

NEW-CHURCH MESSENGER

THE HIDDEN TREASURE

I'D COME TO BE a laborer
Inside a field of thought,
To work some thinking over —
Ideas I'd never brought.

So I went daily ploughing;
When, deep inside my mind
I came upon a treasure
I had not thought to find.

For in my daily digging
I found beneath the sod
Of literal externals
The treasured truths of God.

There was, I knew, some danger
That thieving thoughts might rise
To steal away, inside me
My new discovered prize.

To keep it from these robbers
Who steal for selfhood when
A man discovers wisdom
I hid it back again.

Adroit accumulations
Which I had been about,
I gathered all together
To sell my whole self out.

I paid the price of selfhood
And worldly goals mundane
And bought the field of heaven
Its treasure to attain.

Because I knew the owner—
All fields are God's alone—
With joy I went to buy it
To make the field my own.

—Emilie Bateman

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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.

oneness of the church

PERHAPS THE MOST IMPORTANT DEVELOPMENT of recent decades in the history of the Christian Church has been the trend toward ecumenicity. More and more both church leaders and the laity are beginning to realize that controversy, rivalry, and even enmity among the organized bodies of those who claim to be followers of the Lord render a distinct disservice to His Kingdom. A divided church results in checking and even thwarting the Kingdom of God among men.

How far from the idea enunciated in *Ephesians* 4:13: "Till we all attain unto the unity of the faith, and of the knowledge of the son of God, unto the measure of the stature of the fullness of Christ.", is not the Sundered and riven church of today. Especially does Protestantism, dismembered into near-powerlessness, scarred by the wounds of numerous battles, cry out for healing. There are sects which unchurch one another, as if God would ever deny His sunshine and rain, His Holy Spirit and His all-forgiving mercy to any of His children.

In the light of the Lord's own teachings, of Christian experience, and of any manifestation of the Christian life among men, could anything be more preposterous? Are not our bickerings and divisions proof of the absence of the Spirit of the Divine Humanity? Are they not manifestations of the arrogance of human pride and self-love, and do they not testify to ecclesiastical folly rather than to a dedication to carry out the will of God?

What conditions of discipleship did the Lord set up? He called upon all to take His yoke upon themselves and learn of Him; to deny ourselves and follow Him; and "If any man willeth to do his will, he shall know of the teachings, whether it is of God, or whether I speak from myself". (*John* 7:17)

This may be said to be the essence of discipleship. No man-made creed is needed. Christianity is more than the intellectual acceptance of a teaching — it is love and loyalty to the living Lord. Creeds, forms, and ceremonies become a hindrance, if they are made a substitute for the vital reality of the Christian experience. Christianity is not an intellectual system, but a moral and spiritual life which unites the disciple to the Lord.

Swedenborgians in general have been sympathetic to the ecumenical movement. Many of them understand this is an aspect of the Second Coming. Indeed, Dr. Walter M. Horton, professor of Theology in Oberlin College, a competent and sympathetic student of Swedenborg's teachings makes so bold as to say: "... Swedenborg, if he should return to earth, would find in the ecumenical movement the New Church of which he dreamed — a new world Christendom, not just a dissenting sect." (*See Significance of Swedenborg*).

In this connection it is gratifying to note the resolution made by the 1965 Convention, looking towards a closer fellowship with our sister ecclesiastical body, the General Church of the New Jerusalem. This reads:

Resolved: That the General Convention of the New Jerusalem, recognizing that the General Church of the New Jerusalem, since its inception, has shared with us a central dedication to New Church life and teaching and a desire to serve our Lord Jesus Christ in His Second Coming, and acknowledging our rights and opinions as distinct bodies, testifies to its sincere desire that we shall live together in mutual love and

understanding. It therefore calls upon its president, now and in the years to come, to further the following ends:

- 1) The fuller and freer exchange of information concerning the structure, policies and activities of our two bodies.
- 2) Joint participation in such activities as may well be undertaken together.
- 3) Exploration and discussion of differences and misunderstandings that may remain or arise between us.
- 4) Encouragement of dialogue among us on ministerial and lay levels wherever and whenever this may show promise of being fruitful.

This resolution was unanimously adopted, and the announcement of the vote was greeted with spontaneous applause.

This action is in harmony with the present day trend toward ecumenicity, and is a big step in the direction of healing any wounds that may have been inflicted by those sister churches on one another.

The Role of the Church in Social Change *alone or together*

by Ernest O. Martin

WE LIVE in a truly revolutionary age. The Early Bird Satellite unites America and Europe within a fraction of a second. We have planes that fly over 1500 miles per hour. Medical science has overcome many crippling diseases such as polio, and is on the verge of a breakthrough on other fronts such as cancer and heart disease. Textbooks on science, chemistry, physics, and electronics are being rewritten almost every year. More attention is being given to the social sciences and we are hopeful of new insights in the understanding of man and his relations with his fellowmen.

This is an exciting age to be alive, and it is a challenging age. Swedenborgians have been heralds of this new era. Rather than forecasting doom and the destruction of the world, we have been pointing to a new age of freedom marked by the spirit of inquiry. We see this age as the fulfillment of the Lord's promise:—"Behold, I make all things new." Our age was symbolized in the *Book of Revelation* by the descent of the holy city new Jerusalem. The Lord Jesus Christ came to usher in a new age. "The Kingdom of God is at hand," He said. Our daily prayer is that His kingdom may come, and His will be done, on earth as it is in heaven.

Swedenborgian Christians look to the new era for its promise of a revitalized spiritual life. To serve the new age the Christian Church is being made new. On all sides there are signs of a new reformation, of transformations in the life and structure of the church. Swedenborg, 200 years ago, spoke of this as the Christian Church made new, or the New Church.

What is the role of this new Christian Church in the new age? How can the Church today con-

tribute to the advancement of God's Kingdom? Despite the many signs of transformation and renewal, many people charge that the Church is still irrelevant, that it has lost touch with the world, and that it is still functioning as if it were in the 19th century. During the week we are aware that we are living in the midst of a revolution, but on Sunday morning, within our solid church edifices, we often act as if nothing has changed in the last 100 years.

Should we as a church become involved in national and international affairs? Should we take part in discussions of "The Great Society", take stands on social, economic, and political issues? Does the church have anything to contribute to the war on poverty, the search for a just and durable peace, advances in education, and constructive ways of using increased leisure?

It is said repeatedly that religion is a private affair, a relationship between a man and his God. This is certainly at the heart of Christianity. And yet we demonstrate by your Sunday morning worship service that religion is also a corporate affair. Jesus said, "Wherever two or three are gathered together in my name, there am I in the midst of them." There should be no argument as to whether religion is **either** personal or corporate; it is both. There is a place for mystical contemplation, for meditation and prayer in the privacy of our room, for the nurture of our devotional life. And there is also the need for the united expression of this inner spirit and vitality. "By their fruits ye shall know them." Love is a vain abstraction until it is given expression. Prayer can be mere words unless it is shown forth in deeds.

