

# ***THE MESSENGER***

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Scene of 1971 Convention  
Sessions at Urbana College

## LETTER FROM THE EDITOR

*The Messenger* concentrates on literature and publishing this month. There are reviews of several important new books, as the first step of a policy which should make book reviews a more regular and important part of *The Messenger's* reading fare. Of special interest this month, there are abstracts or summaries of scholarly works devoted primarily to studies of the work and influence of Swedenborg. Four of them are doctoral dissertations, one a master's thesis.

A summary of one more doctoral work will be published next summer or fall, when it is available, and future issues may summarize a number of other doctoral papers which devote a fairly large share of attention to Swedenborg. Examples of these include Dwight Hoover's work on Henry James, Sr., Edward Hinckley's dissertation on Robert Browning, and Sig Synnestvedt's thesis on Edwin Markham—all of which deal at length with Swedenborg's influence on the primary subject of study.

I am aware that this makes a great many pages of pretty solid type in this issue, and that the summaries of theses may attract only a limited number of readers—simply because they are theses,

and scholarly works are "supposed" to be dull. I hope that more than a few will read them, because the summaries are short and not particularly technical or difficult to read; and because they contain a number of novel, suggestive, and even controversial ideas concerning Swedenborg. For those who are intrigued by the abstracts, the full theses are available: I'll be happy to furnish full instructions for ordering them on request.

### Uses of Scholarship

I want to say something about the importance of studies like these. It is often said, with a sad shake of the head, that Swedenborgians in this country aren't writing much (or hardly anything) anymore. A look at the collateral literature on the shelves of most Swedenborgian libraries would bear this out, and even new pamphlets are pretty few and far between. This so-called paucity of new books, however, has occurred during the very same period when virtually all the works on Swedenborg that have been written since the eighteenth century by professional scholars—inside or outside the church—have made their appearance.

The books and journal articles of professional scholarship may not need to be on every Sweden-

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borgian book-shelf; because they are not intended primarily for the church, but rather for students and teachers at the college and graduate level. Most of them are rather carefully detailed studies of rather sharply focussed subjects, and are heavily annotated as an aid to further research into the matters that they discuss. But although I can see why they need not be on *every* Swedenborgian book-shelf, I am frankly surprised that they aren't on a great many more than they are.

These books and articles are important to the church for a variety of reasons. For one thing, they are marked by an objectivity and documented factuality that is not to be found in material that is written for such purposes as teaching within the church, defending the church against attacks, or persuading others of the value of the Swedenborgian perspective. For another thing, these works contain the Swedenborgian ideas most likely to be encountered by those who will shape the religious thought of the future, and so should be familiar to a broad segment of ministers and laymen in the church.

A third value of these studies is their re-awakening of the earliest mode of response to Swedenborg's writings—the response that preceded (and, I think, stimulated) the period of greatest growth and vitality in the Swedenborgian church of England, Europe and the United States. Works like these that impartially analyze Swedenborgian ideas as contributions to philosophical and religious thought, without requiring prior acceptance of them (as in-church teaching materials do), and without defending or praising them (as polemic or homiletic writing must), encourages interaction with other schools of thought. The consequences of interaction tend to be quite different, and more productive, than the consequences of reaction—which usually has been reaction *against* Swedenborgian thought.

For this reason, professional Swedenborgian scholarship is at least potentially productive of new life and vitality for the Swedenborgian church. It is not primarily a work *of* the church, since scholars of any church (or those who belong to no church) can and do contribute creatively to it; and it is not essentially *for* the church, since it is addressed primarily to the scholarly world which transcends church affiliation. However, it is a sign of new life that laymen and ministers in the church are joining

in such work, and history indicates that more popular writing for the church will flow from it.

### The Nature of Professional Scholarship

To avoid misunderstanding, it may be well to make clear just what kind of stuff I am talking about. Basically, it is any objective inquiry, pursued according to standards of scholarship that are now some centuries old, in which the effort is to discover and explain without prejudice or pre-determined conclusion. More specifically, it is the work of anyone trained to meet the traditional standards of scholarship, writing for an audience of professional scholars. In practice, this means the work of Ph.D.'s (or holders of other academic or professional doctorates, such as Th.D., or Rel. D.), that has been accepted by the faculty of a university, or by the editors of a scholarly journal or publishing house.

The fact that a writer holds a Ph. D. doesn't insure that everything he writes will be professional scholarship, so the acceptance by other professionals—such as a faculty or editorial board—is essential to the definition. On the other hand, scholarship of the highest caliber can be, and has been, done by writers without graduate degrees; but in such cases it is so hard to gain the endorsement of scholarly publishers, or attract the attention of the scholarly world, that a degree is widely regarded as an almost-necessary "union card" into the virtual "closed shop" of professional scholarship. Some excellent work done by Swedenborgian ministers, William Wunsch, and Lewis Hite, for two conspicuous examples—are professional scholarship in everything but name and recognition, which can only be explained by their lack of a doctorate, and of a standard academic publisher.

As recently as 1965, there was not one minister of Convention that held a Ph.D. (and only one layman that I know of with a Ph.D. in a field related to Swedenborgian studies), so the platform of professional scholarship was essentially denied to our church. In that year, however, our ministry gained two doctorates, there have been two more since then, and a fifth is expected in June; so the uses of Swedenborgian scholarship that I have described are realities now. The next step is to find what advantages can be gained from them for the life and growth of the church.

*Robert H. Kirven*

# SWEDENBORG STUDIES

The Messenger for January mentioned doctoral dissertations which are primarily concerned with Swedenborg. Summary abstracts of these theses are printed below, along with the abstract of one similar Master's thesis. Microfilm or Xerox copies of the complete dissertations are available, and more detailed ordering instructions are available—Dr. Hotson's from Harvard University, and the others from University Microfilms, Ann Arbor, Michigan. Dr. Woofenden's Master's thesis is being published soon, and its availability will be announced in The Messenger. One more doctoral study, the Rev. Calvin Turley's work on Swedenborg's psychological theories, is in the final stages of completion and will be summarized in The Messenger when an abstract is available.

## EMERSON AND SWEDENBORG

by Clarence Hotson  
1929

From all the evidence I have collected, most but not all of which is embodied in this dissertation, I conclude that Swedenborg had more influence on Ralph Waldo Emerson, directly and indirectly, than any other single author. This influence extended over Emerson's life between the year 1826, or when he was twenty-three years old, and the close of his life and literary career. Emerson owed much to disciples of Swedenborg, especially to Sampson Reed, whose *Growth of the Mind* gave Emerson his first inspiration to write for publication.

Swedenborg's doctrine of correspondence or symbolism became one of Emerson's leading ideas. The influence of Swedenborg appears not only in the frequency with which Emerson used this idea, but also in his frequent use of the terms *influx*; and *ultimate* as a verb. An enormous number of references to Swedenborg occurs in Emerson's Journals, more numerous and more favorable than those in the published works: a fact which suggests that for a large part of his career Emerson was afraid to seem too much interested in Swedenborg, and he, in the public mind, confounded with the Swedenborgian religious denomination, whose spirit Emerson did not completely share or specially admire, and whose understanding of Swedenborg he thought defective.

Swedenborg appealed to Emerson's mind as embodying and exemplifying the point in the sense of one who expressed truth symbolically by the use of natural imagery. Swedenborg particularly appealed to Emerson because of his interest and effort in the fields both of science and religion, and to some extent as a religious prophet. Emerson occasionally recognized much mental kinship between himself and Emanuel Swedenborg. Swedenborg, more than any other, stood in Emerson's mind for the prophet or man of religion.

As a student and interpreter of Swedenborg Emerson was in large measure a pioneer in holding the view that Swedenborg expressed universal truths in terms of parable or fable. In this he showed extraordinary insight. He failed, however, and for various reasons, to carry out this idea to its logical conclusions, and consequently fell into inconsistency in his treatment and criticism of Swedenborg.

Emerson's excessive praise, in his *Swedenborg; or the Mystic*, of the prophet's philosophic works, and his almost frantic censure of his theological works, is to be explained and excused on the ground that Emerson was determined at all costs to avoid being called a religious disciple of Swedenborg, for if such a designation could be fastened on him, his career would be ruined. This motive dominated his entire treatment of Swedenborg in that lecture, and led him into numerous inconsistencies.

In later years, when he thought he could afford to do so, and when popular suspicion of Swedenborgians had abated, Emerson made what reparation he could to Swedenborg's reputation by highly favorable comments on Swedenborg as a religious teacher, with only enough qualification to avoid the appearance of utter inconsistency.

