with a bit of editing); but it is brilliant—it sparkles with gems of wit and wisdom. I have laughed out loud at some of its delicious touches of satire and innuendo and humorous asides. And it is substantial. The outward details of Swedenborg's life are not covered as fully as in Cyriel Sigstedt's monumental *Epic*; but Toksvig's analysis of the intellectual background of Swedenborg's times is unsurpassed. One can never forget her account of life at Upsala University in the late seventeenth century; she is familiar with the various professors, their hours of lecturing, their tricks of style, and how they increased their income on the side, just as if she had been a member of the faculty herself! And then I just marvel at the way she builds up to an understanding and appreciation of Swedenborg's science and philosophy. There is no better introduction to the *Principia* and *Economy of the Animal Kingdom* than the appropriate chapters of this book.

Criticism has been levelled against Toksvig's treatment of the father, Bishop Jesper Swedberg. And yet I think she is absolutely right. We have been far too ready to accept that boaster's own assessment of himself. The chapter "Parent Extraordinary" is a brilliant exposé of the "complete hypocrite." I don't see how anyone can take Jesper seriously after this.

Swedenborg's sex life comes in for an unusually frank analysis, but I think the conclusions she draws are based on too little evidence. She presupposes he was a product of his day and age, which is obviously correct. But to say as she does, in discussing why he remained a bachelor: "He neither needed nor wanted to marry for money, and, in eighteenth century Stockholm, he did not have to marry for sex"—is offensive, to say the least. It suggests he was a *man about town*, which she admits he was not. She quotes from his *Dream Diary* that "Women were his chief passion"—an obvious exaggeration on his part, which proves nothing except that he was human, like most of us. Even the gossip about his "mistress in Italy" is irrelevant, whether true or false. Swedenborg was a regenerating man, and he evidently conquered whatever wandering sex appetites he might have had. Yet

Toksvig remarks rather beautifully: "*Here and there on the pure white snow of his intellectual arguments, an odd stain and some scattered feathers mark a struggle.*"

And now, after an uproarious debunking of some of the attempts of the psychoanalysts to explain Swedenborg away in terms of inverted Oedipus complex, etc., Miss Toksvig gets down to her own especial interest, which is parapsychology. She lays out the whole fascinating field of modern theory: E.S.P., telepathy, psychokinesis, the group unconscious, the psi factor, new concepts of time and space, psychic research, Yoga, Eastern mysticism, Hindu and Buddhist beliefs, and so on. In the study of human survival, she is particularly attached to Whately Carrington's concept of *Psychon Systems*. (Every personality is a psychon system. In certain circumstances, it can temporarily split into two, producing schizophrenia or the medium's so-called "control." Or it can merge with psychon systems of other people, alive or dead, forming new personalities—the so-called discarnate spirits who are alleged to communicate through the medium.) It is remarkable how Miss Toksvig leads the readers into these remote and difficult regions, till suddenly he finds Swedenborg neatly pigeonholed and labeled, and all his psychic peculiarities and other-world experiences explained in terms of E.S.P. and psychon systems!

Toksvig assumes that Swedenborg could, and did, induce his own visions, opening the door for himself whenever he wanted to step through into the spiritual world. How? As the Thibetan yogis do, by holding the breath "for a short hour." She says: "He had unconsciously stumbled on an old technique for inducing psychic experience"—by breath control. Arthur Ford says he does the same thing.

She is fascinated by the data given in the *Spiritual Diary*. She remarks that Swedenborg was unique in the way he observed his own experiences and fully recorded them. And she, better than most of us, has understood the *subjectivity* of the spiritual world. People alive on earth have been known to "see" a dead friend; press his hand and "feel" him warm, firm and substantial; "hear" the familiar voice—and yet there is literally nothing there! The senses have done their work of informing the brain of these things, and the brain has naturally

believed them; but there has, in fact, been no objective reality to set the senses going—something else has done it. This power to see and feel things which are not there, she says, is immensely increased after the removal of the physical body. The psychon system, being now without a body, immediately "hallucinates" one (she uses this word as a transitive verb—"hallucinate something into existence"). The discarnate spirit proceeds to hallucinate a whole environment, as it remembers it from the days of the flesh—mountains, rivers, a city, a house, a bed—it even hallucinates happiness and pain. And because of instantaneous telepathy among psychon systems, all other spirits round about share in the hallucination, and add to it, making heaven, the world of spirits, and hell.

She quotes Swedenborg as emphasizing over and over again that spirits can be easily deceived by the appearance of objectivity in their environment. She needs this, of course, so that she can turn the tables on Swedenborg, and show that he also was deceived. She takes it for granted, for example, that the Last Judgment scenes in the *Diary* were "hallucinated" by Swedenborg. Nobody else would have seen them, unless by telepathy; they were a projection of Swedenborg's own will to see them. Likewise his meeting with spirits from other planets, and many of the memorabilia. She makes sly digs at Swedenborg for always having his angels give precisely the answers he needs to prove some point in the book he is currently writing. She doesn't question Swedenborg's good faith in reporting these memorable relations, but she thinks his memory played tricks with them. "Memory," she says, "will register indifferently a real and an imagined event, an objective and a subjective one. But the ruling love will often pick an imagined event and insert it into a series of real events; and the passage of years will gloss it over with the patina of belief, till not its own father can tell the difference."

Not content with asserting that Swedenborg could be, and often was, deceived, she attempts to show *why* he wanted (and needed) to see things as he believed himself to have seen them. And some of these "whys" are very perspicacious and penetrating—she certainly understands human psychology! Mostly

they are traced to a reaction against the hypocrisy of his father, and the drives of his past life, his training in science, and his absorbing interest in anatomy, set against the background of eighteenth century pietism.

She prefers the *Diary of Dreams*, the *Spiritual Diary*, and the *Adversaria*, to his later published works, because in these early writings you have Swedenborg's account of his experiences as they came to him, without any attempt at explanation. She says that Swedenborg was the world's greatest systematizer! He felt it necessary to put all his experiences into a system; and, having systematized them, he forgot what had actually happened, and remembered the incidents only as he had squared them up to get them into the system! Even *Heaven and Hell* is too late for her. The accounts of the spiritual world given in the *Arcana Coelestia* are better; but for the real thing you must go back to the *Diaries*. From her point of view, the earlier the better, because she is only interested in the experiences, not the systems. Whereas, for us, the later the better—because we like the systems! We believe that Swedenborg's systematizing capacity, or his inductive genius as we should say, is precisely what qualified him for his work of presenting spiritual truth, and even divine truth, to finite minds. We believe he was divinely protected from error; she thinks he was just as liable to error as were the discarnate spirits with whom he was associating. Thus to Miss Toksvig he was totally unreliable as a revelator of objective truth, and she doesn't feel the slightest obligation to believe a single word of the theological system which he claims the Lord commissioned him to deliver to mankind.

Where she balks completely is in the area of the internal sense of the Word. Oh how she regrets that he ever got caught up with this nonsense! Speaking of the A.C. she says: "There probably never has been anything written so overpoweringly alien to normal interest as these Biblical commentaries by Swedenborg, nor anything more foreign to the results of modern Biblical research. Neither has anything served so much to conceal the true greatness of the man. No one who chances to meet him first in these earnest crossword puzzles can be blamed for turning quickly away." And

elsewhere, "Time and again the reader will hold his head or wring his hands, and ask: How could an extremely intelligent and scholarly man like Swedenborg mix up his subtle psychological observations with these fantastic interpretations of the Bible!"