Religion carries with it a strong responsibility. This truth is portrayed in the parable of the Judgment. "Lord, when did we see you hungry and give you food? When did we see you thirsty and give you something to drink? When did we see you lonely and make you welcome, or see you naked and clothe you, or see you ill or in prison and go to see you?" And the reply came, "I assure you that whatever you did for the humblest of my brothers you did for me."

There is general agreement that a Christian has social responsibilities. Disagreement comes over the

question of the role of the church in meeting these responsibilities. There are at least two points of view. One is that the church should inspire individual members to go out into the world, armed with a sensitive Christian conscience, to bear witness to his faith in politics, employment, education, and all of the areas of life in which he becomes involved. Another view is that the church itself, as a corporate entity, should also become involved in a program of social action.

The position a person takes depends a great deal upon his view of the church. The Roman Catholic says that there is no salvation outside of the church. In other words a person cannot be religious apart from his participation in the life of the church. The orthodox Episcopalian takes a similar position. Theoretically a person may be religious without being a church member, but it would seem logical that if a person were moved by the spirit of religion he would want to support the mission of the church.

As we look back over the pages of history, we don't see the church playing a very conspicuous role in social reform and action. The Old Testament tells of the distinguished part the prophets played, but these were individual roles; they were not spokesmen for the church. Amos, 700 years before Christ, attacked the church for failing in its mission:

"Take away from me the noise of
your songs;
to the melody of your harps
I'm not listening.
But let justice roll down like
waters,
and righteousness as an ever-
flowing stream."

The society of Amos' time desperately needed criticism, yet established religion could not deliver that criticism, or even criticize itself. The protest had to come from outside the organized church. Amos was saying that a church which

has no rebuke for society, which demands lavish support before righteous behavior, is no true church but a sham of a church. He tells us that no amount of religious activity and loyalty to church can make a man's conduct in business and society of no concern to God, nor can a correct creed play substitute for plain obedience to the divine.

Amos was the first in a long line of prophets who spoke out in judgment of society, because the church was silent. Today there is considerable criticism of ministers, priests, and rabbis for taking an active part in demonstrations for integration, peace, and civil liberties. Many congregations were outraged when their church leaders went down to Selma, Alabama, to demonstrate on behalf of Negro voting rights. The cry was that the clergy should have stayed home where they belonged. I am sure that most of the clergymen would have been glad to stay at home, if their churches had been represented by trustees, deacons, and other officers. There would have been no need for the clergy to have demonstrated so conspicuously, if the churches had assumed their responsibility.

This has been true through the ages. Amos and the other Old Testament prophets spoke because the church was silent. Individual church leaders went to their death in World War II because the church did not take a stand against the Nazi tyranny and the Fascist demagoguery. Individual Christians spoke out, but their protest did not have the strength that comes through united action.

This is perhaps the strongest reason for the involvement of the church as an institution in social action and reform. In our complex culture with its massive institutions of government, education, and labor, the voices of individuals are often of no effect. How many of us write to our Congressmen or speak up at the PTA meet-

ing? We have the feeling that one letter or one voice will have no impact. The influence of a church body can be greater than that of scattered individuals. And especially if this action is informed and educated. It is said by many critical observers that the expressed concern of the churches was a significant, perhaps a decisive, factor in passage of the 1964 Civil Rights Act.

Progress in civil rights should inspire the church to action in other problem areas. The church can aid the wider development of United Nations operations, more far-reaching steps toward disarmament, enlarged but more discriminating mutual aid and technical assistance projects to overcome world hunger, disease, and poverty; and expansion of programs for population control. The "fright peddlers" work overtime to attack such programs. Too many churchmen divert their zeal to crusades against obscene literature or current sexual customs, and neglect the weightier problems affecting life and death.

Some churches and councils of churches have social action committees or departments of social action with full-time staff workers. The Society of Friends and the Church of the Brethren are inspiring examples of churches with an active social conscience. The need for trained leadership in the field of social action in the church seems just as great as that for directors of religious education, ministers for counseling, and ministers of music. We have boards and committees to give direction to the educational work of the church, care of the property, youth work, men's activities, Ladies' Aids, and a host of other functions. Why shouldn't we work together in the church to determine action we can take in relation to the pressing issues of our time?

Radio and television commentators, newspaper columnists, and

contributors to weekly news magazines offer critical analysis of the days' developments from their own distinctive viewpoints. Religious leaders have a responsibility to interpret social, political, and economic issues in the light of Christian values and convictions. The task of the church is not to dictate to its members but to inform and guide within the Christian perspective.

The role of the Swedenborgian Church has been negligible in the field of social action, although individual Swedenborgians have been outstanding reformers. In 1779 Charles Wadstrom, a Swede, organized a society of readers of Swedenborg to agitate against the African slave trade. This action marked the very beginning of the crusade against slavery. A Russian Swedenborgian, General Mouravieff, spread the works of Swedenborg far and wide among his friends and did pioneer work in the movement for the abolition of serfdom. Gustaf Werner, a circuit-riding Swedenborgian in Germany, moved from town to town combining worship, religious education, and social work. Among his projects was the establishment of an orphanage.

Col. Carter and Lord Fairfax of colonial Virginia, convinced by their reading of Swedenborg that slave-holding was evil, freed their slaves. Col. John H. James, prominent Swedenborgian in Urbana, Ohio, used his house as a center for the underground railway in freeing slaves prior to the Civil War.

William Dean Howells, dean of American letters, made eloquent pleas for economic justice in his many novels. His father, a Swedenborgian and a mystic, was always to be found on the side of the downtrodden. The influence of father on son was pronounced, just as in the case of another Swedenborgian, Henry James the elder. M. Whitcomb Hess writes: "In his 'documentary novels,' as

New-Church Camp

NO MODERN BABEL greets the eye
To cloud the view from sky to sod.
Beyond the virgin forests lie
The mountains, towers raised by God.

The simple life, the native friend,
New Churchmen with a kindred mind,
This paradise has power to blend
To oneness, no where else we find.

We need but once this draught to drain,
To sip, and feel the heart held fast;
With faltering steps to drain the last.

— Thomas M. Walton

his fiction came to be called by Henry James, Howells set forth the profound problems raised by our industrial revolution. In them, certainly, there appeared for the first time in our literature an economic criticism based on social good rather than on private competition."

Mrs. Hess claims Dean Howells as one of our great humanists. "His understanding of the seriousness of the Negro question makes him, perhaps above all else, a writer to be turned to in mid-20th century America. Howells was certainly as down to earth on this problem as he was on that of economic justice. Prominent among founders of the National Association for the Advancement of Colored People, he was an eager signer of Oswald Garrison Villard's appeal for attention to the desperate situation of the Negro."