Emerson valued the friendship of non-denominational Swedenborgians, among whom he counted as most important the elder Henry James, and Dr. James John Garth Wilkinson. His reading of Wilkinson's prefaces to Swedenborg's scientific works guided him to practically all the references to and quotations from these works which he employed in his lecture.

Emerson's use of his sources shows that he was not highly accurate or scholarly, though I acquit him of all deliberate intent to be unfair to Swedenborg, except in certain parts of the *Mystic* lecture, which

indicate that he yielded to the necessity of protecting himself and sacrificed all other considerations to that.

The study of Swedenborg in connection with Emerson, and of Emerson's relation to Swedenborg and Swedenborgians, has for obvious reasons been much neglected. Emerson's treatment of Swedenborg in his lecture has seemed inexplicable to most critics, or at any rate as something that had better not be treated at any length. The disciples of Swedenborg at first answered Emerson in pamphlets which could not deal with the problem in any but their own fashion, and from a point of view that must strike most outsiders as bigoted. In later years they have generally ignored as far as possible his attacks on Swedenborg, and confined them-

selves to quoting only such favorable comments as he published.

The circumstances that have made possible a thorough study of Emerson in relation to Swedenborg are the publication of the Potts *Swedenborg Concordance* and of Emerson's *Journals*, both within fairly recent years. I have also been greatly aided by the cooperation of the Widener Library, and of the libraries of the New-Church Theological School, Cambridge, and the Academy of the New Church Library, Bryn Athyn, Pennsylvania.

I must also express my appreciation of the help and suggestions of Assistant Professor Kenneth B. Murdock, and of Professor Bliss Perry, whose interest has been a great stimulus to me.

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## COLERIDGE'S COMMENTARY ON SWEDENBORG

by Leonard Edmisten  
1954

Criticisms of Emanuel Swedenborg (1688-1772) have almost invariably been extravagant. Depending on the point of view, they have been either black or white, and hardly without exception have concerned only one aspect of the man and his works. This extravagance has been the result of many factors: insufficient knowledge of Swedenborg's life; the fact that Swedenborg wrote on such a wide variety of subjects; his writing, for the most part, in Latin; the number and length of his works, making it a labor of years to know the whole Swedenborg canon; falsehoods concerning his life repeated by eminent men; and the fact that a new church grew out of his religious writings.

Samuel Taylor Coleridge, however, a man well acquainted with Swedenborg's works and familiar with both pro- and anti-Swedenborg sentiments, is a noteworthy exception to the majority of Swedenborgian critics. Coleridge's critical commentary is supplied in marginal notes to a number of Swedenborg's works and writings critical of Swedenborg. It also appears in personal letters.

Swedenborg's life and works are presented in three phases: as student, scientist, and seer. This bishop's son was well educated and a perennial traveler. During his student days he visited England to further his scientific knowledge. Also, at this time he was something of a poet.

In his scientific period his most important works were *Principia*, 1734, in which he foreshadowed the nebular theory of Kant and LaPlace; *The Animal Kingdom* and *The Economy of the Animal Kingdom*.

The period of seership began about 1745, and the change from scientist to seer is illustrated by his *Worship and Love of God*, a work immediately succeeding a mystical experience. From this time forward, Swedenborg believed himself to be in contact with spirits and angels, both in his sleeping and waking state.

The remainder of his life was devoted to travel and the writing of religious works, chief among which were *Arcana Coelestia*, *Heaven and Hell*, and *The True Christian Religion*.

Just before he died, in 1771, Swedenborg communicated with John Wesley, sending him a copy of *The True Christian Religion* and expressing a desire to converse with him, but Wesley was busy at the time and did not see Swedenborg.

Soon after his death, societies for the translation and distribution of Swedenborg's religious works sprang up in England, out of which developed The Church of the New Jerusalem. The two men most instrumental in the development of The New Church were the Reverend John Clowes, in Manchester, and Robert Hindmarsh, in London.

Samuel Taylor Coleridge came to London to Christ's Hospital, located at the very center of Swe-

denborgian activity, and remained there nine years at the time when The New Church was developing in England. Thus he had every opportunity to know of the movement when he was but a youth. It has been stated that Coleridge annotated Swedenborg's *Prodromus* during his student days, but there is no proof of this statement.

Later in life, Coleridge was personally acquainted with some eminent Swedenborgians to whom he wrote many letters, some of which discuss his interest in and opinion of Swedenborg. Among these Swedenborgians were C. A. Tulk and the sculptor, John Flaxman.

Coleridge, however, seems to have been reluctant to admit publicly his interest in Swedenborg, one reason probably being that such men as Kant, Wesley, Southey, and DeQuincey published harsh criticism of Swedenborg.

Coleridge annotated copies of Swedenborg's *Pro-*

*dromus*, *The Worship and Love of God*, *The White Horse*, *The Animal Kingdom*, *The Economy of the Animal Kingdom*, *Heaven and Hell*, *The Intercourse between the Soul and the Body*, *The Divine Love and Wisdom*, *The Divine Providence* (unverified), and *The True Christian Religion*. All of these annotations are given in this dissertation save for *The Animal Kingdom* and *The Intercourse between the Soul and the Body*, which evidently have been lost.

Although some of Coleridge's comments on Swedenborg are unfavorable, for the most part they reflect Coleridge's admiration for Swedenborg's concepts and doctrines. They are important in furnishing an objective view of Swedenborg, coming as they do from a great poet and scholar who was well acquainted with Swedenborg's works and with Swedenborgian criticism. In addition, these marginal notes throw some interesting sidelights on Coleridge.

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## EMANUEL SWEDENBORG'S REVOLT AGAINST DEISM

by Robert H. Kirven  
1965

*The Problem.* In 1745, the Swedish philosopher, Emanuel Swedenborg (1688-1772), abandoned scientific studies for theology, because he had begun to have psychic experiences from which he claimed to gain empirical knowledge of heaven and of God. The idea of such perception underlay his personal revolt against deistic restrictions on religious knowledge, and his use of it in his theological writings stimulated a variety of reactions from a number of philosophers, churchmen and literati who were involved in the Revolt against Deism.

This dissertation is an examination of the relationship between Swedenborg's idea and the Revolt. It presents a historical account of their interaction, and shows what influences the individual idea and the intellectual movement exerted on each other.

*Procedure.* After introductory definitions of the idea (labelled "empirical revelation" to describe Swedenborg's claim) and the movement, *Part I* describes three basic issues of the Revolt against Deism that were raised in connection with Swedenborg's idea. Each of these issues—the philosophical, ecclesiastical and psychological—is considered in its

general relation to the Revolt against Deism, and in specific analyses of reactions to Swedenborg's idea written by Ernesti, Kant, Oetinger, Priestley, Wesley, Herder, the founders of the sectarian Swedenborgian tradition (the New Church), and others. *Part II* describes the development of these three issues in England, France and Germany through 1840. Reactions to Swedenborg by Blake, Coleridge, Balzac, Goethe, Jung-Stilling and K. C. F. Krause are considered; particular attention is given to the emergence and development of sectarian orthodoxy in New Church thought.

*Results.* The way in which Swedenborg formulated his idea was affected by his participation in the Revolt against Deism; and the ways in which it was used in connection with the philosophical, ecclesiastical and psychological issues were strongly influenced by the various stages of the Revolt in which the different reactions to his idea occurred. Further, the Revolt exerted pressure on its participants to define and defend their new positions, thus encouraging sectarianism and its attendant attitudes. On the other hand, Swedenborg's idea also influenced the Revolt against Deism. It suggested an epistemology that allowed more religious knowledge and certainty than Rationalism or Empiricism. It forced decisions between reforming or separating from the church, as a consequence of knowledge afforded by the new epistemology. It

provided a radical case study for the psychology of religion. Negatively, too, its epistemological claim stimulated a reaction in the other direction, leading to the exclusion of mystical and revealed knowledge.

*Conclusions.* Swedenborg's idea of empirical revelation was a significant stimulus or catalyst in three aspects of the Revolt against Deism. Two develop-

ments of the Revolt—the emergence of the critical epistemology, and the hardening of new positions into sectarian orthodoxies—combined to make ecclesiastical sectarianism the dominant Swedenborgian tradition. The philosophical tradition remained mostly covert where and if it continued in Romanticism and Idealism, and the psychological issue was ignored until the twentieth century.