She realizes why Swedenborg needed the internal sense of the Word. His upbringing and the age in which he lived forced him to accept that the Bible was divine and infallible. Yet his studies in science and his good sense compelled him to admit that in its literal sense it was self-contradictory and full of errors. And so he postulated a spiritual sense to put everything right, and made a system of it. He had studied Philo and Origen and the Neoplatonists, from whom the seed had reached him and had sunk deeply into his unconscious. The copy of the Bible he used in those days (Castellio's Latin version) had a preface which postulated an internal sense, and concluded—"Only the person who has in himself the illumination of the same spirit that gave the original revelation, can see through the garment of the letter to the eternal message, the ever-living Word hidden within." And Signe Toksvig exclaims: "Might not Swedenborg feel that he had had that illumination in his Delft vision?"

But, she believes, what really convinced Swedenborg that he was divinely commissioned to reveal the internal sense of the Bible was when his pen began to move of its own accord! That shook him! And so she goes on to work up her strange theory that a large part of all Swedenborg's theological writings came down from his unconscious mind by way of automatic writing. Admittedly Swedenborg said in the *Adversaria* that he had destroyed the only automatic writing which had come down through him; but Signe Toksvig absolutely doesn't believe this! To prove her point, she quotes some obscure paragraphs from the *Diary* which state that angels or spirits had dictated this or that to him. She goes further, and fancies she can detect two styles of handwriting—the "automatic script" and the "normal conscious script." And she reckons she can tell by looking at the autograph which parts were written automatically and which were not. All the objectionable passages, such as the bitter attacks on the Jews and the "curious sectarian ferocity" he sometimes displays

NEW-CHURCH MISSION HYMN

(Read by the author as a prayer at the meeting of the Board of Missions at Convention.)

THOU who didst from Galilee
Send forth the Apostle band,
To preach Thy Gospel o'er the sea
To men of every land:
Here, in another age and place,
We meet with hearts aflame,
And humbly plead for power and grace
Thy teachings to proclaim.

New truth to us has been revealed,
A new Evangel given—
The living Word at last unsealed
To guide men's steps to heaven.
We, who have seen this truth aglow,
And wondered at the sight,
Must needs make known the things we know
We dare not hide the light.

Some would to earth's remotest strand
The precious doctrines bear,
While others in the motherland
Would toil with equal care,
Until the spark, now dimly lit,
Has spread a quickening blaze,
And all mankind have seen in it
The glory of Thy ways.

But, Lord, the work is all Thine own;
Be Thine the praise and gain:
For, if men strive to build alone,
They labor but in vain.
Commission us, though weak and few,
Thy kingdom to extend;
And, as it is Thy work we do,
Be with us to the end.

—BRIAN KINGSLAKE

—so alien to his known tolerant and liberal attitude—are in this automatic script. "There can be no doubt," she says, "that it was through so-called automatic writing that Swedenborg obtained the bulk of his Bible commentaries, and much that to us seems inconsistent with his real self." She even accepts Cuno's naive remark that the *True Christian Religion* "was dictated to Swedenborg by an angel." And she thinks the name "*Angelic Wisdom Concerning the Divine*"

Love and Wisdom, and Concerning the Divine Providence" means that angels dictated these books.

She thinks that some of his more violent statements may have come through from spirits of past ages of Christianity. "It is as though Marcionites and Ebionites were going it, hammer and tongs. Glimpses of a Gnostic can be had, or a Manichean flits by. The seething unsettled theologies of the second century seem to swirl around us." She is tempted to think that "Swedenborg's psychon-system, so long preoccupied with Biblical exegesis, had, by the power of association of ideas, attracted out of the world of discarnate psychon-systems little whirls, still stuck in the second century, but very lively, and carrying with them whole landscapes of ideas and large castes of persons."

Personally I think that the whole of this automatic writing theory is a baseless fabrication, and that the biography would be much improved if every reference to it were omitted. But even if it were true, what of it?

Another thing which in my opinion Miss Toksvig over-stresses is the Delft vision already referred to, which Swedenborg records in his *Dream Diary* for April 6, 1744. This beatific vision of Christ in whose bosom he lay in rapt ecstasy was, according to her, the turning point of Swedenborg's life—the one "real" thing that happened to him, which jolted him right out of his former course of life, and put him in the new course—and everything else followed from it. Such beatific visions are common, of course, in the annals of mysticism; but Swedenborg interpreted it as meaning that he had been selected and set aside by the Lord for a special mission—a conviction which grew and increased until it consumed him utterly.

To conclude this re-appraisal of Signe Toksvig's book, I would say that under Providence it provides a means by which a modern generation, with its knowledge of psychic laws and phenomena, can study Swedenborg and understand him without accepting him. There is no compulsion; you are free to accept or reject. Signe Toksvig has untied the man Swedenborg from his theology, and let him emerge from the closet where he has hitherto been shut up lest he should compel belief. She has put the teachings of the New Church into the main stream of psycho-

mr. knox accepts call

LOS ANGELES

AUGUST 2, 1964

TODAY REV. KENNETH KNOX was elected as minister to the Los Angeles Society. Mr. Knox comes to us following eleven dedicated years at the Wayfarer's Chapel, after which he resigned to do research work in Hawaii. He has now decided to accept the challenge of a parish minister.

Mr. Knox was born in England 1916, came to Canada in 1919. He served in the RCAF from 1939 to 1945, receiving Operational Wings and Distinguished Flying Cross.

Becoming aware of the "spiritual sense" in the Scriptures during the war, he was introduced to Swedenborg's writings in 1945, and decided to study for the New Church ministry. He attended (1946-1949) the University of Toronto receiving a bachelor of arts degree. He graduated from the New Church Theological School and Andover Newton Theological School in 1952.

He was then called to serve at the Wayfarer's Chapel and served there eleven years as minister where he became aware of a "new dimension" anticipated by Swedenborg, which he had been pursuing since pre-theological school. While serving at the Chapel he became known to thousands who had just dropped in to "sight see" many of whom came back later to be married there and in some cases had their children baptized there. We heard at Convention that many people visiting the replica of the Chapel at the World's Fair had associated their visit to the Chapel with their meeting with the Rev. Kenneth Knox.

Our ministerial committee feels very fortunate to have secured a minister who fulfills so many of the requirements called for by our congregation. Mr. Knox has a lovely wife and family who are a great addition to our parish activities. Incidentally both Mr. Knox and his wife will become citizens during the coming month.

We look forward to a time of mutual cooperation and spiritual benefit, not only to this church, but to the church at large.

—MARION COURTNEY, *Church Secretary*

—WINIFRED ARMSTRONG, *MESSENGER Correspondent*



KENNETH KNOX

logical studies, and shown that "really there is nothing particularly abnormal about them." Swedenborg says his intromission into the spiritual world was the greatest of all miracles; she says it wasn't miraculous at all!

And if we truly value the Revelation as we say we do, and if we are as secure in it as we think we are, then it won't concern us overmuch whether the world will be following him without subscribing to the Doctrines. At any rate such a situation will make it much easier for anyone to enter the New Jerusalem who really wants to do so. Signe Toksvig has opened the door wide, even if she cannot understand why anyone should want to pass in through it.