William Blake shows the influence of Swedenborg in much of his poetry. He reveals a keen sense of social justice, attacking child labor and other evils of the industrial revolution. Jonathan Bayley, a prominent Swedenborgian minister in England in the

19th century, was active in many social causes, including the founding of an orphanage in a time of desperate need.

Perhaps the best known Swedenborgian of all, Helen Keller, has devoted her life to a crusade to help the world's handicapped. In her book *My Religion*, she gives us insight into the faith that has inspired her in her lifetime of humanitarian service.

The examples of social service and reform made by the Swedenborgians described above has been impressive. But apart from Jonathan Bayley, none of them has been associated with the organized Swedenborgian Church. Often times the church does not seem to be big enough for the reformers in its midst. Crusaders and reformers are sources of embarrassment to middle class churchmen anxious to preserve the status quo. Reinhold Niebuhr speaks of the typical churchman when he says, "Good men may inherit social attitudes and become the bearers of social evil, even though their own consciences may not be perverse but merely conventional."

Individual Swedenborgians have

the endgame

Review of Samuel Beckett's play

by Jill Kingslake

rendered distinctive service to mankind. How much more might have been accomplished if the church had rallied behind these pioneers to give united expression to the spirit of Christian love awakened by the teachings of Swedenborg. In his theological writings Swedenborg set forth the doctrine of the Grand Man, showing the interdependence of all mankind. The Lord's kingdom is a kingdom of uses, he said. Our faith must show itself in acts of service. "All of religion has relation to life, and the life of religion is to do good." In his doctrine of charity he described the ascending degrees of responsibility, with the "world" as our larger neighbor.

The church has a responsibility to unite in carrying out these actions that can best be performed through group efforts. Swedenborg taught that the kingdom of heaven is made richer by the addition of each new angel. The mission of the church can be made more effective through the conscientious support of each new churchman. Jesus came to usher in the kingdom of God not just to help individual men and women win salvation. The kingdom of God is at hand. It is a social and political organism as well as a religious entity. It is our privilege and responsibility to work with the Lord in the strengthening and advancement of His Kingdom.

The above is an address made by the pastor of the Church of the Holy City, Washington, D.C., at the 1965 session of the Council of Ministers, held at Waltham, Mass.

LAST NIGHT I went to see the play *Endgame*. I should not normally begin a review by talking about "last night": but almost all my reactions to this play are abnormal. As they say in the play, "Yesterday? What is this yesterday?" To me the play was a sort of timeless encounter with an unknown but recognizable quality, set in the time and place of a Thursday night in Philadelphia.

To begin with, this is Existentialism, and so you mustn't be so philistine as to ask to "understand" it. All you can do is to decide how you personally react to the experience. About one quarter of the (select and highbrow) audience reacted by staggering out either quite near the beginning or during the course of its two-hour run: including the young and sophisticated couple next to us. Two hours doesn't sound long, but there were only four characters, only one of whom could move, and he with difficulty. The other two were Hamm, totally blind (he said, "My eyes have gone kind of white, haven't they . . .") and dead from the waist down; and his parents, who lived in trash cans (one each) because they had, presumably, rotted away until only a stinking torso remained. The scene is set in "a bare grey interior": during the play this is referred to as "the shelter," and obviously the idea behind the play is the end of creation after an atomic war—the end-game of all Man's little games.

But, as the producer said (with an almost Swedenborgian air) there are several levels of interpretation. It seemed also to deal with the master-slave relationship: the first character, a kind servant, asks, "I wonder why I always obey you—do you know why?" And Hamm answers, "no,

I don't." The parent-child relationship is even more apparent: the deformed hands of the father push off the lid of the trash can and grasp the edge to heave himself up, head and shoulders, to whine for food, and he reminds his son, "When you were a little boy and cried in the dark, it was I and not your mother that comforted you." Hamm promises him a sugar plum, if he will listen to his "story."

What values are these characters clinging to in their prolonged survival? Clov, the servant, seems to find his *raison d'être* in a blind obedience and, as he puts it, "trying to maintain order and harmony" in the shelter, though he realizes the futility of this as it only means moving an article from one place to another. Hamm has a power-complex: on the several occasions when he makes Clov push him around the room on the improvised platform on wheels, he soon is shouting to be replaced in the "exact centre". He somewhat pathetically seeks to express affection by claspings to him a toy dog. The degeneration of the parents seems to be further advanced. (They die toward the end of the play—at least I think they do—no one is quite sure, and it doesn't seem to matter.) The father seems to be only interested in food, though he does show a touching affection for Nell, his wife, and demands **two** sugar plums so that he can give one to her. (He never gets any sugar plums as there are none left in the world.) Nell, her hair still tightly and brassily curled, seems to have drifted into an insane re-living of the past, coquettishly refusing his offer of a share of his "biscuit" (really an old bone) and going to sleep with her head propped on the edge of

Jack Matthews, for several years a professor of English in the Urbana College, and one of its most popular teachers, is now a professor in the Athens branch of the Ohio State University.

a warfare in the spirit

by Jack Matthews

the trash can while he is talking to her. Between Clov and Hamm, however, there is an unreal compulsion to keep up a routine: we gather that Hamm recites his story every day at a certain time, and when he appears to wander in the middle of it, Clov shouts anxiously, "Keep going, keep going!" Clov several times withdraws saying, "I have things to do in my kitchen", though he has to admit, when Hamm questions "What?" that he sits and looks at the wall.

The most interesting point, to me, comes right at the end of the play—though, as this is Existentialism, it is unanswered and unanswerable. Clov, who throughout the play reiterates (sixty-seven times, the producer told us!) "I'm going to leave you!" suddenly comes in from his kitchen, smartly dressed in a straw hat and carrying a little bag and an umbrella in his hand. What does this indicate? **Where** is he going? The whole world is dark and dead, and there is not even any movement in the sea, as he has frequently observed through his telescope. A future life? Another world? Significantly, during the often meaningless babble of the play, someone does ask, "Do you believe in a future life?" But the answer, (some vaudeville quip, I gather,) was so unimportant that it was inaudible.

We reeled out of the theatre. We had certainly "experienced" something. We could hardly wait to experience the ultimate reality of a cup of tea. This morning I must get busy, to be sure that my life has some meaning—for me!

The author, wife of the pastor of the Greater Cleveland Society, has the unique ability to write on profound themes with a sense of humor.

One of the most significant conflicts in America today rages silently beneath the surface meanings of our words, scarcely acknowledged and hardly even noticed. This is the controversy between the forces of intellectualism and anti-intellectualism.

Young people in high school and college seem to be both the issue and the battleground of this conflict, for it is they who are to be won over to one side or the other. The battle continues daily, often secretly and insidiously, as the seeds of public judgment (to change the metaphor temporarily)—manifold, carelessly sown, and incredibly fruitful—filter into the minds of the young.