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## THE BASIC PHILOSOPHY OF EMANUEL SWEDENBORG, WITH IMPLICATIONS FOR WESTERN EDUCATION

by Robert Calatrello  
1966

The purpose of this study was to extract from the matrix of his scientific, philosophical, and theological writings, the metaphysical, epistemological, and axiological presuppositions of Emanuel Swedenborg. The purpose includes examining these philosophical views both in their historical context and in the philosophical light of the present, and analyzing their implications for education in the Western world.

*Procedure.* The method of study involved a synthesis of philosophical technique with traditional historical research methods. Swedenborg's major works were read, as were books and periodicals concerning Swedenborg and Swedenborgian education. Collections of Swedenborgiana throughout the United States were examined and correspondence was initiated with Swedenborgian educators and theologians. The works of various literary figures were reviewed in an attempt to assess Swedenborg's influence, while those of other philosophers were read in order to ascertain Swedenborg's philosophical position in relation to other thinkers. An attempt was made to classify Swedenborg's thought under the traditional sub-divisions of philosophy and to analyze his thought as it relates to Western education.

*Findings.* Swedenborg's more important scientific discoveries were generally unaccepted at the time and were later attributed to others. As a philosopher and theologian, his efforts stimulated an immediate interest which continues to the present. Philosophers such as Kant and Emerson discussed his ideas at length. Prominent literary figures were

intrigued by him and incorporated some of his ideas and symbolism into their own writing. The Church of the New Jerusalem continues in the belief that Swedenborg's writings were divinely inspired and sponsors a small but comprehensive educational system.

Swedenborg was a moderate realist who believed in a universe of laws and rules established by its Creator. He felt that the work of creation goes on continually in a teleological manner. The creative force in the universe he defined as love, asserting the ontological principle that love was the ultimate reality. Swedenborg's epistemology was a broadly conceived extension of his metaphysical views. It was too broad to be confined within any of the traditional theories of truth. Only the nature of God was outside the limits of man's ability to know.

Swedenborg had no clearly defined axiological principles. Swedenborgian ethics are prescriptive rather than descriptive. They were more pragmatic and relativistic than the scholastic ethics of his day, however, his ethical norms were based on scholastic ideals. He suggested a sort of personal and political existentialism in which man and society would become the sum of their choices.

Swedenborg did not discuss education directly. Nevertheless he placed man at the center of a universe constructed for both the use and instruction of man, and believed that through the use of his intellect man became more fully human.

*Conclusion* (1) Swedenborg believed in an education suitable for life in a free society. (2) His major emphasis was upon intellectual accomplishment. (3) Swedenborg believed only the adult mind could be truly educated and stressed higher education. (4) He believed education was inseparable from moral and spiritual values. (5) Swedenborgian education would be experimental, even reconstructionist. (6) He was not greatly concerned with the

education of the mentally retarded. (7) Swedenborg would have viewed love as the mediating agent in teaching and learning.

**Recommendations.** (1) An evaluation of the educational program of the General Church of the New Jerusalem in the light of Swedenborg's philosophy. (2) Elimination of current educational

practices erroneously attributed to Swedenborg's inspiration. (3) Concentration and expansion of New Church education at the college level. (4) Research into the potential for social divisiveness and social involvement of church-supported education. (5) A more detailed analysis of each subdivision of Swedenborg's philosophy. (6) Research and emphasis upon love as instrumental in the educative process.

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## SWEDENBORG'S CONCEPT OF LOVE IN ACTION

A Study of the Ethics of Emanuel Swedenborg

by William Woofenden  
(M.A. Thesis, 1969)

The theme of this thesis is that there is a body of ethical theory in the voluminous writings of Emanuel Swedenborg (1688-1772) which, although theological in form, nevertheless also has features of interest to the philosophical student of ethics.

From his early days at the University at Upsala until his last days in London, Swedenborg was an indefatigable writer. His works would equal about sixty modern full-length books. Until 1745 he produced scientific studies. After that the bulk of his output was theological treatises. Swedenborg claimed these latter works to be revelatory, a claim which laid him open to a variety of calumnies. Immanuel Kant introduced the most long-lived negative attitude toward Swedenborg by publishing in 1766 *Dreams of a Spirit-Seer*, a strange work which holds Swedenborg up to ridicule. Ernst Benz called Kant's book a "deathblow" for Swedenborg in Germany.

Swedenborg developed a complex psychology. Three basic levels of mind are described. Innate qualities are liberty (free will) and rationality. A middle area of the mind serves as a communication link between the plane of sensation and that of thought.

Truth is the means to human fulfillment, giving form to man's affections. However, love is the life of man. A man is what he loves and believes. The highest kind of love and truth that one can em-

body is that which makes up the substance and form of God: divine love and wisdom. Careful discriminations are made of levels and degrees of love and truth, which are essential to self-fulfillment (called "regeneration"). The practical effect of properly combining love and truth in the life is called "use."

The unique role of love is stressed throughout. Man will choose one of three basic ruling loves: love of the heavenly, love of the world, or love of self. The latter two are good only if they are subordinated to the first.

The Genesis creation account is seen as a parable of re-creating, outlining in its symbolic meaning the steps of personal sanctification. Throughout this process, the moral law is found to be adequately summed up in the Biblical decalogue when it is interpreted in depth. One regenerates by loving God and the neighbor; but this is to be done intelligently and based on one's best estimate of the degree of good that is in the neighbor, whether the "neighbor" be an individual or a composite "man" such as the state or community.

In this time of situation ethics, it is suggested that the sane and sensible ethics of Swedenborg offers much of practical value. Although his orientation is religious, his commonsense approach should appeal to all who cherish good straightforward thinking. That Kant dismissed Swedenborg as a "dreamer," and that Emerson saw him as a "mystic" testifies how inadequately these men understood what should be abundantly clear: that Swedenborg, despite his reported other-worldly excursions, was a hard-headed scientist and rigorous thinker to the end of his long life.



# SWEDENBORG'S PHILOSOPHY OF CAUSALITY

by William Woofenden  
1970

The aim of this dissertation is to show that in the voluminous writings of Emanuel Swedenborg (1688-1772) there is a unique philosophy of causality of interest to philosophical students of metaphysics.

From his early days at the University of Upsala until his last days in London, Swedenborg was an indefatigable writer. His works would equal sixty or seventy modern full-length books. Until 1745 he produced scientific studies. After that the bulk of his output was theological treatises. Swedenborg claimed these latter works to be revelatory.

In his student days he became aware of the historical development of causal theories, aligning himself with the conservative medieval Christian position which accepted God as First Cause and the physical universe as His purposeful creation.

As a scientist he developed his own complex theory of causation, which embraced concepts of forms, of order and degrees, of series and society, of correspondence and representation, of influx, and of modification. However, a projected summary work which was to draw together and unify these doctrines was never written. Instead our author passed through a transition, an experience which left him convinced that he had been divinely commissioned to be a revelator. He abandoned scientific pursuits and spent several years exhaustively studying and tentatively interpreting the Bible.

He was long lived. His theological works poured forth from his pen for the next quarter century. Although one might think, therefore, that his works now would hold little interest for philosophers, this did not prove to be the case. His causal theory, developed as a scientist, dovetailed precisely with his theological causal concepts; thus his philosophy of causality proved to be a reliable tool for religious investigations. This fact, unfortunately, has escaped the notice of scholars intent on linking in positive terms the findings of science and religion.

This dissertation examines the relevance of Swedenborg's causal theory to cosmology, with some commentary on his pioneering rôle in the history of nebular hypotheses; the steps which were followed

by the great Swede toward a solution of the perennial mind/body problem; and finally some unique ideas in regard to the philosophic notions of matter, substance, and form. The identification of substance with love, and of form with truth, constitutes the basis for one of the primary findings of the study.

The one only substance, the ultimate reality, is love. That by and through which it takes form is truth. The result or end-product of that process is use. These three are discrete degrees separated from each other, being related by correspondence as end, cause, and effect. Love uncreate is God. The form, or truth manifestation, which God takes is the human form. All of creation, therefore, is related to and in some sense reflects the divine human form. The goal of creation is an endlessly increasing heaven of human beings embodying, so far as finitude can mirror infinitude, this divine human form.

The conclusion points out some significant similarities between this philosophy and several more recent ones.