RECENT CONVENTION NOTED

MANY NEW-CHURCH PEOPLE already will have read and appreciated *TIME'S* article June 26 dealing with the recent meeting of Convention in general, but with Swedenborg in particular.

Illustrated with an excellent picture of the cathedral church in Bryn Athyn, with "Curator Cooper and Architect Pitcairn" in the foreground, the article speaks in high terms of our author's fame and activities, but perhaps doesn't do so well with such elucidations as in endeavoring to state the sum of his teachings.



WINDOW TOWARDS THE WORLD

RENEWAL published monthly September through June by the Exploratory Program in Journalism of the Chicago City Missionary Society, 19 So. LaSalle St., Room 1302, Chicago, Illinois 60603. \$2. per year.

THE CAR AS A RELIGIOUS SYMBOL

WHEN YOU HEAR THE HONK of your waiting car pool or pack the suitcases and kids into the station wagon, you may not think of the car as a religious symbol. So you might be surprised to see the June issue of *renewal*, published by a society dedicated to the renewal of the church in the metropolis. The inside pages of the magazine, which is just the size of the MESSENGER, are entirely devoted to the automobile. (Editorials and material on the back cover show concern over civil rights.)

Every good churchman decries materialism. But seldom do we probe our way of life for symptoms. The June *renewal* stimulates the reader to consider some of the ways the automobile affects us. "For the car has become the symbol of American materialism, a true national god."¹ "We have allowed the automobile to become the master, not only of our household, but of our national development."²

Short perceptive articles highlight the results of car addiction: traffic fatalities, parking lots, billboards, air pollution, expressways cutting up neighborhoods, strangled cities, and crowded highways which take all the adventure out of travel. We are given a vision, sometimes whimsical, sometimes inspiring, of what cities might be without the automobile.

There is recognition of the difficulties involved in limiting private cars for trips and vacation use. "The only thing that holds back change is our vast, cumbersome, expensive, smelly, inefficient investment of time, energy, jobs, land, and profits in automobiles."³ Artistic photographs by Stephen Deutch add punch to the point on almost every page.

Are cars really a subject for such a magazine? How do they affect the renewal of the church? Religion refers not only to church services but to the values we hold. And the car has become a principal symbol of our values. Even the names suggest the psychological state of drivers on today's crowded roads—"a combination of potency, speed, and hostility."⁴

The *renewal* reader becomes aware not only of the stranglehold of the automobile in America, but also of the possibility that there are alternatives. He may take new interest in transportation policies of his own community. He may join with his neighbors in reassessing the values that rule their lives. This is religion in action.

—PERRY S. MARTIN

¹June 1964 issue of *renewal*, page 3

²page 13

³page 10

⁴page 12

CURRICULUM CONSULTATION

FURIGEN, SWITZERLAND

THE FINAL SESSION OF THE WORLD CONSULTATION on the curriculum of Christian education, which met here June 13–July 4, brought together for consideration of the 80-odd participants a summary of their discussions and recommendations, as they prepared to return to their homes in all parts of the world.

In the closing days the members of the Consultation had turned from their earlier discussions on theory and principles of the work of the churches and parishes for Christian nurture to a work-shop procedure of actually producing outlines of actual curriculum units or lessons on the ecumenical mission of the Church in today's world.

This wrestling with conceiving and writing a plan of study and action was

carried on for the two final days of the Consultation by individual members or small groups, against the total background of the program of thought of this World Consultation. The framework had been these points:

1. The purpose of Christian education in the church;
2. How persons learn and grow in the Christian life;
3. The most effective use of the Bible in curriculum;
4. Design, or "organizing principle" and scope of the curriculum;
5. The preparing of leaders, clerical and lay, for Christian education tasks;
6. Editorial functions in conceiving, writing, publishing and evaluating curricula;
7. Relating denominational and national needs to interdenominational or regional curricula.

General conclusions drawn from the discussion and study of small groups of the Consultation under each of these seven themes will furnish guide lines for the work of the World Council of Christian Education as it carries forward this aspect of its total program. The need for mutual help was expressed in a recommendation from the Asian Area Group of the Consultation, which asked the WCCE "to negotiate with appropriate bodies to design a strategy by which Christian education in developing countries would be given the fullest possible attention and assistance, and treated as a matter of supreme urgency." This recommendation, and its background of the needs for personnel and funds in developing countries for this task, was voted by the Consultation for attention by the administrative bodies of the WCCE.

Evaluations of this World Consultation on Curriculum made by its members revealed the deep sense of a uniquely valuable exchange between working members of churches around the world who wrestle with the practical and technical

problems of producing Christian education teaching plans and materials which expression Biblical and church understandings of the Christian faith in forms appropriate to varied age levels and cultural and confessional situations in a changing world.

CHRISTIAN BOOKSELLERS TO PRESENT BOOKS TO WHITE HOUSE LIBRARY

A DELEGATION from Christian Booksellers Association, headed by William F. Moore, Chicago, executive secretary, in mid-September will present 50 books to President Lyndon B. Johnson for the White House Library. The 50 volumes include ten each in the following categories: Bible study, biography and missions, devotional, and reference. Three books on the Christian home and seven miscellaneous volumes round out the books for the White House presentation.

PROTESTANT PIONEERS

THERE IS INCREASING EVIDENCE that Swedenborg's contribution to enlightened Christian thinking is being more widely recognized. Perhaps the most notable evidence of this to appear in many years is a statement concerning the revelator which appeared in the April *Christian Herald*, possibly the most widely read of all such publications.

The Reverend Dan M. Potter, executive director of the Protestant Council of the City of New York, sponsoring agency for the Protestant and Orthodox Center at the World's Fair, having described at some length the religious program and buildings at the Fair, states: "Enticing fairgoers toward the Center will be a Court of Protestant Pioneers, an 80x160 foot elliptically shaped forecourt bordered by columns dedicated to leaders of the Protestant movement, such men as Luther and Calvin, Wesley, Alexander Campbell and Emanuel Swedenborg."

A list of exhibitors in the Center is given. This includes "The New York Association of the New Church (Swedenborgian)."

—LESLIE MARSHALL

president of our appraises current

by EDWIN G. CAPON

SINCE my lengthy annual report to the board of managers, which will be included with their report in the 1964 Convention Journal, the most significant progress in our development program took place in two meetings of the board of managers at Convention. The major consideration before the meetings was Harvard's most recent offer for the property and the possibility that this would enable us to sell the larger part of our land and yet retain the School chapel. The Rev. George Dole, pastor of the Cambridge Society which uses the chapel as its church home, met with the Board for part of its first meeting to help it assess the needs of his society. A second meeting was required on Sunday afternoon for further consideration and final action. Three significant votes were passed unanimously, with all board members present voting.

1. The board of managers voted unanimously to recommend to the board of directors that they arrange with Harvard University for the sale of at least four-fifths of the property on Quincy Street, excluding the chapel.
2. The board of managers voted unanimously to recommend to the board of directors that they offer the Cambridge Society the use of the present Theological School Chapel, this arrangement to be subject to review at ten year intervals, and that they offer to expend up to \$50,000 towards the cost of such alterations as are

needed to make the building suitable for parish use.

3. The board of managers voted unanimously that, contingent upon the completion of the two above mentioned motions (the sale of the property and the use of the chapel), it would then expect the Cambridge Society to assume full responsibility for the maintenance and upkeep of the property.