Ostensibly, the ranks of one faction in this subconscious war of attrition are filled with teachers who constantly impregnate the young with admiration for intelligence and knowledge. Theoretically, the editors of newspapers, public figures, parents, ministers and many others are in this camp, for they everywhere extol education, without spelling out exactly what they mean by the term. Actually, of course, many of these people (including some teachers, unfortunately) are not really allies of intelligence—it is merely the word "intelligence" they like, and not intelligence itself. Such people as these are like traitors or intellectual fellow-travelers, and even as they write panegyrics to the intellect with their right hands, with their left hands they write checks to donate to the anti-in-

tellectuals—the pseudo-democrats of American society.

The dramatic challenge of Soviet education notwithstanding, we have not ended the controversy. There are still millions of high school students who despise "intellectuality" and view it as a quality that is incompatible either with happiness or morality. One of the important problems facing enlightened educators today is the extirpation of this fallacy. The simple fact is: if our society is to survive meaningfully and if it is to afford an arena where satisfaction and joy can happen, we must convince young Americans that intelligence is not only necessary to freedom and survival, it is also necessary to joy.

How can these statements be true? Or, to phrase it differently, why **should** we be intelligent? This is the question and challenge of intelligence itself, and it must be asked. "Be good, young maid, be good; and let who will be clever," is an old axiom whose theme is still with us. Behind it lies the conviction that truth and knowledge might corrupt us—an attitude that might derive from the Serpent, that ancient minister of knowledge, in the Garden of Eden.

Intellectuals have a way of frightening people, for they are dedicated to analysis and criticism, and often from these activities come change, which tends to thrust us into the unknown, the new, the untried . . . the frightening.

The answers to the query: "Why

be intelligent?" are various, ranging in importance from "making money" to the high moral purpose of fulfilling oneself as a moral human being.

"Making money" can, indeed, be a valid reason for achieving intelligence, but in the last analysis it is usually a false reason, for money in itself can hardly be a satisfying end. The criterion with reference to money is simply this: What does one do with it? To what extent does he use his money to help build a life of satisfaction and meaning? In the latter formulation, it is the somewhat mystical phrase "life of satisfaction and meaning" that represents a goal, or "end," and money is simply a means toward this end, good or bad depending upon how it is used.

One might desire intelligence for the sake of prestige or respect. In spite of the anti-intellectual trend in our society, there is nevertheless public approval for the fruits of intellect, or for certain kinds of intellectual fruit, the kinds that do not disturb us too much. It is fine and understandable that we

should desire the respect of others; and it is particularly fine if they respect us for things that are in themselves excellent, for it is evident that we cannot invest our lives in the opinions of others. We cannot judge our lives by the opinions of others; how many great men have there been whose lives were falsely or incorrectly judged by their societies?

The greatest sanction for intelligence, however, is that of morality. Intelligence is essential to the very idea of moral choice. To choose morally, we must understand where our choices lead, what they entail, and we must understand, and be able to evaluate, other possible courses of action. To understand and evaluate are, of course, functions of intelligence.

In essence, all morality is concerned with an escape from the imprisonment within oneself. Within oneself no growth is possible, no variety, plenitude, freshness, vigor or health.

It should be mentioned, however, that there is one kind of thinking inside of the "prison of intern-

alization" that leads to freedom, rather than to stagnation and disease within the self. This is the introspection or meditation of the mystic or poet, which represents a "going within" to the deepest levels of the psyche, where a certain class of truths resides. The fact that there is one way of "searching within" which can liberate us is to some extent a paradox, and to some extent a simple breakdown in the metaphors of "inner" and "outer" with regard to human experience.

A man can escape the confinement of himself in two ways: feeling and thinking. These are closely related, for one can feel his way to freedom if he can *understand* the beauty of otherness, and he can think his way to freedom only if he can feel perspectives other than his own and realize that these other perspectives can afford validity, interest and meaning.

No one will argue that feeling is essential to goodness, but it is a stubborn flower to cultivate, and a prickly one, if it is not pruned and nourished by understanding. When Thoreau said, "If I knew for a certainty that a man was coming to my house with the conscious design of doing me good, I should run for my life," he was saying that good feeling alone is *never* enough, for it can do as much harm as good.

Through that kind of intelligence we often call imagination, we can not only *suppose* ourselves into the skin of another, making it possible to feel as he does and understand him, but we can discover the awful complexity of our interactions. We can learn that "doing good" can be selfish and condescending, and it can weaken the man we think we are helping. It can be many things at once. It is not likely that any man will ever know the full significance of his acts, but good men will understand that, in the last resort, courage is a kind of goodness; and we all have

dimension

LORD give me height.
From the lowest depth I climb persistent.
Yet not all height:
The holiness of height is distant.

Lord give me breadth,
For I am immaturely callow.
Yet not all breadth:
Sagacity alone is shallow.

Lord give me length.
The whole long row guide on my harrow.
Yet not all length:
When love alone persuades, it's narrow.

Lord give me life,
Height, breadth and length to capture,
Up, out and on
With purpose, understanding, rapture.

—Emilie Bateman

to do our best *according to our noblest motivations after our intellects have clarified the alternatives open to us.*

There is a good English word to accomodate this idea of feeling *cum* understanding; it is "wisdom." Without wisdom, altruism and the humanitarian spirit are either helpless sentimentalities, or, even more disastrous, tactless attempts to manipulate others.

Today, America in particular, and mankind in general, need altruism and the humanitarian spirit more than ever. The world needs help in the most subtle, as well as in the most obvious and direct ways; it needs not merely intelligence, but genius. It needs more gifted physicians and more gifted public servants. It needs more gifted men and women as teachers, ministers, chemists, missionaries, administrators, and it needs, above all, more gifted parents.

There is a need, too, for an intense and intelligent patriotism. "Patriotism," like "money," represents a neuter quality, one neither good nor bad. A "patriot" is no better than the idea he is patriotic to; was the patriotic German of 1943 morally the same as a patriotic American at the same time?

To be a patriotic American, then, is to be something special. It is not to have the blind conviction that America's public policy has always been morally correct, simply because it was "American," or to believe that any person born within the continental United States is, *ipso facto*, a good guy, while every person born outside of these limits, is, *ipso facto*, a bad guy.

Rather, a patriotic American is an idealist and a humanitarian. He is a "constitutionalist" in the humanitarian sense of that document; and if all Americans but one were to perservere in a policy contrary to these humanitarian ideals, and that one were to stand by them, **he** would be the only true

American, and the other millions would be the traitors.

To be a patriot of this sort, a man must be intelligent. It is precisely this sort of patriotism that America needs, for this is the only kind of patriotism that is consistent with our ideas of freedom. In the ideas implicit in our constitution we are not simply and wantonly free, we are purposively free, free only to achieve greatness, to grow, to be intelligent, to fulfill ourselves as men and women. Our constitution, it should be remembered, is to a great extent the work of 18th century "intellectuals."