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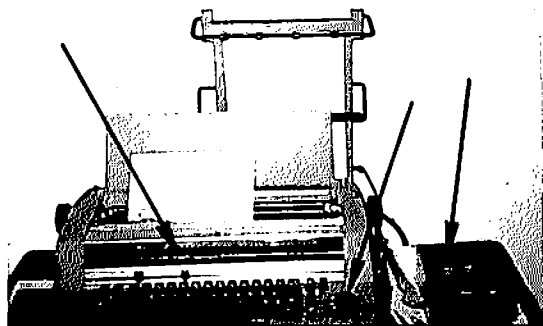
## THE MESSENGER PUBLISHED IN CENTRAL OFFICE

The publishing office of *The Messenger*, which moved from Urbana, Ohio to Newton, Mass., in 1966, was incorporated into Convention's Central Office when that was set up at the same location in 1968. Arrangements between Convention and the Swedenborg School of Religion provided a large room in the basement of the school building, which presently accommodates desks for two secretaries, filing cabinets, office machines, a long work counter, and space for additional facilities if the functions of the office increase. Much of the mechanics of publishing are now carried out in that office—not only for *The Messenger*, but for the *Convention Journal*, and some pamphlets, leaflets and other publications.



Mrs. Baker sets type for *The Messenger* on IBM Composer

Mrs. Gladys Baker, who joined *The Messenger* staff in 1968, has primary responsibility for type composition for *The Messenger*, which is done on an IBM Composer. This machine provides copy in justified columns (as you are reading now) in very little more time than is required to type the copy twice. It adapts in seconds to a variety of different styles and sizes of type, and automatically measures the compensation needed in each line to make it the same length as others in the column. The multiplicity of adjustments on the machine requires considerable study before it can be used, and reading of the justification measurements is something of a practiced skill. Both Mrs. Baker and Mrs. Leona Freedman—who has been working in the Central Office since the fall of 1969—are fully competent on the *Composer*, so it can be kept in nearly continuous operation when the work schedule requires it.



Close-up of IBM Composer shows special scale (left arrow) from which, color and a number can be read after each line is rough-copied, and dial (center arrow) which is set to corresponding color and number for automatic adjustments which make the re-typed line exactly fit a column. IBM type fonts (right arrow) are about the size of a Ping-Pong ball. Each supply a complete keyboard in one type style, face and size.

Mrs. Freedman has primary responsibility for type composition for the *Convention Journal*, and also helps meet *The Messenger's* monthly deadlines. She also did the composition for the commemorative booklet of three essays, which was distributed at the 1970 World Assembly as a joint effort of the Department of Publication (which employed the Central Office) and the Swedenborg Foundation. Most recently, she produced a leaflet advertising the Midwest Lay Training Institute, which is being held near Cincinnati in March.



Mrs. Freedman prepares electric mimeograph for operation. On the left is electrostatic copier.

Copy that has been justified and typed on the *Composer* on special, "clay-coated" paper which allows the cleanest and sharpest possible edges to the individual letters), is cut and pasted into pages for photographic transfer to off-set lithography printing plates. Design of the issue, and the precise, camera-ready paste-up, has been the work of Mrs. Baker—with help on designing from the editor. As announced in the February issue, however, that

Margaret Kirven, Lay-out Assistant, looks over page of set-up *Messenger* type, which will be coated with adhesive wax from an electric applicator (lower right) and cut into columns.



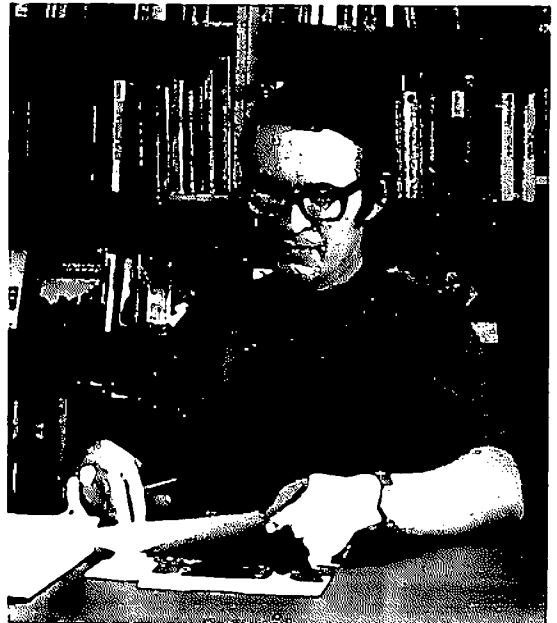
Lay-out conference takes place over lighted table on which typed copy is pasted up within template margins.

work is now being taken over by Margaret Kirven, releasing some of Mrs. Baker's time for other Central Office work.

Another function of the office is duplication and circulation of minutes and other materials for Convention's boards and committees. A copying machine and an electric mimeograph are used to pro-

duce the necessary number of copies, and minutes of meetings usually are distributed to all members of a committee—and members of General Council, who receive copies of minutes of all meetings—the same day or the day after they are received from a board or committee secretary. (Cutting stencils for twenty-six pages of General Council Minutes—a job in progress at this writing—takes a little longer, of course.) The same facilities are provided for the ANCL, when any local league prepares material for an issue of the *League Journal* and sends it to the Central Office for publication and distribution.

Other staff functions for various boards and committees are also part of the Central Office work—such as circulating manuscripts to commercial publishers for the Department of Publication, and compiling and mailing Sunday School Lesson Notes for the Board of Education—and correspondence for *The Messenger* Editor, the President of the Board of Missions, and the President of Convention takes up a share of the time; but publication remains the major task. Publications as large as the 211-page *Journal*, or the 3200 monthly copies of *The Messenger*, are printed on the presses of the Thomas Todd Company, as Boston printing firm. Publication of minutes, the *League Journal*, and some other projects that are under consideration, is done on smaller machines in the office.



Convention President Ernest O. Martin, shown at his desk in his book-lined office, oversees total operation of Central Office, coordinating functions with the needs of Convention boards and committees.

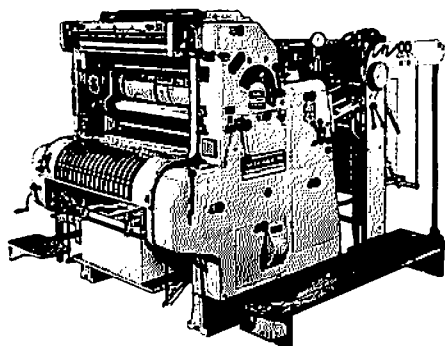
A close working relationship exists with the Swedenborg School of Religion. Part of this arises from shared facilities: both use the same telephone numbers on a twelve-station intercom system, mail is picked up for both from boxes in the same post office, and the copier, mimeograph and dictation equipment are used by both. Even more, this co-operation arises from shared personnel and objectives. For example, Robert Kirven's 105-page report on Program Link for the SSR Board of Managers and the General Council was produced through the efforts of both Central Office secretaries, and Mrs. Vanda Whitkin, SSR secretary—one typing the first draft, one cutting the stencils, and one running the mimeograph! Similarly, the Midwest Lay Training Institute folder was written by the faculty, and set in type by Convention's office.



Mrs. Perry Martin, Editorial Assistant, checks manuscript for spelling and stylistic consistency and (below) discusses editorial problem.



Dr. Robert Kirven, *Messenger* Editor, looks over article before it is set in type.



Miehle 29-inch, one-color off-set press at the Thomas Todd Company, on which *The Messenger* is printed. Eight pages are printed at once on a large sheet, which is then run thru the press again to print the reverse side, after which it is folded, cut and stapled into the form you now hold. This thirty-two page issue is printed on two such sheets.

The editor of *The Messenger*, whose faculty study is upstairs from the Central Office in the Swedenborg School of Religion, consults on a number of matters related to the office's publishing work; and President Martin—whose office adjoins Dr. Kirven's—is available for consultation on *The Messenger's* editorial problems, as well as being in charge of the Central Office. Additional help now comes from Mrs. Perry Martin, *The Messenger's* new Editorial Assistant, who has been given responsibility for copy-editing and other editorial jobs.

## PROPOSED AMENDMENTS TO THE CONSTITUTION

In accordance with Article VI of the Constitution of the General Convention, public notice is hereby given of two proposed amendments to the constitution at the request of the General Council:

Article II, Section 1: "The officers of Convention shall be a President, a Vice-President, a Recording Secretary and a Treasurer. The President shall be elected by ballot for a term of three years. As to succeeding terms, the elections for President shall be held at sessions of Conventions in the year previous to the beginning of each such term. In the absence of such session the term of office of the President shall be extended for one year following the succeeding session in order that the succeeding President may be elected one year previous to taking office. In the event of the death, resignation or incapacity of the incumbent President, his successor shall be installed immediately after his election. A member who has served for two successive terms shall not be eligible for election to the next succeeding term.