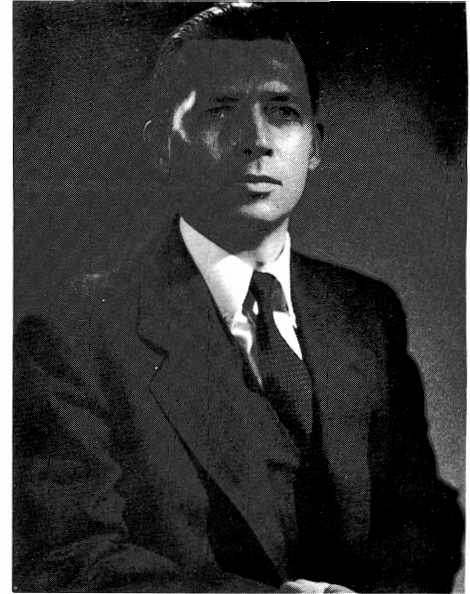
Managers present for the vote were: Edwin Capon, Andre Diaconoff, Peter Greeley, Dorothea Harvey, Bjorn Johansson, Martha King, Adolph Liebert, Richard Tafel, Robert Young, William Woofenden, and Chester Cook. By invitation, Page Conant, president of the Corporation, was also present and had expressed the need of the directors for some specific action in response to Harvard's offer.

At its annual all-day meeting at the Theological School May 22, the board had adopted several other motions having to do with the sale of our property and the relocation of the School. Taken together, these motions should indicate clearly to the board of directors and the corporation the steps the managers would like to see taken. The May 22 votes read as follows:

"Minute 8. The Board voted to adopt the following recommendations from Mr. Capon:

That the board of managers reaffirm by formal action its desire to see the present property sold or leased, and that the board of managers approve continuing explorations with the Pacific School of

heological school situation



EDWIN G. CAPON

Religion, but at the same time endorse the idea of further cultivating our relationship with Andover Newton.

The board voted to adopt the following recommendation from Mr. Capon:

That the board of managers endorse the idea of a temporary move to Newton Centre and recommend it to the board of directors."

I believe that the recommendation of the board of managers for the sale of at least four-fifths of our property in Cambridge would be heartily endorsed by all of the faculty. I believe they indicate certain convictions which have developed over the last two and a half years, during which time the matter of sale and relocation has been under careful study. The first conviction (I personally would call it knowledge) is that we cannot afford to remain on our present property. Close to one-half our capital is tied up in land and buildings; the location has not proved advantageous to us and our classroom and dormitory facilities are in need of expensive remodelling. For them we are in effect paying a rental of \$45,000 to \$50,000 a year.

A second conviction we have come to is that we need to sell because we need to have additional income, substantial additional income. And I want to point out that the purpose of obtaining additional income is *not* to strengthen our inter-seminary program. The purpose of additional income will be to strengthen our New-Church, Swedenborgian program. It will be to add additional scholars

proficient in some phase of Swedenborg's thought to our faculty. It will be to improve the library of the New Church Theological School. If we do not have new funds, we will be forced into more and more dependence upon some other theological school for the education of our students.

We are also convinced that a temporary move to Newton Centre can be made fairly simply and quickly and that the full details of it can even be worked out following the signing of a sales agreement with Harvard.

What steps would be taken following a sale of our property to Harvard University? Let me list these in order, as I now see them.

1. We would assist the Cambridge Society in making the necessary changes and improvements to the chapel, so that adequate parish house facilities would be available to them when we have to vacate our other buildings.

2. We would move to temporary quarters in Newton Centre, probably during the summer following the signing of a sales agreement.

3. We would increase the number of our full-time faculty members by at least two as soon as possible.

4. We would make every effort to make Andover Newton more aware of our existence as a school dedicated to the exposition of Swedenborg's teachings.

5. We would continue talks with the Pacific School of Religion looking toward a possible move to Berkeley, California, no earlier than the summer of 1966.

6. We would continue to develop plans for a semi-permanent location and program for the New Church Theological School.

In closing this progress report I would like to emphasize that while it is rather simple to reach the conclusion that we should sell our present property and take the immediate steps mentioned above, it would be extremely difficult, probably impossible, to settle now upon a program and a location for the School which any of us could be certain would be right for the next twenty-five years. (Hence I have said, "semi-permanent location".) Partly this is due to the present state of Convention. We do not know whether Convention will begin to grow significantly and we do not know the rate at which such growth might take place. Therefore we cannot know what our student body is likely to be in the years ahead nor what size denomination we can turn to for financial support. Partly, this is due to the changing conditions in our world, in the Christian church, and in theological education. No one is sure today just what kind of program is needed for the training of ministers and where the schools for such training should be located. We should do the best we can from year to year but retain as much flexibility and freedom to change either our program or our location as is possible. Our small size may often be a disadvantage, but it does have the advantage of making an unusual degree of freedom and flexibility possible in such a period of our history as this.

ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW-CHURCH THEOLOGICAL SCHOOL TO 1964 CONVENTION

THE BOARD OF MANAGERS has held three meetings during the last year: two in Miami, Fla., during the convention in July 1963, and one in Cambridge, Mass., May 22, 1964. The executive committee of the board met November 8, 1963, March 6, and May 21, 1964. Officers during the year were: Chairman, Ernest O. Martin; Secretary, Martha King; Executive Committee-Visiting Committee: Ernest O. Martin, Richard H. Tafel, Sr., Martha King, Dorothea Harvey, and Bjorn Johannson.

Your board of managers remains convinced of the advisability of relocating the school. Relocation can make possible the strengthening of the interseminary program, a unified campus, improved facilities, a more adequate library, and a larger faculty. Such a forward-looking program can only be carried out with additional funds made possible through the sale, lease, or development of the present property.

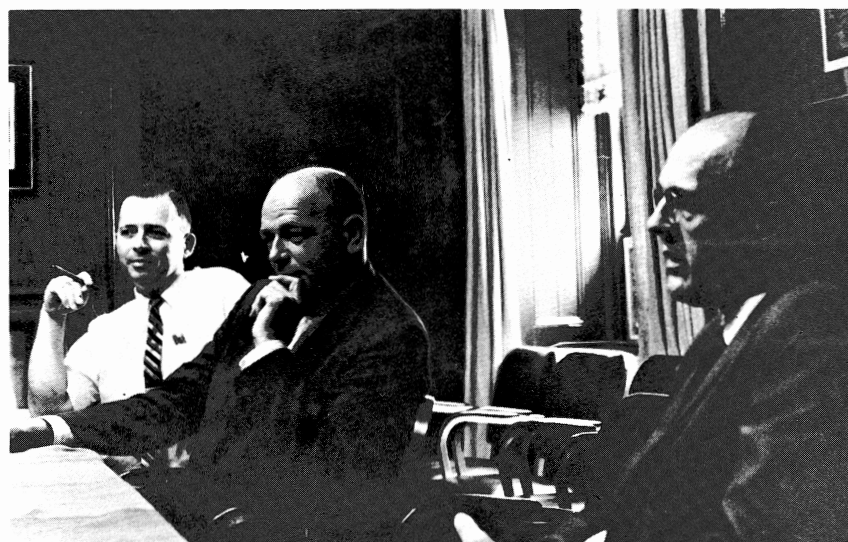
The board of managers is in close communication with the directors of the corporation regarding negotiations for the disposal of the property. Harvard University has offered more than one million dollars for the school property. With such a valuation we are paying approximately \$50,000 a year rental for the privilege of occupying our particular site. In other words, the sale of the property and the investment of the proceeds would bring us an additional \$50,000 or so income for the operation of a new school.