Finally, we must achieve ourselves morally, fulfill the duty we have of creating ourselves, by becoming happy. To be happy means many things, it is certain, but true happiness is always associated with an escape of oneself into something higher and greater. Or, to put it into another metaphor, it consists in growing intellectually, morally and spiritually which qualities are part of the general spectrum of knowing, or intelligence, as I have used that term in this paper.

To be happy means to grow. We are happy when we understand a poem and in the very understanding "grow into" ideas, sensations or insights that were formerly not

ours. We are happy when we can look at a great painting, for it is the nature of greatness in painting that it teaches us to see anew, to experience once more the thrill of discovering the miracle of sight. We look at a painting and understand suddenly, that here are new ways of looking at the world around us, and we are at once liberated and revived by this discovery.

We are happy when we can escape the perspectives of our own place and time, and through the reading of history grow into an Elizabethan man or an ancient Roman, and thereby understand what ideas, attitudes and emotions have been available to men in the past, but are no longer quite so obvious, or are no longer available at all. In this way we are enabled to live beyond ourselves in space and time, and to achieve some of the understanding that is implicit in the grand phrase, *sub specie aeternitatis*.

I have tried to show some of the joys available to us, partly or entirely, through intelligence. To exhort the young to live intelligently is to exhort them to live fully, as moral human beings, and to achieve some of the grandeur and excitement inherent in the Renaissance ideal of man, manifest in the famous words of Hamlet:

What a piece of work is man! How noble in reason!

How infinite in faculties!

In form and moving how express and admirable!

In action how like an angel!

In apprehension how like a god!

The beauty of the world! The paragon of animals!

To the Editor:

Just a short contribution about the successful Annual Meeting of our Massachusetts New-Church Association, held on Saturday, April 24, 1965, in the Newtonville New Church with an attendance of one hundred members, will be of interest to you.

All in all, it was a very inspiring, fruitful and optimistic gathering, especially the testimonies to the future success of the New Church and Urbana College.

"The Case for Urbana" as presented by both Dr. Ronald Jones and Mrs. Franklin H. Blackmer, was inspiring, educational, and intriguing, and their hopeful prediction of a student body in the future at Urbana of three hundred members was indeed encouraging.

Before Rev. George Dole closed the meeting, he invited Rev. Franklin H. Blackmer and Mr. Lawrence Atwood to speak; in eloquent words they gave a short history of the growth of Urbana.

In digressing, may I add a personal note: — In a short time the United States Congress will be discussing an amendment to the Constitution to over-rule the United States Supreme Court's ban on school prayers. While the matter was being discussed before the United States Congress last spring, our Boston Herald posed the question editorially, — "How can we expect the Catholics and the various Protestant denominations, including the Swedenborgians to unite in a common prayer" thus, I wrote a few lines to the Herald captioned "For the Blackboard" on May 31, 1964 which may be of interest to the readers of the *New-Church Messenger*.

—Herbert W. Toombs
Roxbury, Mass.

THIS COURSE is a resume of **Revelations**, chapters 4 to 22, and follows the course on the first three chapters, which appeared in the *Messenger*, Dec. 15, 1963. References after each question are in "Apocalypse Revealed."

I. THE LORD PREPARING FOR JUDGEMENT Rev. 4.

1. What is meant by the "open door" in verse 1? (225)
2. Why was the Lord likened to a jasper stone? (231)
3. How does the color of the clothing of spiritual and celestial angels differ? (231)
4. Why do rainbows appear in heaven? (232)
5. How does the Lord judge? (233)
6. What is the significance of the seven lamps? (237)
7. What is the significance of the sea of glass? (238)
8. What guards the genuine truths within the Word? (239)
9. How did each of the four animals represent the Word? (241-244)
10. Compare the Trisagion in verse 8 with that in Isaiah 6:3.

II. THE SEVEN SEALS. Rev. 5, 6, 7, and 8:1

1. Why was the book sealed with seven seals? (257)
2. What is signified by opening the book? (267)
3. Why did the Lamb look as if slain? (269)
4. How does music help to confess the Lord? (276)
5. Why is incense used in worship? (277)
6. Why is the Lamb said to be worthy to receive blessing, honor, glory and power? (288-291)
7. What is meant by the white horse which came when the first seal was opened? (298)
8. What by the red horse at the opening of the second seal? (305)
9. What by the black horse at the opening of the third seal? (312)
10. What by the pale horse at the opening of the fourth seal? (320)
11. Why were white garments given to some at the opening of the fifth seal? (328)
12. Why was there an earthquake at the opening of the sixth seal? (331)
13. What happened to the sun, moon and stars? (332,333)
14. What is the meaning of the 144,000 sealed out of the tribes? (348)
15. Who belonged to the great multitude around the throne? (363,365)
16. In verse 12, which of the adorations are spiritual and which celestial? (372,373)
17. How spiritually are robes made white in the blood of the Lamb? (379)
18. When does the Lord wipe away tears? (385)
19. What is meant by the silence in heaven at the opening of the seventh seal? (389)

III. THE SEVEN ANGELS AND SEVEN TRUMPETS. Rev. 8:2 to 11:19.

1. What are the two kingdoms in heaven and in hell? (387)
2. Judgment on what belief was represented by the angels with seven trumpets? (Remember this was 200 years ago) (397)
3. What happened when the first angel sounded, and what was the meaning? (399)

for the womens' alliance

4. When the second angel sounded why did a third of the sea turn to blood? (404)
5. Why did the star called Wormwood fall when the third angel sounded? (410)
6. What was meant by the locusts which came when the fourth angel sounded? (424)
7. Read the description of the locusts in verses 7-11, and the explanation in 431-440.
8. When the sixth angel sounded four angels at the river Euphrates were loosed. What is the difference between externals and internals of the mind? (444)
9. What is meant by sounding a trumpet? (477)
10. What are the two essentials of the New Church, meant by the two witnesses? (491)
11. What happens to those who destroy these two essentials? (494)
12. What happened when the seventh angel sounded? (verses 15-17) (519-523)
13. What is the significance of the temple opened in heaven? (529)

IV. THE WOMAN CLOTHED WITH THE SUN, AND THE DRAGON. Rev. 12 and 13.

1. What is the significance of the woman clothed with the sun? (533,534)
2. What is meant by her travail? (535)
3. Why were those meant by the dragon against the New Church? (537)
4. What was meant by the son brought forth by the woman? (543)
5. What was the rod of iron by which the man child would rule? (544)
6. Why did the woman go to the wilderness? (546,547)
7. What was the war between Michael and the dragon? (548)
8. Why were the angels glad after casting out of the dragon? (553)
9. What was meant by the eagles wings given to the woman? (561)
10. How did the earth help the woman? (564)
11. How did the dragon aid the beast from the sea (the laity)? (575)
12. Why did the people of Swedenborg's day adore the beast? (588)
13. What patience is required in the New Church? (593)
14. What was the mark and number of the beast from the earth (the clergy)? (594, 606)