The Vice-President, Recording Secretary, and Treasurer shall be elected by ballot at each session of Convention.

The term of office of all officers of the Convention shall end at the close of a Convention session."

Article II, Section 4: "All elected officers and Members of Boards, Councils and Committees shall hold office for the respective terms for which they are elected, or until their respective successors shall have been elected and qualified, provided however, that the terms of all such elected officers and members of Boards, Councils and Committees shall be automatically extended for one year for each year in which because of war, other national emergency, *or other compelling reason*, no session of the Convention is held."

The amendments quoted above have been prepared by the Committee on Amendments at the request of the General Council. The need for the amendments was submitted by the Executive Committee of the Council of Ministers. They pointed out an apparent contradiction between Section 1 and Section 4 of Article II of the Constitution. It was not clear whether the term of office of the President of

Convention is automatically extended for one year when a convention is not held, as suggested in Section 4 or whether Section 1 applies.

The Constitution presently reads:

Article II, Section 1: "The officers of Convention shall be a President, a Vice-President, a Recording Secretary, and a Treasurer. The President shall be elected by ballot for a term of three years. As to the first such term, the election shall be held at the session of Convention at which this section as revised, shall be adopted. The person holding office at the time of such adoption, shall be eligible for election for the first but not the next succeeding term of three years. As to succeeding terms, the elections for President shall be held at sessions of Convention in the year previous to the beginning of each such term; but in the absence of such session, then at the session marking the beginning of such term. A member who has served for two successive terms shall not be eligible for election to the next succeeding term.

The Vice-President, Recording Secretary, and Treasurer shall be elected by ballot at each session of Convention.

The term of office of all officers of the Convention shall end at the close of a Convention session."

Article II, Section 4: "All elected officers and Members of Boards, Councils and Committees shall hold office for the respective terms for which they are elected, or until their respective successors shall have been elected and qualified, provided, however, that the terms of all such elected officers and members of Boards, Councils and Committees shall be automatically extended for one year for each year in which because of war or other national emergency no session of the Convention is held."

## BRIAN TREMAIN RETURNS TO URBANA COLLEGE

Brian W. Tremain, former Urbana College Student President and former Director of Financial Aids at the College was named assistant to the Vice President for Business and Finance. He is now the director of the Office of Financial Aids at Antioch College, Yellow Springs, Ohio. He has served as president of the Urbana College Alumni Association for the past two years.

## WORLD ASSEMBLY COMMEMORATIVE BOOKLET

The supply of the commemorative booklet, printed by the Department of Publication for distribution at the New Church World Assembly, is becoming exhausted. Bookrooms are no longer to respond to requests for orders in quantity, and have been asked to undertake a reprint. The Swedenborg Foundation is considering doing this in a somewhat better format than the original edition of 1,000 copies, if there is sufficient interest. Readers who wish to obtain copies for themselves and friends, may obtain them at 50 cents a copy, while the small supply lasts.

This booklet contains three separate, related articles contributed by three Convention ministers.

The first article, *Swedenborg's Four Cities*, by the Rev. Brian Kingslake, describes the eighteenth century environment in which Swedenborg labored in the preparation of his scientific and theological works. We travel with him through the old cities of Stockholm, Amsterdam and London. He then refers to the fourth city which is not visible to physical eyes—the Holy City of the New Jerusalem.

In the second article on the Assembly theme, *The Lord God Jesus Christ Reigns*, the Rev. Andre Diaconoff leads us through the highways and byways of the Holy City. This he does by means of doctrines which are "the paths by which we get about." The guide which he provides is a short, masterful synopsis of *True Christian Religion*.

The concluding article, *Two Hundred Years After*, by the Rev. Richard H. Tafel, presents a positive view of the progress of the human race toward citizenship in the Holy City two centuries later. He voices his conviction that the vision of the New Jerusalem shines brighter and clearer today, two hundred years later, as the Holy City descends earthward.

If you have any opinion or comment regarding possible reprinting of this pamphlet, please write as soon as possible. Write to *The Messenger* (Box E, Newton, Mass. 02158) or to Mr. Tomas Spiers, Swedenborg Foundation, 139 E. 23rd St., New York, N. Y. 10010

## CONVENTION 1971

The 1971 session of the General Convention of the Swedenborgian Church is fast approaching. Convention opens its business session at 9:00 A. M. on Thursday morning, June 24, and ends with the worship service on Sunday morning, June 27.

This year's convention will again be held on the lovely campus of Urbana College. Most of us have been interested in the growth and expansion of the college in recent years. The college is ready for you! Air-conditioned dorms and meeting rooms, swimming pool, tennis courts, the church-sponsored library, the tree-covered paths all are ready to greet you.

Roger Paulson and his committee have been hard at work to make this Convention the best ever. A new format offers a two-day experience of involvement in depth through small seminars or "search-ins." You will be able to choose from about fifteen topics with varied approaches or styles according to the subject and leaders.

Topics will include church teachings, education, lay leadership, social concerns, church literature, meditation and personal religion, new life styles, and others. The complete listing of topics and leaders will appear in the next issue of *The Messenger*. Convention people will be able to probe deeply into one area of vital concern to them. Although each group will have its leader, the seminar will be like a college course where participation by the students is needed to give balance and enrichment to the whole.

Registration forms and other details may be found in the April issue of *The Messenger*. A special mailing is also being sent out by the college. A registration deadline of May 15 has been set to encourage early registration not only for rooms but also for which group you want to take part in. Most of the groups are going to be small with enrollment limited. To insure getting in the interest group you want, respond early.

Programs, meals, rooms, transportation, child care, assignment of display space, and entertainment are now in the advanced planning stages. Do not miss Convention '71.

REMEMBER, YOU ARE THE *ONE* IN CONVENTION 'SEVENTY-ONE!

Dick Tafel  
Bob Tafel  
Convention Publicity  
Chairmen

# BOOK REVIEWS

## A NEW COMPENDIUM

*Dr. Sig Synnestvedt, The Essential Swedenborg. New York, The Swedenborg Foundation/Twayne Publications, 1970*

The questions of the nature of man, the nature of the universe, and the relationship of man and the universe are the great philosophic questions which have attracted the powerful minds of history. Swedenborg's philosophy of education as I see it, is the attempt to achieve a view of this relationship in line with the times. This has become for me the appeal and the relevance of Swedenborg to Urbana College.

Professor Synnestvedt's *Essential Swedenborg* presents as *essential* the end of Swedenborg's educational process, his resultant theology, whereas to me, the process itself is the essential contribution. He says that by 1744,

Swedenborg had gone as far as he could go in attempting to explain the great questions of human existence solely through the faith into which he was born and which was reinforced by his own reasoning powers. The results of his search had left him dissatisfied, but a new phase of his life opened and the remaining years of his career must be viewed in a different perspective.

It is in this new perspective of revelation and its necessity for man that Professor Synnestvedt finds the *essential* Swedenborg. The division of his book into two parts, *The Nature of Life* and *The Source of Life*, organizes what seems to be a coherent summary of Swedenborg's theology. All the quotations are from the theological writings and therefore date from 1745 on until his death. Selected quotations on various concepts such as freedom, order, use, charity, civil affairs, morality, marriage and sex, the nature of wisdom, religion, evil, and sin are very helpful in getting an overall picture of what Swedenborg conceived the nature of life to be. Those titles concerning the source of life—revelation, life after death, the origin, nature, and proper destiny of man, soul, mind, body, the nature of man's mind, differences between men and animals, the good life, an evil life, conscience,

temptations, regeneration, nature of the universe, divine providence, the Divine, the Two Advents—also give a sample of the breadth of his vision of the source of life.

The two parts are preceded by a short biography and followed by an appendix which lists, with a short explanation of each, Swedenborg's theological writings by type grouping rather than chronological order. This gives the beginner such as I a feeling that he can get a toehold on the overall picture without being completely engulfed by the formidable array of thirty volumes of Swedenborg's theology.

Of greater interest to many today would be a similarly constructed volume dealing with Swedenborg's writings prior to 1743. Professor Synnestvedt points out that,

In a century which was ignorant of the existence of oxygen, the circulation of the blood, the composition of water, the makeup of the earth's atmosphere, electricity, spectrum analysis, photography, the concept of the conservation of energy, and the workings of atoms, Swedenborg propounded some impressive theories along with making some incorrect speculations. As his mind developed he became more interested in generalizing from the findings of others rather than conducting extensive experiments of his own. His thinking reflected a philosophical rather than empirical bent.