Negotiations are continuing with the Pacific School of Religion in Berkeley, Calif., for the relocation of our school in that area. No commitments can be made until the present property is disposed of. Your board concurs with the faculty in recommending a temporary move to Newton Centre in close proximity to Andover Newton Theological School as soon as the Cambridge property is disposed of. This would enable us to reassess our affiliation with Andover Newton.

We sincerely hope that a decision can be made during the coming year for the disposal of our present property, enabling



All discussion was not weighty at this recent meeting concerning future plans for the NCTS. At least one lighter moment was recorded by the camera of Bill Woofenden. Dorothea Harvey and Martha King (L to R. above) seem more amused than Edwin G. Capon, H. Page Conant, and Richard H. Tafel (L. to R. below).



us to carry out plans for relocation of the school and the advancement of its program.

At the annual meeting of the board in May, a complete report was made of the laboratory parish program in Bellevue, Wash. We are very much pleased with this new program, and believe that it can contribute much to the training of students for our ministry.

The faculty and administration of the

school have the complete confidence and support of the board of managers, and special commendation is given to Robert H. Kirven for his diligence and accomplishments in completing all academic requirements for his doctor's degree at Brandeis University.

—ERNEST O. MARTIN
Chairman

CLYDE WASHBURN BROOMELL

1878-1963

The Rev. Clyde Washburn Broomell was called to the higher life, November 5, 1963, at his home in South Pasadena, California, after a long illness. Resurrection services, conducted by the Rev. Robert L. Young, were held at high noon November 8, in the beautiful garden-like setting of the Wayfarers' Chapel, Portuguese Bend, Calif., where Mr. Broomell served as the Chapel's first resident minister in 1951-52. The Chapel was filled with friends who had come to pay final tribute to a man who knew no strangers and had the ability to meet and counsel with people from all walks of life and bring comfort and hope to the bereaved.

The only son of Henry and Frances Turner Broomell, Rev. Clyde W. Broomell was born in Christiana, Pa., Aug. 14, 1878, and educated in the schools of Philadelphia. In 1898 he traveled west to Colorado where he entered the cattle business and studied law under Judge J. M. Washburn in Denver. Memories of earlier years in Philadelphia when he accompanied his family to meetings to hear Judge Washburn speak concerning Emanuel Swedenborg and the New-Church teachings lead him to further study of Swedenborg. He returned East to prepare for the ministry and following his graduation from the New Church Theological School in Cambridge, Mass. in 1903, he served for over half a century as an ordained minister for New-Church societies—in Buffalo, N. Y.; Roxbury and Brookline, Mass.; San Antonio and the Texas missionary field; New York and Brooklyn; Denver, Colo.; St. Paul, Minn.; Pawnee Rock, Kans.; Washington, D. C.; San Francisco and the Wayfarers' Chapel. During his many years of service, he also preached in the New-Church societies of Cambridge, Boston, Salem, Contucook, Worcester, Bridgewater, Brockton, Fall River, Newtonville, Lancaster (Mass.), Lynn, Elmwood, Mansfield, Abington, Kitchener, Toronto, Pittsburgh, Philadelphia, Cleveland, Lakewood, St. Louis, Chicago, Urbana, Minneapolis. He delivered the General Convention sermon in Cincinnati, Lakewood, and Brockton, and twice in New York.

As a dynamic and inspirational speaker, Mr. Broomell was sought by many different church denominations outside the New Church, by service clubs, political gatherings, schools, business and fraternal organizations. He was a vigorous and devoted member or chairman of various committees and boards of the General Convention, notably, the Board of Home and Foreign Missions, the founding committee of Lynn Neighborhood House, the Board of Managers of the Theological School, the Board of Publications, the Swedenborg Foundation, and Executive Secretary of the Massachusetts Association. His writings have appeared in the *New-Church Review* and the *MESSENGER* and in one book, *Divine*



The Rev. Clyde Washburn Broomell

Healing. While serving as a personal consultant to Clarence W. Barron, head of the financial publishing firm in Boston and New York, he supervised the publication of the two Rotch Editions of Emanuel Swedenborg's works.

After his marriage in 1905 to Grace Ethelwyn Browne, the talented musician daughter of Rev. and Mrs. Myron G. Browne, Cleveland, Ohio, the young couple established their home on a 300-acre farm in Sharon, Mass., which became the scene for many New-Church gatherings.

With his firm belief in the inter-relatedness of life and religion, he combined his ministerial services with business enterprises which eventually led to healing and life-giving experiences for countless numbers. In 1922 he returned to his beloved Colorado with his family and established a summer camp and hotel, where guests of all ages learned of the healing powers of nature in the beautiful and mountainous wilds through pack trips, fishing, horseback riding, and swimming in natural hot springs. Many sought and received spiritual guidance from him in quiet, intimate moments of mountain life. Devoted to his ministerial duties during the winter months, he also continued to be active during the summer in the development of northwest Colorado. An accomplished athlete himself, he promoted winter sports by serving as president of the Western Ski Association and vice-president of the National Ski Association.

Because of the great versatility of his interests and accomplishments, he served well as the first resident minister of the famed Wayfarers' Chapel in California, guiding it through its first pioneering year with an unprecedented number of visitors. He believed that his quiet, unrecorded contacts with thousands of men and women, like ships that hail one another and pass in the night, were the most rewarding and valuable of all his experiences. One individual wrote of him: "He had a very real and

genuine love for people, and will be remembered for his gifted mentality and his exquisite sense of humor. He found true joy in life and knew how to share that priceless gift with others. His love for the New Church was so real that those who knew him will feel his presence of spirit just as closely as ever."

The Rev. Robert L. Young concluded the resurrection services by quoting Clyde Broomell's own words delivered a few years ago at another memorial service; "He was ready for the transition; had fulfilled his purposes and passed in quietness and patience. So we, his loved ones and friends, move onward and upward as our memories are transformed to highest hopes. In quietness, self-subdued, yet as one a-tiptoe on a great mountain, with outstretched arms and bated breath, we receive that inflowing benediction which belongs to a true resurrection service. We sense his awakening among those of his genius, finding his place and work on the higher and more potent levels of the creative life.

"We should never be confused that great men break at times and to us too soon. There are two great reasons: so open and intent for life and its issues, the physical man cannot stand the impact of the spiritual influx; the heart often falters in its own heat. Again, the life, to be perfected, must be mutual and reciprocal; where there is insufficient response, the life turns upon itself and consumes where it only first wishes to outpour—as our Lord sorrowed and suffered when His own received Him not.

"Life is love through thought and action. Such as is the love, so is the life. We speak to him in the depths of thought, speaking, bidding him Godspeed and a fond farewell for a little time, for we shall meet, if we love, over there in the morning."

Mr. Broomell is survived by three daughters, Dorice Broomell, San Francisco, Beatrice Broomell, South Pasadena, and Mrs. Robert J. Forrester, Inglewood, Calif., a son, Myron H. Broomell, Durango, Colo.; two sisters, Jeannette T. and Grace G. Broomell, Lansdowne, Pa.; two grandchildren and one great-grandson. His beloved wife, Grace Browne Broomell, was called to the higher life in 1944.