V. ANGELS WITH SEVEN VIALS, OR BOWLS. Rev. 14, 15, 16.

1. Who were the 144,000 saved from the Christian church prior to the Last Judgment? (612, 618)
2. What was the state after death of those who were to be of the New Church? (639)
3. How do works remain after death? (641)
4. What is the meaning of the glorifications of the Lord in Ch. 15:3-4? (662)
5. What was meant by the evil sore that came when the first angel emptied his bowl on the earth? (678)

(Continued on Page 126)

ANCL at CONVENTION

The American New-Church League Conference is composed of all league members who attend convention. The opening business meeting which included all members was held Thursday, June 24. The last meeting was held just before church Sunday, June 27. Over the four-day period there were six ANCL business meetings. This year a new constitution was drawn up. It was finally voted on and accepted at the Sunday meeting. During the course of the four days, the ANCL presented a request to the general council for a traveling-expense account for the executive officers. This request has been referred to the Board of Education for consideration. On Saturday, June 26, the new officers for the 1965-66 term were elected. They are: **President**, Peter Ball; **Vice - president**, Loring Young; **Secretary**, Christine Laitner; **Treasurer**, James Prime; **Executive member**, Sharon Reddekopp. On Saturday, the Poole Trophy was presented to the Detroit league for having the most members present in proportion to the distance traveled.

The boys were "bedded down" at the Brockton YMCA, while the girls stayed at Camp Blairhaven. A bus was chartered to shuttle us to and from this lovely camp. And lovely it was—overlooking Plymouth Bay. For a Michigander like me, used to fresh water lakes, it was an experience seeing the bay at low tide.

Friday afternoon saw the leaguers at Blairhaven divided into two discussion groups—one under the guidance of the Rev. Reed, and one under Mr. David Ulrich. Following these discussions (based on Dr. Herbert Gezork's speech heard earlier that afternoon), there was a cookout.

The ANCL members were free to attend some of the "adult meetings" if they so desired. Each evening beginning at 9 there was an ANCL social held at the Elm-

wood church. The social ended when the bus came to take us to Blairhaven or to the "Y".

The leaguers had a good time. Elmwood was a good "host league". Activities were well planned. For the leaguers there was a feeling of accomplishment which came from the new league constitution, and new friendships which blossomed among leaguers who hailed from California to Maine. The four days were thoroughly worthwhile and rewarding.

—CHRISTINE LAITNER
Secretary, ANCL.

From the Theological School

According to Edwin G. Capon, president of the New Church Theological School, papers were passed on the Ellison property on July 27, so this property now belongs to the School. The sale to Harvard University of part of the School's Cambridge property is still incomplete, but Harvard has a firm of lawyers writing up the sales agreement.

Architects are uncertain as to how quickly the remodeling and renovation of the Ellison building can be completed. Mr. Capon also states that the addition to the chapel in Cambridge will be put up for bids very shortly.

THE OPTIMIST

This day is mine,
Rain or shine.
I shall be good
As I should.
I shall be gay
As I may.
I will not fret
Or regret.
I will believe
And receive
Both grace and love
From above.

—George Kessler

FROM THE SWEDENBORG FOUNDATION SCRAPBOOK

Fruits of Distribution of Chinese Translations

The highest educational research center of China, the "Academia Sinica," counts three active Swedenborgians among its members: Shih-chiang Lu of Harvard, Koayuan Hsu of National Central, and Li-chun Wang of Cambridge, England, who conduct groups of Swedenborg studies in the Nan Kan area. Mr. Lu has been using translation of Swedenborg's writings as text books in classes which he conducts among the aborigines of Taiwan to teach them Chinese. Professor Li-chun Wang has been invited to revisit England and is expected to include a visit to the United States in his itinerary. The Oriental Society of the New Church is looking forward to welcoming him in New York or Amherst.

The Chinese edition of **Words of Wisdom** has achieved considerable popularity among readers in Hong Kong, on Formosa and among the Chinese in Southeastern Asia. The first edition in classical Mandarin was published and distributed by the Oriental Society in the United States. The unexpectedly strong demand among the general public moved Mr. and Mrs. F. T. Sun to reprint 5,000 copies in the more popular Chinese tongue for distribution through several Swedenborgian groups in the Far East. The entire translation has appeared in newspapers under the translator's name.

A widely known academy summer school operated by Mr. Hamilton Ma of Hong Kong under the leadership of Eugene Chen of Harvard, will use the Chinese edition of **True Christian Religion, Vol. I**, as one of its principal text books. Discussion of this translation by a number of clergymen of various denominations has attracted suggestions which will be taken ad-

vantage of in the Chinese edition of Volume II, currently in preparation.

Religious study groups in Northern and Southern Taiwan under the leadership of Mrs. K. H. Shao have taken up the study of Swedenborg. These groups support the training of students at the Taiwan Theology Academy for a ministerial career and are seeking supplementary study guidance from Swedenborgian theological institutions.

The Yang Min Shan Girls' High School of Formosa has ordered 50 copies of the Chinese edition of **True Christian Religion** which has been included in the principal reading assignments for their junior classes during the coming summer vacation.

The 277th anniversary of Swedenborg's birth was celebrated in Taipei by a dinner offered by Messrs. F. T. Yuen and S. C. Wang. The post-prandial discussion dealt with Swedenborg's teachings under the heading of "Divine Providence Respecting the Reception of Truth and Goods."

MEMORANDUM

From the Swedenborg Foundation Scrapbook

A STUDENT OF SWEDENBORG'S WRITINGS, who is a member of the Baha'i Sect, has sent us copy of a communication from its founder, Abdul Baha Abbas, addressed on the date of April 2, 1907, to Mr. E. E. Wrestling Brewster, a New Churchman, under the caption **On Emanuel Swedenborg and His Revelation of the New Church**, from which we extract the following:

"... In former dispensations the sick body of the world could not bear the strong and overpower-

ing remedies. That is why His Highness the Christ said: —“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of the Comforter, who is sent by the Father is come, He will guide you into all truth.” Therefore in this age of lights specific teachings have been universal:—in order that the outpourings of the Merciful One environ both the East and the West; the Oneness of the Kingdom of humanity become visible and the luminosity of Truth enlighten the world of consciousness.

The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the Effulgence of the Illumination of the realm of God. In reality Emanuel was the forerunner of the second coming of His Highness the Christ, and the Herald of the Path of the Kingdom.

This is self-evident that the Letter is an organic member of the Word. This membership denotes subordination; that is, the Letter draws its life from the Word and has spiritual relationship with It and is accounted a part of It. The Apostles were the Letters, and His Highness Christ was the Essence of the Word; and the significance of the Word, which is the Everlasting outpouring, cast a splendor upon those Letters. Since a Letter is a part of the word Itself, it is intrinsically identical with the Word.