Professor Robert Calatrello, then Director of Teacher Education of the University of California and a student of Swedenborg, speaking at the Convention of The New Church on the Urbana College Campus a few years ago, stressed his interpretation of the role of education in Swedenborg's search for the relationship of man and the universe. There is a shift from worship to doing. New knowledge comes from the creative force in man linked with freedom and rationality. Professor Calatrello thinks that wherever you have these you have religious experience, that truth is truth no matter who espouses it. He sees Swedenborg's freedom of choice in the metabolism of man to be used after he absorbs building blocks of information. Man has a self-correcting mechanism built into his organ-

ism (no doubt suggested by the development of the calculus) whereby his infinite potential enables him to approximate an end without actually arriving there, thus leaving the future open and subject to change—a kind of mathematical limit from the left with the right hand limit unknown. These have come to represent the “essential” Swedenborg to me—the process rather than the final result, the practice rather than the preaching, the hope rather than the dogma.

Swedenborg can be relevant to the present generation only if we can conceive of his process being carried on in the past two hundred years, taking into account the new concepts that have developed, and weeding out the erroneous conclusions in order to make a better approximation to truth in our

time. The new mathematical concepts of the infinite and the theory of probability would suggest changes in the direction of his conclusion. Modern atomic physics would seem to corroborate his notion of cosmology that everything material is essentially motion arranged in geometric form.

The uniqueness of this philosophy is in the conscious practice, the conscious process followed. I would challenge Professor Synnæstvedt to consider another book covering in similar fashion Swedenborg's writings previous to 1745, some twenty volumes, showing the conscious process he followed in search of a more meaningful explanation of life by attempting to “enter intellectually into the mysteries of faith.”

*Prof. Dorothy Tate, Urbana College*

## THEOLOGY AS ENTERTAINMENT

*Brian Kingslake, The Aqueduct Papers, Quincy, Mass. The Christophers, 1970.*

I can't think of a better book to give someone as an introduction to the doctrines of the New Church than *The Aqueduct Papers* by Brian Kingslake. This is not a book of theology, although New Church teachings are presented on every page, but a living description of the spiritual world for which we are all destined.

The reader finds himself in a position similar to Swedenborg's, able to learn first-hand about the spiritual world while still living on earth. In the first chapter, or “interview,” Aqueduct introduces himself and explains that his name refers to his employment as a channel through which a trickle of the Lord's divine truth can come to the bewildered and thirsty souls who are just entering the spiritual world. He works as a “receptionist” in the realm between heaven and hell. “Some of us here call this place ‘Balance-Land,’” Aqueduct explains, “because it is like a pair of scales exactly balanced. Everyone who comes over from your world is at first in a state of equilibrium; but, as the ruling love which they developed on earth begins to assert itself, they tip up the scales toward heaven or hell, and set off voluntarily in that direction.” Aqueduct does not know exactly how long he has been in Balance-Land. He does not think it has been very long, by earthly reckoning, since his wife has not yet joined him.

In succeeding interviews, Aqueduct describes the

spiritual world, pointing out landmarks and activities there, and reminds us that the environment reflects the inner states of the inhabitants. He also discusses the process of self-judgment, the work of guardian angels, the Bible in heaven, music and the arts, and many other aspects of life in the three great spiritual realms—heaven, hell and the middle region where Aqueduct works. Aqueduct's experiences of the Lord—described in a chapter on *Communing with God* and elsewhere—are especially interesting and beautifully told. The information he gives about life in the spiritual world and its relation to life on earth is always in the form of “case histories” and experiences he himself has had. In this way he succeeds very well, I think, in demonstrating that our Swedenborgian doctrines are not only true, but *true to life*. The living reality of so many concepts is impressed upon the reader again and again in reading *The Aqueduct Papers*. We know, for instance, that guardian angels watch over everyone; and with the help of Aqueduct, see them, “sitting under a tree, or in some secluded corner, head bowed, in deep abstraction; and you know they are loving and helping some struggling but hopeful soul on earth.” The guardian angel—not a theory, but a concerned human being.

Aqueduct discusses many problems which are very real to people: the population explosion, apparently disastrous accidents and divine providence, suffering and death, old age, mental retardation and disease. He deals with theological questions, such as predestination, whether God is immanent or transcendent (he is both), the Trinity, and what it is like to wake up in the spiritual world. There is a



fascinating chapter about a train wreck. A busy day for Aqueduct and his fellow receptionists! There is even a chapter on glossalia, or "talking in tongues." Smaller, everyday matters, such as pets in heaven, are not overlooked. The reader is taken on a visit to a hospital, to Nursery-Land, to a debate on predestination versus freedom (reminiscent of a memorable relation of Swedenborg's).

In one interview Aqueduct tells us about a visit he made to hell with a newly-arrived clergyman. The good preacher is moved by pity to exclaim (in the midst of a barroom brawl there): "I beseech you, my beloved brethren, leave this fearful place! Your sins have been forgiven you. The Son of God has redeemed you. . . You may go!" The reply he receives comes as a real eye-opener to him.

Aqueduct has many urgent warnings for us, illustrated by difficult cases which have come his way. In "The Talking Woman," for example, we see the disastrous consequences of self-centeredness and how impossible it is to judge a person's inner state by external conduct. He also presents examples of the hazards of wealth, of failure to reform while on earth and of various spiritual diseases. And he does wish people on earth wouldn't invite so many evil spirits into Balanced-Land!

Aqueduct does not like to talk about himself, but his own personal story does come through. The progress he makes spiritually is touching and inspiring. Once we find him depressed, missing his wife. But the book has a happy ending, and as Aqueduct bids us good-bye in a receding vision he is on his way to a higher realm and greater happiness. Aqueduct says he is just one of the "common

folk." He is very active and concerned for the welfare of others. He never seems pious, and yet throughout the interviews, he is continually rejoicing in the Lord, as naturally as someone on earth would rejoice in pleasant sunny weather.

The theological concepts in *The Aqueduct Papers* are not new, but the way they are presented certainly is. If ever Swedenborg's writings seem dry, Brian Kingslake has shown that they are essentially beautiful and easily provide the basis for sheer poetry. There is not a dull paragraph in the whole book, and it is written throughout with warmth, understanding, humor and hope. Here is a passage from the chapter on *Happiness and Marriage*:

"Happiness is a paradox. I well remember a moving picture I once saw. (It was in the boys' house in Nursery-Land.) This picture showed a little boy chasing a butterfly. He threw his cap at it as it settled on the grass, but the cap missed its mark and the butterfly rose and flew further on. Again it settled, and again the boy threw his cap, but again the butterfly escaped and flew on. And so the boy continued the futile chase until suddenly there was a sharp cry from his little sister behind him, who had caught her dress in a thorn bush. The boy thought, 'Oh bother! I'll just have one more try!' He threw his cap for the last time, missing the butterfly by inches, and then abandoned the chase, and turned to help his sister. As he released her dress and rubbed her scratched knee, she said softly, 'Oh look!' The butterfly had come back and settled on his shoulder!

"Happiness is like that butterfly. To chase it is useless, it will always elude you. But try to help someone else, and it will settle on your shoulder."

Walter Orthwein

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## NEW HELP FOR MARRIAGES

Clinebell, Howard J. and Charlotte H. *The Intimate Marriage*. New York: Harper & Row, 1970.

Charlotte and Howard Clinebell are not just names, but real people to those who attended their workshop for ministers and wives, preceding the 1969 Convention in Claremont, California. The thrust of that workshop in helping us look at our own marriage relationships as well as to counsel others commends us to their book.

Newly-weds or couples not long married would do

well to seek in these pages for ways of communicating with each other which will lead, through the years, to deeper intimacy and a richer relationship. For those who are serious about working to improve their relationship, there is a "Taking Action" section at the end of each chapter. Couples who already experience much difficulty in communication are advised by the Clinebells to get professional help with a counselor, a therapist or a couples group led by a trained marriage counselor. Husbands and wives who have never learned either how to fight or how to stop fighting may find more help in *The Intimate Enemy* (Bach and Wyder, New York: Morrow, 1969.)

Perry S. Martin

## NEW BOOK FROM ENGLAND

*Vickers, Paul V. God-Talk and Man-Talk: A Study in Revelation and Dialogue. London: The General Conference of the New Church, 1970. \$1.00 from Swedenborg Press, 139 E. 23rd St., New York, N. Y. 10010, or Swedenborg Book Rooms.*

The Reverend Paul Vickers, president of the British Conference and principal of the New Church College, London, notes in the preface that this book is the first of two which are being published to mark the 1970 World Assembly. The second volume, he states, will discuss the associated theme of how "God Comes to Man."