Mr. Broomell once voiced the hope that he might be "remembered for the path I have pointed out and forgiven for what I left undone or spoiled in the trying." One of his children has said: He gave us many wondrous adventures, a joy to recall! and even in his departure, his gifts of life suddenly come shining through like morning sun through fog with iridescent loveliness. Gifts that sing within one's very being, and like a compass chart the way ahead always. Quietly, assuredly, and with gratitude one sees that he gave us God's gifts—the wind, the stars, the trees that reach upward to-

ward heaven always, the fragrance of moss and fern and sagebrush on the trail, the tender feeling toward all creatures great and small, the grace to know when a quiet word or a strong hand outstretched or complete silence can heal a wounded heart, the sound of rain and storm to cleanse the earth and air, the meaning of eternal love, the friends he found in books, the lift of shoulders laughter can bring, the eternal and divine spark that rests within the heart of even the least of God's children and the magical ways in which this may be released, and finally and triumphantly, the true meaning of prayer that brings long sought patience, enlightenment, and the assurance of eternal strength and hope and love flowing mercifully forth from deep well-springs whose Source is unending.—B.B.

POETRY RECOGNIZED

MYRON H. BROOMELL, son of the late Rev. Clyde W. Broomell, is a frequent contributor to the poetry page of *Yankee*, an intriguing monthly published at Dublin, N. H.

"A Sunday Afternoon in New Mexico" appeared in the May issue, and "Lullaby" in June. In the reviewer's opinion, it is not difficult to trace in this poet's lines veins of gold from the precious mines of Swedenborg's *True Christian Religion*.

—LESLIE MARSHALL

LIVING MEMORIALS TO DEPARTED LOVED ONES

May be established by adding to announcements and obituary notices a request that memorials be mailed to the:

SWEDENBORG FOUNDATION
Incorporated
150 Fifth Avenue

New York, New York 10011

Acknowledgment of each such memorial will be made to the sender, and an engraved card recording the memorial will be sent to the surviving family.

Such memorials are utilized by the Foundation to develop a wider public interest in Swedenborg's writings.

MEMORIAL

MACK—Ethel S., (Mrs. Henry E.), a member of the Philadelphia New Church, passed into the higher life July 5 in Chicago at the age of 80. She is survived by a son, Robert S., a sister, Gertrude M. Simpson, Philadelphia, and a sister-in-law, Rebecca Robins Mack, Chicago. Resurrection services were conducted by Thornton O. Smallwood.

ALMONT STAFF

THREE PITTSBURGH MEMBERS were on the Almont Assembly staff this year, and two of the Pittsburgh New Church young people were Almont campers. Tom Zehner helped with recreation and nature study at this Michigan retreat. Jane Kernich taught arts and crafts. Henrietta Zehner had a Bible and doctrinal class for children, and attending as students were Edward and Suzanne Bernhardt.

EVIDENCE COMMITTEE NOTES

AMERICA's first poet laureate was an admirer of Swedenborg! This comes as news to most Swedenborgians, even to those who know that Franklin and Jefferson were familiar with the writings of the Prophet of the North.

Philip Morin Freneau (1752-1832), a protégé of these early statesmen, was a teacher and editor as well as poet and political figure. It is evident that he studied Swedenborg's works, for we read in "To the Hon. E. Swedenborg's Universal Theology, the *True Christian Religion*," "In this choice work, with wisdom penned, we find the noblest system to reform mankind. Both truths confirmed that bigots have denied, by most perverted, and which some deride. Here, truths divine in easy language flow, truths long concealed, that now all climes shall know."

The "universality" is indeed observable when we note this verse, written perhaps a hundred and fifty years ago, and the current telephone recordings giving the same helpful message from Swedenborg's works to fairgoers who drop in at the New Church booth.

—LESLIE MARSHALL

"THE BETTMAN ARCHIVE" is a credit line under historical pictures in the press which is becoming increasingly familiar. An account of the origin of the now-famed Archive of Dr. Otto Bettman was carried in *Modern Maturity*, a widely read New York senior citizens' magazine.

Dr. Bettman arrived in the United States with little more than about 5,000 photographs of every conceivable early discovery and invention. He opened a reference office to which editors and others might send requests for a picture of, say, the sandals Julius Caesar wore, or of Edison's first drawing of the phonograph.

Constant additions to this great collection have made it possible to produce a picture in response to almost every inquiry, but this writer noted that for such items as the first glider-type plane, or the first ear trumpet, or the first airtight stove, Dr. Bettman could not truly produce a picture of the very first unless he had on file that remarkable compilation entitled *The Swedenborg Archive*.

The Swedenborg Archive, prepared and published in Stockholm by Alfred H. Stroh in 1912, is an account of the author's researches for documents concerning Swedenborg which had been requested by several branches of the church. The Evidence Committee gave one of its two copies of this rare book to Dr. Bettman, who replied: "It was most kind of you to turn over to us the very interesting volume on Swedenborg's writings. We always have had a nebulous idea of this man's contributions to science, and are happy indeed to have his writings and illustrations that go with them. Strange how things that once looked crazy all of a sudden become prophetic."

—LESLIE MARSHALL

The California Association

is meeting

September 4, 5, and 6.

The Swedenborg Student

ARCANA CLASS—September, 1964

Volume XI, 9710—9808

September 1—7	9710—9729
8—14	9730—9755
15—21	9756—9789
22—30	9790—9808

THE READING for this month is mainly about the great altar in the outer court of the tabernacle and the outer court itself. We are told in number 9714² that the temple and the altar both represent the Lord's Divine Human, the temple as to His Divine truth, and the altar as to His Divine good. The Word is given to supply all our spiritual wants, and within its letter everywhere are lessons which can enlarge and enrich our lives. Each of the details of the description of the tabernacle and its furnishings contains a lesson from the Lord to us. It is to be regretted that many who call themselves Christians find little interest in the parts of the Word which we are now studying. This lack of interest in the details of the Word is in part due to the lack of interest in the inner truths of the Word. Very few spiritual facts are known in the Christian world today. The demand is that religion be made simple so that it may be understood without any effort. Jeremiah pictures this state in these words: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man . . . that seeketh the truth." Our faith is formed by truth, and by means of truths we come into a deeper love for the Lord, and thus into more intelligence and wisdom.

The story of the tabernacle is an important one because the tabernacle represents a habitation for the Lord, a place where He may dwell in the midst of His people and in the midst of each individual life. He dwells in His truth, and by His truth He instructs and guides us.

The outer court is our outer life, the life that we live in the sight of men. The great altar in it was overlaid with brass because brass represents natural good will and obedience. The offerings upon it are the offerings of our affections to the Lord, the horns the power of goodness and virtue. The rings and staves by which the altar was carried about represent the fact that worship of the Lord is to be in all of our activities wherever we go.

But the great altar, although overlaid with brass, was made of shittim wood, which, we recall, represents the Lord's merit. Goodness in the outer life is not to be ascribed to ourselves, but is from the Lord alone. Whatever righteousness we have is derived from the Lord. "Their righteousness is of me, saith the Lord."

Here we should study carefully number 9715, which tells us that merit and righteousness belong to the Lord alone, but that this does not mean "because He fulfilled all things of the law, and because by the passion of the cross He saved the human race," but that "He fought alone with all the hells, and subjugated them, and thus reduced into order all things in the hells, and at the same time all things in the heavens." And we read further, "Wherefore absolutely nothing of merit and righteousness belongs to man; but the merit and righteousness of the Lord are imputed to him when he acknowledges that nothing is from himself, but everything from the Lord."