I hope that thou shalt arise to perform all that which His Highness Emanuel has predicted.”

FLASH—Word has just reached us of the transition into the spiritual world of the beloved Prof. Waldo C. Peebles, Auburndale, Mass. A fuller memorial for him will appear in a later issue.

SEPTEMBER 1965

The Swedenborg Student

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

Arcana Class — October, 1965

Volume XII, 10631-10713	
Oct. 1—7	10631—10643
Oct. 8—14	10644—10657
Oct. 15—21	10658—10683
Oct. 22—31	10684—10713

The Reading for this month is about the giving of the commandments on the second tables of stone after the first tables had been broken. The commandments are often called the “Law,” and the word Law applies also to the Word as a whole. In number 10632: we are told that the Ancient Church, like the Jewish Church was a representative church; but, unlike the Jewish Church, it was also a true church, and that the Ancient Word was therefore “one that was of service to this church only.” We may perhaps think of the original tables of stone, taken from the top of the mount, as the letter of the Ancient Word, which could not reach the Israelites in their wholly external state. The tables from the foot of the mount are the letter of our present Word. It was given in this most external form so that it might reach all classes of people.

This it has done. It has been printed in almost all the languages of the earth, and ever-increasing numbers of copies are printed. No other book has even approached it in this respect. Today it is just as living as when it was written hundreds of centuries ago. It will never become “out of date,” but will continue to give forth greater light through all future ages. For it is the covenant between God and man. Within its letters are ever deeper meanings. From it not only men but angels in the heavens get their wisdom and understanding. This is because it is a living book: the Lord is in the midst of it. “Let the Lord, I pray, go in the midst of

us.” Just as the affections and thoughts are the man, so the Divine affections and thoughts that are within the letter of the Word are the Lord. “In the beginning was the Word, and the Word was with God, and the Word was God.” Children love to hear the Bible stories, for the Lord is present with them as they hear or read them. Even those who hold the Word in contempt are indebted to it for whatever orderly life they have, for the fundamental precepts of the Decalogue are incorporated in the laws of the society in which we live. In explanation of the words “And called, Jehovah, Jehovah, God, merciful and gracious,” we are told that the Word was given in its present form from the Divine love and mercy toward all mankind. In its internal meaning it tells us how He deals with us in every state of our life.

In the closing verses of Exodus 34 we might note especially the representation of Moses and Aaron. It is recorded that Moses spoke to the people from Mount Sinai and that when he had finished speaking, “he put a veil over his faces.” Moses represents the external in which is the internal. His covering his “faces” with a veil means that the internal of the church and of the Word and of worship would not appear to the Israelitish nation, but only the external without the internal. Aaron represents this external without the internal and was “as a mouth” to the people for Moses. The Israelitish nation was wholly in externals, and was but a representative of a church. The natural world exists from the spiritual. “All things that appear in the three kingdoms of nature are ultimates of Divine order, because in these close all the things of heaven.” Thus the spiritual is represented in

the things of nature. The worship of Israel had to do with these external representatives.

The interchapter reading is a continuation concerning the fourth earth in the starry heavens. The readings concerning the different earths in the universe often seem strange. We should expect this. They are important in that they show similarities as well as differences among the inhabitants of the various planets. Doubtless we, in our physical make-up and in our customs, would seem as strange to others as they do to us. The physical body of man on every earth is adapted to life in the physical conditions existing on that earth. we are too prone to assume that human beings everywhere must be like ourselves, and that therefore human life cannot exist in conditions different from those of our earth. We are also prone to assume that our ways are necessarily a standard by which to measure the quality and life of others. We should know better as we look about us at conditions we have allowed to develop about us here. Our way of life is not necessarily attractive to others.

Notes

10638. We should read carefully this statement about those who are and those who are not enlightened as they read the Word. Enlightenment does not depend upon worldly learning. This is carried further in the next few numbers.

10640. "The man who wishes to be enlightened by the Lord must take especial care not to appropriate to himself any teaching that supports what is evil."

10645. "From this it is evident that to believe in the Lord is to imbue one's understanding with the truths of faith; and that to love the Lord is to imbue one's will with the goods of love, and that this cannot be done except by learning truths from the Word, by willing them, and by doing them." This is a very practical number.

Women's Alliance Study Course, cont'd from page 123

6. When the second angel poured his bowl on the sea, what happened? (681)
7. What happened when the third angel poured his bowl on the rivers? (684)
8. What was meant by the scorching sun when the fourth angel poured? (691)
9. Where did the fifth angel pour? (694)
10. Where did the sixth angel pour? (699)
11. What is the meaning of Armageddon? (707)
12. What was the meaning of the earthquake which occurred when the seventh angel poured? (711)
13. Can you make a comparison between what happened at the blowing of the seven trumpets and what happened when the seven bowls were emptied?

VI. THE FALL OF BABYLON

AND THE CALL TO THE NEW CHURCH, Rev. 17, 18, 19, 20.

1. What is meant by Babylon in the Word? (Compare I Peter 5:13, where Rome is meant by Babylon.) (717)
2. How did the woman on the scarlet beast represent the Roman Catholic church before the Last Judgment in 1757? (723,725,729)
3. What was meant by the seven mountains? (not the seven hills of Rome.) (737)
4. What beliefs did the Protestants receive from the Catholics? (751)
5. How does history bear out the meaning of the richness of the merchants of Babylon? (759)
6. What was really meant by what the Lord said to Peter respecting keys? (768)
7. What was the gold, silver, etc. which was no longer in demand? (771-781)
8. Why were there glorifications in chapter 19:1-5? (803)
9. What is the marriage of the Lamb? (812)
10. Why the fine linen for the wife? (813-815)
11. Why was John not to worship the angel? (818)
12. What is the significance of the white horse? (820,826)
13. What was meant by the sword used to smite the nations? (827,828)
14. Why is the interval of 1000 years used? (842,849,856)

Love and faith in the Lord imply keeping the commandments.

10646. "Whose name is jealous." A good number to study on the doctrine of the Lord.

10648. Salvation is possible to all of every religion "provided they have regarded as their end the good life."

10659. An analysis of the doctrine of faith alone.

10705. It is interesting here to learn that the Israelites knew that there is an internal in the Word, although they did not—and do not—wish to know the nature of it.

Minister Wanted

The Elmwood New Church, Elmwood, Mass., is in need of a full time minister. Pleasant parsonage and utilities supplied. Salary to be arranged. We have an active church, thriving Sunday School, and Young People's League. We would welcome inquiries from anyone interested. Please address: Mrs. John H. Aldrich, Clerk, Church Council, Elmwood, Mass. 02337.