This first volume is a short, provocative, well-written and disturbing book, one which should be required reading for every committed New Churchman, in the opinion of this reviewer. As the title indicates, the book is divided into two parts: the first, "God-Talk," is an extended definition of revelation, i.e., how God talks to man; the second, "Man-Talk," deals with the problem of man-to-man communication, or dialogue, in the light of God's revelation of himself. Although this latter part is introduced with an apology of sorts ("I reserve the detailed study of the way we can understand the Lord and His presence with us for the second of these volumes"), it is by far the more stimulating and quickening.

Some precious pet platitudes of many of us ("We have *all* the answers," "*Anyone* can read Swedenborg") are trampled on quite ruthlessly. It may not be amiss to suggest that every Swedenborgian who has given half a thought to New-Church doctrine will find *something* in this book to make him angry. But Mr. Vickers' sting bears no trace of malice; it clearly grows out of a deep and genuine concern. He says in his introduction, "I think that it is necessary for us to go back to the foundations—not to shake them but to find out what they are really like. If the foundation is true, it cannot be shaken; if we have mistaken false things for the true foundations of the church, the sooner we know the better."

His opening chapter, "Language and Revelation," outlines several ways in which the organized New Church may be blundering. This reader found it impossible not to squirm as he read. Over and over, from a variety of vantage points, the author underscores the contention that revelation is intended primarily to *move* men. Short shrift is given to logicians and philosophers in general—truly

a bitter pill for this writer, (e.g., "...philosophy only serves a use when it is a form of thinking from revelation.")

Mr. Vickers also bravely takes a stand on the general content of *Earths in the Universe* (page 66) in which he seeks to distinguish between "fact" and "truth." As this reviewer understands it, it is a stand which directly contradicts a recent editorial in *New Church Life* (Vol. XC, p. 551). It is a point which fairly shouts for dialogue and further clarification.

Perhaps the most sobering assertion of part one is this: "It is when we talk of the Lord and His work that we falter most in our own tongue and fall back on terms from the writings because we 'know they cannot be wrong'." Thus what may be called for is "changes of thought, teaching, presentation and vocabulary, and eventually changes of attitude to the very life of the church and its activities."

Part two introduces the innovation of chapter summaries—a most helpful addition, allowing the reader quickly to review the key points of "Affection in Dialogue" (what prompts us to want to communicate with others), "Matter of Dialogue" (*what* we should talk about), "Manner of Dialogue" (our attitude and tactics), and "Verification in Dialogue" (what we should and what we should not try to "prove"). The closing chapter, "Providence in Dialogue," is in a sense a summary of the whole book. The faith of the author shines through apothegms as this: "The collective age may live in material devastation, but the individual human beings can be caught up to God in the darkness...."

What are some of the things belief in divine providence demands of us? "It must never be our purpose to 'decide what the Lord wants'...The moment a man decides he has truth he has lost it..... To what purpose the Lord will use us, we can never see; if we did, our selfishness would intrude and, like Peter, we should say, 'God forbid...' And do we not say that too often? We watch organisation and behaviour crumble, we watch church numbers diminish and revelation derided, we see human pride attempt to run the world and human cruelty crucify the meaning of life, and we say, 'God forbid!' We will not believe that such can be the Lord's way. Who are we to know the way? Our part is to live by the truth, share it and rejoice in it."

To try further to summarize the contents of this book would do a disservice to the author. One needs to read this little book himself; read it thoughtfully, attentively, humbly. It needs to be seen as a hortatory sermon, a call to action.

Being fully aware that to do so may seem prolix and anticlimactic, let me nevertheless append these further comments on the format, style, and certain attitudes found in this book. There are no footnotes; nor is there a bibliography as such, even though a considerable number of recent and contemporary theologians and philosophers and their works are mentioned. These items—*de rigueur* in any work that pretends to be scholarly—are adequately made up for by a brief, highly selective sort of montage of references to Swedenborg, relevant current books, Bible passages, parenthetical comments, etc., set up as an appendix and keyed to appropriate chapters and their subsections. The author explains satisfactorily why he chose to handle the references in this way. Unfortunately, no index is provided—a serious omission in the opinion of this writer (who admittedly more often than not opens a new book at the back first, to see if it has an index and, if so, how adequate it is). Presuming that this book will be widely read and discussed, the desirability of its being indexed becomes apparent, for a good index enables one quickly to find key ideas and critical passages.

Although this book is obviously aimed at the committed New Churchman, some readers might still have preferred that the key to the abbreviations of Swedenborg's books had been put at the front of the book.

To find that one as facile in the use of words as Mr. Vickers repeatedly downgrades "words" came as something of a surprise. In the first chapter, for instance, he labels as a "fallacy" the notion that language conveys meaning in a "logic" sense. He seems determined to limit language to what Ogden and Richards called its "emotive" sense. To cite just one more instance, in his summary of chapter seven, he states: "We recognise that ideas, not words, are important and we speak in the vocabulary men already have, introducing ideas first and leaving mere terminology a long way last." Does not making such a categorical statement regarding words pose a problem for one who undoubtedly accepts Swedenborg's doctrine of the *verbal* inspiration of the Sacred Scriptures? To me, to say that *only* ideas (and thus not the words with which we frame our ideas) are important is analogous to saying that *only* marriage is important, nor spouses.

In more than one place (perhaps most pointedly at the beginning of chapter eight) our author drives a sharp wedge between "life" and "learning." No reasonable person would for a moment gainsay that the *real* question must ultimately be the practical one, not the speculative one. But can we ever reach the latter if we by-pass the former? Is not "mere learning" (memory-knowledge) a necessary prerequisite? Otherwise, of what real significance is the critical and unique doctrine of "remains"? Mr. Vickers would seem to be guilty of heresy of a sort when he says (page 115) in comment on the fact that "we have often been told many of the ideas and answers by others before we ask them in life," that there is "no harm in that" *nor* any "benefit in itself." My copy has the marginal note at that point: "What of remains?" The text continues, "We shall have to fight our way to understanding the terms by living them; and that means we go through a process of enlightenment that begins from the bottom of the abyss." It is not entirely clear to me what that sentence means, but it did prompt the further marginal note: "One needs *something* to be enlightened."

However, one cannot be too critical of a confrere who is also able to write, on the very next page, "Each of us has to take the miserable little shreds of understanding and affection we can gather and greet our Lord in the half-darkness clothed in our rags. He doesn't mind."

William Ross Woofenden



## SWEDENBORG SCIENTIFIC ASSOCIATION

The Seventy-Fourth Annual Meeting of the Swedenborg Scientific Association will be held in Pendleton Hall, Academy of the New Church, Bryn Athyn, Pennsylvania, on Wednesday, May 5, at 8:15 P. M.

Reports and election of President and members of the Board of Directors will be followed with an address by the Reverend Alfred Acton II. All are welcome.

Morna Hyatt,  
Secretary



The Urbana College Choir, directed by Mrs. Janet Ebert, embarks upon its fifth annual tour on March 19. By *Messenger* press-time, performances had been scheduled for the Church of the New Jerusalem, La Porte, Indiana; the Good Shepherd Community Church, Des Plaines, Illinois; and the Great Lakes Naval Hospital, near Chicago, Illinois; with other dates pending in the area that the college's bus can cover during spring vacation week. Previous tours by the choir have been enthusiastically applauded by Swedenborgian church audiences in many parts of the country—as well as providing an enjoyable trip (and even a few adventures) for members of the choir.

## DEPARTMENT OF PUBLICATION MEETS IN PHILADELPHIA

The Department of Publication met at the home of the Chairman, the Rev. Richard H. Tafel, Jan. 24 and 25. All members were present except for President Martin, who was attending a meeting of the General Board of the National Council of Churches at the same time. Since the Department has general oversight of the publication of *The Messenger*, its membership is listed in the masthead on the inside front cover.



Rev. Richard Tafel, Chairman of Dept. of Pub., checks item off the agenda during January meeting in his Philadelphia home.