The network of the altar with its openings represents the sensuous or outmost principles of life which one has accepted, which distinguish between what is true and what is false and reject that which does not conform to the will. The pans, shovels, and flesh-hooks, all made of brass, represent the powers which remove the things which are no longer of use. We should realize that as we grow up, some things which once were pleasant to us and served us must be left behind.

The curtains in the outer court are the truths which protect us in our outer life. The posts and pillars which support them are the strength of our convictions. And there is a gate or door "because no one is introduced into heaven until he is prepared."

The interchapter reading is a continuation about the first earth seen in the starry heavens. This concerns an earth outside of our solar system, whose sun is one of the smaller stars. There are myriads of such suns, each with its inhabited planets. In both the religious and the scientific world today there is widespread belief that the universe will sometime come to an end—that at some future time the prophecy that the stars will fall from heaven will be fulfilled. But to destroy the universe would be to defeat the whole purpose of creation. How irrational it is to imagine that the Lord would create the universe merely for the

sake of one little earth like ours and its population! One thought-provoking light which we get from Swedenborg's experiences in the spiritual world is the realization that, although natural science and the mechanical arts have been developed especially by the people of our earth, the inhabitants of many of the other earths in the universe are of higher spiritual quality than we. We note, for example, that on the earth described in our reading monogamy is universally established by law.

The interchapter on Charity and Faith treats of the difference between looking to the Lord and heaven for instruction and looking to the world.

Notes

9714⁹. This is an interesting comment on the materials of the altars in the Word.

9715⁶. Note this number in connection with our thought about equilibrium.

9715⁷. "The good of the Lord's merit is the only good that reigns in the heavens; for this good of merit is even now the continual subjugation of the hells, and thus the protection of the faithful. This good is the good of the Lord's love."

9717. Note the following: "The 'New Jerusalem' here denotes the New Church of the Lord which is to succeed our present church."

9723. The only knowledge serviceable for implanting spiritual intelligence and wisdom is knowledge from the Word or from the doctrines of the church."

9730. The sensuous which the "network" represents is not the sensuous of the body itself but "that which is immediately derived from those senses."

9781. "Pure, beaten." This is an important number on good and truth. "Good appears by means of truth, because truth is the form of good; and good does not appear in light except in a form. The better therefore that good is presented in a form, the more clearly it appears, for the result is that good itself shines forth even so as to affect both the understanding and at the same time the will of others."

9793. Because of the external interest of the people of our earth—developing printing, etc.—the Word was given here for its preservation.

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The Swedenborg Student

ARCANA CLASS—October, 1964
Volume XI, 9809—9859

October 1—7	9809—9817
8—14	9818—9824
15—21	9825—9839
22—31	9840—9859

THE READING for this month is about the garments made for Aaron. Today the garments of the priests, especially in the branches of the Christian Church in the near east with their mitres and insignia, conform in a general way to the garments here described. They are useful in directing the thought away from the person to the office which he represents, and are of service in other fields than the ministry.

Aaron as high priest represents the Divine love for the salvation of the human race. It was this love that compelled the Lord to come in the flesh and become our Redeemer and Savior. His church on earth is instituted by Him as a means of effecting the salvation of souls. Garments represent the clothing of the Divine love, or the Lord's wisdom as adapted to the needs of angels in heaven and men on earth.

The garments to be made were a breastplate, an ephod, a robe, a tunic of checkwork, a mitre, and a girdle or belt. The three main garments were the ephod, the robe, and the inner tunic. The inner garment denotes the most interior truth of the Divine love, truth directly perceived; the robe or middle garment is the truth as manifest to the intellectual understanding; and the ephod, the outer garment, represents religion in practice. "The life of the intellectual part is to know, to see, and to understand that truth is true, and that good is good; whereas the life of the will part is to love the truth for the sake of truth, and good for the sake of good" (9618³).

The ephod, as it is the outer garment, represents the Divine truth in its most external form, and is called most holy because all things are contained in it and terminate in it. All the materials, gold and fine linen, and the colors, blue and purple and scarlet, which are in the inner garments are also in the ephod. The letter of the Word is most holy because it is the basis, containant, and support of the Divine truth within. All spiritual truths are contained in it and presented simultaneously in it. It is just as in a man's acts his will and thought act together. So "John was beloved of the Lord more than the rest of His disciples and lay on His breast for the reason that this disciple represented the works of charity." Also the Lord was born on earth that the Word might become ultimated. It is in the letter of the Word that the Lord dwells and speaks to us. The breastplate, through

which the answers were given, was fixed to the ephod.

Notes

9809¹⁰. Evil cannot possibly be conjoined to good because they have aversion for one another.

9809¹¹. But as for truth, some kinds of falsity—falsity in which there is no evil—can be conjoined with truth.

9810. Celestial angels are those who receive Divine truth in the will. Spiritual angels are those who receive Divine truth in the understanding.

9814. On the abysmal ignorance of those who do not believe that after death angels and spirits are in the human form.

9818. This long article on "spirit" will repay careful study, as it touches on several important problems.

9818¹⁰. "Specifically it (spirit) denotes the life of truth, which is the life of man's intellectual parts."

9810¹⁴. The reason why it is said that "the Holy Spirit was not yet, because Jesus was not yet glorified" is that while the Lord was in the world, He Himself taught Divine truth; but when He was glorified, which was after the resurrection, He taught it through angels and spirits." Note also the definition of the Holy Spirit: it "denotes life from the Divine truth which proceeds from the Lord."

9818²⁷. The unpardonable sin—"to speak against the Holy Spirit"—is to deny the truth that has been acknowledged and implanted in the life, "especially the truth

about the Lord Himself, for this utterly destroys the interiors of man." "To say a word against the Son of man" denotes against truth Divine not yet implanted or inscribed in the life of man."

9824³. A helpful note on the Divine Humanity.

9824⁵. Note this explanation of the "teraphim" which are mentioned several times in the Word.

9827³. There can be no understanding of the Word without a knowledge of correspondences and representatives. This month's reading is a good example of this.

9832. "While a man is in the world he ought to have heaven in himself, in order that he may enter into it after death."

9836². "All preservation depends on the state of the ultimates."

9841^{2,3}. This is an important statement concerning the two memories and experience in the other life according to them. "The interior or spiritual memory is man's book of life."

9843. Note that the names on the right shoulder represent truths from good, while those on the left shoulder represent truths from which is good.

9857⁹. "'To come into the world for judgment' denotes to reveal Divine truth, which causes those to see who are wise from the Lord, and those to be blind who are wise from themselves, thus who pass for being learned."

EVIDENCE COMMITTEE NOTES

MORE AND MORE evidence appears in the press that Swedenborg is at last assuming his rightful place among the leaders of Christian thought and teaching.

Another definite confirmation of this conclusion is found in Colin Wilson's *Religion and The Rebel*, New York, Houghton Mifflin, pp. 207-208: "One thing about Swedenborg is certain: that even if we choose to dismiss the supernatural element in his teaching, the greatness and insight of his works is not diminished in the least. He is not merely a theologian; he is a psychologist, as Pascal was. . . . He was far too gifted, modest and well-adjusted a man to be dismissed as a mere crank. Attempts to 'explain away' such thinkers as Pascal and Swedenborg by a glib use of the term of psychoanalysis merely serve to indicate how much we need their insight, at a time when rationalism is dying on us, and almost crushing us. The teachers of the reality of the will are relevant as never before."