15. What was meant by the book of life? (867,868)
16. What is meant by the first resurrection and the second death? (851, 873)

VII. THE NEW HEAVEN AND NEW EARTH. Rev. 21.

1. Were the new heaven and new earth in the spiritual or natural world? (876)
2. How is the new heaven distinct from the ancient heavens? (876)
3. Why were the imaginary heavens that existed before the last judgment dispersed? (877)
4. How does the New Jerusalem signify the New Church? (879)
5. How does the church represent a bride? (881)
6. How is the Lord present in the Divine Human? (882)
7. What is the meaning of "Behold I make all things new"? (886)
8. Why was John carried to a high mountain to be showed the holy Jerusalem? (896)
9. Why is the light like a jasper? (897)
10. What is the meaning of the wall of the city? (898)
11. Why were there twelve gates? (899)
12. Why must the length and breadth be equal? (905)
13. What is the reason for the gold in the city? (912)
14. Why were the foundations made of precious stones? (914)
15. What is meant by the statement of no temple in the city? (918)
16. What lightens the city? (919)

VIII. FINALE. Rev. 22.

1. What is the pure river of water of life? (932)
2. What is the tree of life? (933)
3. What is meant by its fruit and its leaves? (935, 936)
4. What is the significance of no night there? (940)
5. What is meant by "quickly" pertaining to the Lord's coming? (944)
6. Why is the Lord called the offspring of David, the bright and morning star? (954)
7. Why should we pray for the coming of the kingdom? (956)

Report Of The President Of The Theological School

An adequate report of the activities of the School since the 1964 Convention should include a great deal of information already in print in the NEW-CHURCH MESSENGER (cf. Sept. 1, 1964 issue), in special and occasional presidential reports, in minutes of meetings of both the Board of Managers and the Board of Directors, and in other documents relating to our relocation activities. I can only hope to summarize somewhat sketchily here.

We began the present year with three major recommendations of the Board of Managers to the Board of Directors calling for implementation. They are as follows:

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

Definite progress has been made in all areas. This I will attempt to outline.

The most obvious progress we have made is in finding a temporary location in Newton. Though no purchase has been completed, we have found two sites with buildings, either of which would be satisfactory. The first is attractive more for its land area (29 acres) and its setting than for the suitability of its buildings. The second has an almost ideal building on a beautifully landscaped corner lot of about the same area as our present campus. I hope to see an agreement to purchase one of these properties signed by July 1st. This will clear the way to signing an agreement to sell to Harvard.

Progress has also been made on the matter of assuring the Cambridge Society an adequate home. The Society has considered and agreed upon the nature of the program it wishes to carry on here in Cambridge and upon the facilities it would need to do so. An architect has been employed by the School to work with representatives of the Society and the School to draw up preliminary plans to meet these needs. On May 23rd the Cambridge Society indicated its satisfaction with these plans, which are now ready for consideration by the School's Board of Directors. The plans involve finishing off the presently excavated two thirds of the Chapel basement and adding a small two story wing at a cost estimated at \$45,000. All work can be completed by September of 1966, the date when I hope we can transfer that part of our property not containing the Chapel to Harvard.

Because we have made progress in finding a temporary home for the School in Newton and because

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satisfactory plans to meet the needs of the Cambridge Society have been developed, we have also made progress in the sale of the larger part of our property to Harvard. The signing of a sales agreement with Harvard now seems possible this coming July. At that time we would receive Harvard's down payment, an amount which may be large enough to cover our move to Newton. When that move has been completed, we should have about \$800,000 in new money to invest for income purposes after paying for our housing in Newton.

In the light of the above I think the time has finally arrived when we can outline a realistic timetable for future developments. It could and, I think, it should shape up like this.

June 1965—Purchase buildings and land in Newton

July 1965—Sign sales agreement with Harvard

February 1966—Move School to Newton

Summer 1966—Complete changes and additions to Chapel

September 1966—Complete sale to Harvard

We will then remain in Newton at least until 1969, more likely until 1971, and, if our relationship with Andover-Newton continues to develop satisfactorily, most likely for an indefinite period.

It has sometimes seemed—even to those at the School—that relocation has occupied the center of our attention all the past year. I certainly hope this has not been true; for we have had a student body of eight and their preparation has been our main concern.

Randall E. Laakko and his wife and Jerome A. Poole and his family spent the year in our laboratory Parish in Bellevue, Washington. There the men worked with the Rev. David P. Johnson and the Rev. Owen T. Turley of our Faculty and with the Rev. Calvin Turley, their fellow minister in Project Link. Mrs. Elizabeth Johnson, Mrs. Elinor Turley, and Mrs. Marilyn Turley conducted a seminar for Mrs. Laakko and Mrs. Poole.

The six students in Massachusetts this year were George McCurdy and Harvey Tafel (2nd year), Douglas Grandgeorge (1st year), Marian Kirven (Religious Education), and foreign students Jaikoo Lee and Werner Prochaska. All studied at Andover-Newton Theological School this year except Mr. Lee, who is now a degree candidate at Harvard Divinity School.

Messrs. Laakko and Poole received their Bachelor of Divinity Degrees from Andover-Newton on May 24th and will be graduated by us at a service in the Elmwood, Massachusetts, Church on June 23rd.

Our faculty has again consisted of myself and the Rev. Antony Regamey, the Rev. Owen T. Turley, the Rev. Robert H. Kirven, and the Rev. David P. Johnson. I am pleased to report that Mr. Regamey will be with us next year on a full time basis after many years of service on a part time basis. I am also pleased to report that Mr. Kirven expects to receive the degree of Doctor of Philosophy from Brandeis University the 13th of June.

Mr. Kirven was awarded the Doctor's degree on June 13.

For many reasons the end of this year finds me greatly encouraged about the progress of the School. Yet I look forward to the coming year as one of even more significant developments and important changes. Of these I hope to keep the Church more fully informed than my time has permitted this year

Edwin G. Capon, President

Fund Matching in Detroit

To the Editor:

The Harder Matching Fund offers our congregation a once-in-a-lifetime opportunity.

Briefly, we are going to match, over a three-year period, the sum of \$30,000 generously offered to our church by Del and Elizabeth Harder.

Nobody we have talked to has said this will be easy. It wasn't intended to be easy. But it is a test of the potential we have in our church. Most agree we really don't know what this potential is. We can be grateful we now have the opportunity to find out.

Our Fund is already off and running. Mr. Harder's personal check for \$10,000 is deposited in escrow towards our year's effort. Our Harder Fund account is open at the Bank. Contributions are already coming in. Members will be asked to make a "kick-off donation" before church opens in the fall.

The Fund Committee is working on ideas to take full advantage of this opportunity. Who wants to implement ideas; to direct talents and suggestions towards the achievement of our goal? We need recommendations as well as financial support if we are going to reach our target.

—Johanna Locke, Chairman
Detroit, Mich.

NEW-CHURCH MESSENGER