—LESLIE MARSHALL

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from the president's office

BY MUFF WORDEN, SECRETARY TO RICHARD TAFEL, SR.

For those of you who have visited Brockton, the city where the 1965 Convention will be held, I will only add that you will enjoy next June's visit as much as any other you have made. The people are so warm and friendly!

For those of you who have never ventured to this city, a bit of introduction follow. As you gaze at a map of Massachusetts you will find Brockton about 20 miles south of Boston, easily reached by Rte. 24 from either north or south, or by myriads of the lesser highways. The city itself seems typical New England - the wide and usually crooked streets, the frame houses, the sprawling white churches whose steeples dominate the landscape, the factories (in Brockton the main product is shoes), and the courteous but noisy drivers.

Brockton is also the shopping center for the nearby towns. There is much variety along Main St., the greater part of which is less than five minutes' walk from the church. Huge discount stores such as the Mammoth Mart, Topps and Kings are also nearby, easily reached by car.

About five miles south of Brockton is the little New Church - centered town of Elmwood. It is this town whose New Church League this last June won the Shaw Trophy for the third and final time because of its enthusiasm for attending the distant Conventions en masse. In Elmwood one can walk along the elm-lined East or West Sts. and wave to friends and fellow churchmen. On West St. there is the parsonage, where the Rice family lives, and also the Woods' house where Dr. Wood keeps his veterinarian office and where the young people congregate in the basement over cokes and games of pool and ping pong while the record player sings on into the night. There are many more houses on West St. - but you can visit them next June.

The New England accent is something which, to the uninitiated, sounds either eccentric or unintelligible, but after two or three days most people can understand it clearly - and in fact, usually pick up a trace of it as well. It seems that the New Englanders dislike R's, and only use them where unavoidable (in the middles of words, occasionally, or at beginnings) but mostly at ends of words ending in A - e.g., Cuba = Cüber.

So now you know all about the city you will visit next June!

REPORT FROM THE ST. LOUIS SOCIETY

Given in Philadelphia, June 19, 1964, by
Alfreda P. Gale, Chairman, Exec. Committee,
St. Louis Society of the New Jerusalem.

The people of the St. Louis Society believe that our sharing of some recent experiences with the members of Convention would not only be newsworthy but perhaps our problems and our suggested solutions might also serve a great use. From what we have undergone we have learned two basic lessons. First, we have come to believe that the attempt to form a "Community" church is fundamentally wrong for a New Church group, unless the truths for which we stand are clearly understood. The second lesson learned is, that the relation of the General Convention and the local societies needs strengthening in a legal and business sense, and a complete re-defining of authority.

It has been made clear to us in St. Louis that none of the legal problems with which we contended, could possibly have occurred if Convention had possessed title to the real property of the church in St. Louis. No situation could have been created where a hastily and newly elected Executive Committee could threaten to sell our property, which was one hundred and twenty years in the making.

Another practical step we feel should be taken which involves Convention itself is, that a new post should be created in Convention called the "Office of Business Manager." A layman qualified by training and experience should supervise the business affairs of local societies and their churches only as they affect their relations with Convention. We feel such an individual should be paid as a permanent employee, appointed by the General Council. We have had very fine Vice Presidents who are men of business background—but they naturally have been occupied with their own business affairs. We think that the overall activities of Convention include a great deal of business, and we should attempt to utilize sound business management in its conduct. We feel it would save Convention thousands of dollars. What we have in mind is to appoint someone who would be authorized to counsel and give immediate help to societies and their churches in their business problems. Such interchange as would inevitably result must prove beneficial. Certainly if many churches decided to

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deed their properties to Convention, such a post would have to be created.

A further suggestion is, that a clause or paragraph relating to the respective aims, authority and mutual responsibility of Convention and the local societies and their churches, be framed by our Convention Council and copies sent to all local churches that they might, if they desired, incorporate this in their constitutions. Here again, such a uniform clause might well have saved the day in St. Louis.

One other thought. In St. Louis we have had a "lay-led" society for two years. I understand that several here also have this situation. I just want to comment that such leadership—while perhaps a memorable experience for those laymen giving it—must inevitably work into a holding operation. It cannot foster growth. Its great danger is fostering contentment with the status quo.

To recapitulate:

1. A Community New Church should never be attempted unless the *truths* for which we stand are closely taught, and never engage a minister who is not ordained in the New Church.

2. Much needed authority should be given to Convention to help and guide our societies and their churches, when these societies need and ask for it.

We feel that due to this recent bitter experience, the Lord in his Divine Mercy has led us to make an even greater effort to dedicate our lives to His Service. The feeling grows all the time that none of us can do enough to show our love for Him.

Though our membership is small now, it is growing; we are back in our own church building; we are making plans for a real New-Church Sunday School. We desperately need a dedicated New Church minister. We know there is a future for such a man in St. Louis and for the group he will lead, and I may add, we feel very humbled by this searching experience. We know that the whole New Church everywhere has a great future and we are determined to be part of it.

CHANGES OF ADDRESS : TO 4001 BROTHERTON ROAD, CINCINNATI, OHIO 45209

A LETTER TO THE EDITOR

ALTHOUGH it is now the middle of August, some vivid memories remain of your Writers' Workshop that I would like to share.

The most descriptive work I can find to tell of the essence of the conference is *hospitality*. This essence was revealed in the spiritual and intellectual welcome we received. It is rare for strangers to meet and find such wonderful courtesy and understanding. I was consistently amazed by the quality of consultation. Each was given a chance to speak frankly as he wished. The good was taken from the suggestions and I know that we all felt that we had truly contributed much and received more. It was interesting to watch as each member expanded and illuminated the ideas presented. There was lots of laughter, good fellowship and interest in the ideas that seemed "far out", and even these served as refreshing inspiration for us.

I cannot express how impressed I was to find some of the doctrines of Emanuel Swedenborg similar to my own beliefs. The most intriguing one is that of "Correspondences". Then I stumbled onto a small book called *Manuals of Religious Instruction* and found a simple description of what is meant by "Correspondences." This was a most interesting way of looking at the creation of all things. I checked into the writings of the Baha'i World Faith to which I belong and found a brief summary of this idea on pages 64-66 in *Gleanings from the Writings of Baha'u'llah*. Baha'u'llah writes:

"Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. . . . Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty."

There are phrases in the Baha'i prayers that say the "moth becomes the eagle" and "lions wandering in the forests of wisdom and knowledge" and this idea of a correspondence becomes powerful when related to mankind.

The technical knowledge necessary to issue a church bulletin seems overwhelming. When I think of the two or three devoted individuals who have mastered the techniques of layout, printing and editing and have given selflessly of their time and energy and see the concrete results in a physically attractive and spiritually rewarding NEW-CHURCH MESSENGER, I realize that their great sense of service fulfills a great need in bringing isolated believers into a closer organic feeling with the main body of the church.

If there should be more conferences as stimulating and rewarding as this one, each person receiving the bounty of an invitation should gather with his fellow believers and make a determined effort to become a giver and a sharer.

—HELEN REECH

Mrs. Reech is librarian at Urbana College, Urbana, Ohio.