Made up of members elected by Convention, and also ex-officio members representing each of Convention's publishing bodies, the Department coordinates publishing functions of various groups, solicits and advises on new manuscripts, arranges publication, as well as publishing *The Messenger*, the *Convention Journal*, worship materials and other things under its trade-name, Swedenborg

Press. Among other business, the Department made arrangements and heard progress reports on current publications. At present, two manuscripts are being circulated to commercial publishers for consideration: *There Was a Man—Letters and Papers of Howard Davis Spoerl*, edited by Paul Zacharias, and *Streaming Trails of Glory*, a book of devotions by Paul Zacharias, both will be brought out by one of the church presses if not accepted by commercial publishers. *Love in Action* by William Woofenden summarized under "Swedenborg Studies" in this



Miss Cecile Werben, elected member of the Department, concentrates on report during meeting.

issue, is being brought out by the Massachusetts New Church Union; and a leaflet, "Swedenborgians See it This Way," is being prepared for publication by the New Church Book Center (Philadelphia), possibly in cooperation with the Swedenborg Press. In addition, a new catalogue of Swedenborg's works and collateral publications is in preparation. The leaflet, the catalogue, and probably *Love in Action*, will be ready in time for Convention. Within the next year, there should be a long-awaited English translation of Prof. Ernst Benz' (Marburg, Germany) distinguished biography, *Emanuel Swedenborg, Natural Scientist and Visionary*. Soon after that, a newly edited second edition of Signe Toksvig's *Emanuel Swedenborg, Scientist and Mystic*, is expected.

# Secretary's Report on General Council

General Council met in Philadelphia for its mid-winter meeting, beginning at 8:00 P. M. on January 22nd, and adjourning at noon on Sunday, January 24th.

Those present were the Officers of Convention: the Rev. Ernest O. Martin, Stewart E. Poole, Chester T. Cook and Ethel V. Rice. Council members attending were the Rev. Messrs. Randall Laakko, Richard Tafel and Robert Young; Mrs. Virginia Branton, and Messrs. Norman Bestor, August Ebel, Adolph Liebert, Ellsworth Seibert and Robert Tafel. The Rev. Paul Zacharias joined the group at noon on Saturday, and Mr. Keith Mull, newly appointed member of the Research Committee, was present on Friday and Saturday at the President's invitation.

Absent: Peter N. Greeley.

The opening prayer was given by the Rev. Richard H. Tafel, and a moment of silence was observed in memory of Council member John Smailer who had entered the higher life since Council's last meeting.

Minutes of the 1970 mid-winter session were approved as distributed.

Council voted to confirm the Letter Vote of last June, appropriating \$4,000 for publication of Sunday School Notes.

The President's printed report, distributed ahead of time with the Docket, was read with interest. The report included a resume of his activities for the past year, and recommendations for future programs.

The Vice President reported participation in the Pension Plan, the Augmentation Fund Committee work, and the Common Fund.

Mrs. Rice reported routine activities and spoke of preparations for the 1970-71 Convention Journal. With regard to printing the entire Roll of Former Ministers at this time (as had been recommended) Council voted the Roll should be printed in its entirety in the 1970-71 issue, but that only additions to the Roll should appear on the even decade years thereafter.

Mr. Cook reported on plans to begin transfer of the treasurer's office to the Central Office in Newton. At his request, and to facilitate this program, Council voted: 1) Authorization for the President and Treasurer to open a subsidiary bank account, and have the proper signature cards signed as the bank may require; 2) Approval of a line of credit to be set up by the President, Secretary and Treasurer with the Bank of Delaware, not to exceed \$10,000; 3) Authorization giving the President and Treasurer access to Convention's Safety Deposit Boxes in the First National Bank of Boston.

On Friday evening at 9:30 P. M., Dr. Zehner, President of Urbana College, addressed Council. Dr. Zehner reported the College now has full membership in the Ohio College Association, the Association of Independent Colleges in Ohio, and the Dayton-Miami Consortium (representing 14 colleges). A new Dean of Students and Dean of Faculty have been added to the staff. Four Ph. D.'s have been added to the teaching staff. The new Community Center at the College, which contains a swimming pool, two hand-ball courts and facilities which will permit seventeen different functions at the same time, will be dedicated in May. Urbana's enrollment has increased 10% this year, bringing the total student body to 660. Dr. Zehner put two proposals before Council:

1. The formation of a joint Church-College Committee, which would work to strengthen ties between the two organizations;

2. The request of an immediate grant of \$50,000 to the College, contingent on repayment of an outstanding loan from Convention.

After much debate Council voted approval of both proposals. It was the consensus among Council members that Convention should also have better representation on Urbana's Board of Trustees.

At 10:00 A. M. on Saturday, the Rev. Jerry Poole outlined for members of Council the new Pension Plan for Convention's ministers. He explained this had been a necessary step because the old plan was fast becoming under-funded. Mr. Poole plans to meet with the ministers at Urbana in June, to give them more detailed information.

General Council heard the report of its Research Committee given by Chairman Adolph Liebert, and approved its recommendations. Of immediate interest was the recommendation concerning Nominations at Convention, in which a motion which had been carried at Council's 1969 mid-winter meeting was changed to read:

"That in all cases of nomination from the floor in Convention sessions, the Chair be required to ask the nominator if the nominee has consented to have his name placed in nomination; and that all nominations from the floor be accompanied by a written biographical sketch limited to 200 words, comparable to those published in *The Messenger* by the Nominating Committee. These biographical sketches will be distributed to the delegates as soon as they can be duplicated, together with biographical sketches of all nominees. This ruling is to be published in *The Messenger*, along with the report of the Nominating Committee."

Council voted to change the motion in question, as recommended.

The Rev. Richard Tafel, Chairman of the Department of Publication, stated that the Department had requested an increase in its budget for the coming year to allow Dr. Kirven to increase the size of *The Messenger*. He reported also that a new Book of Worship was in preparation, and that probably a flexible binding would be used.

The Council of Ministers' report, given by its Chairman, the Rev. Paul Zacharias, included news of the resignations of two ministers: the Rev. Richard Coulter and the Rev. J. Frank Shaw, Lay Minister. On the subject of listing ministers in the *Journal* who are no longer serving the Church in any way (other than retirees), Council was told a resolution was being prepared for presentation to the Council of Ministers at their June meeting. Mr. Zacharias' report also included information on the Lay Task

was being prepared for presentation to the Council of Ministers at their June meeting. Mr. Zacharias' report also included information on the Lay Task Force, held at the School last summer, at which five younger laymen met for five days to give serious consideration to the future of the Church.

A recommendation from the Council of Ministers to General Council concerned the apparent con-

tradition regarding the term of office of the President of Convention, as now described in Sections 1 and 4 of Article 2 of the Constitution. Council voted to refer this matter to the Committee on Amendments.

It was reported the Department of Education had been investigating possible means of reproducing Sunday School Notes at lesser cost.

Mr. Cook reported for the Board of Missions, stating the Church in Guyana was no longer receiving support since the death of our missionary there, the Rev. Walter Fraser. Although the Rev. Ernest Frederick intends to retire as of September 1st, he plans to continue to serve the Southeastern mission field, the Board paying only his expenses.

The Rev. Robert L. Young distributed copies of the Wayfarers' Chapel budget for the coming fiscal year, though noting corrections that would be necessary because of staff changes. Mr. Young noted that Mr. Eugene Denning of Riverside was replacing Mr. Dan Nielsen and that Mrs. Tobisch had been asked to assist with the work of the Chapel.

Council members heard a summing-up of the 1970 World Assembly, noting that attendance had exceeded expectations, and that the talks given by speakers at the Assembly sessions were being edited and prepared for publication in book form by the British Conference, to appear soon.

Council members gave serious thought to three recommendations presented by the Board of Managers of the Swedenborg School of Religion. The first, which read,

"That the Board of Managers recommend to General Council to continue Program Link as a legitimate missionary and social service activity of the Swedenborgian Church."

was discussed at length. Dispute centered on the phrase, ".....legitimate missionary and social service activity ....." used in this recommendation. It was at length decided that Council was in accord in the matter of giving support to Program Link for another year, but felt the wording of the recommendation involved setting a policy which Council could not accept. It was felt by Council members that discussions on matters of policy for the Church merited more time than was now available, and suggestions were made that either an extra day be added to our regular sessions or another



er session devoted entirely to such discussions be scheduled. The Board's second recommendation was merely a statement of its decision to continue using Bellevue as a Field Center, and its third was tabled until matters of policy could be decided.

At the President's request, Council voted to authorize the Vice-President to appoint and chair a committee to study and evaluate the Central Office, in accordance with a vote of Council in 1968 that such evaluation should take place at the end of three years.

## REPORT OF THE PRESIDENT TO THE GENERAL COUNCIL

January 23, 1970 to January 22, 1971

### MEETINGS OF BOARDS AND COMMITTEES:

General Council, January 23-25, 1970; Board of Publications, January 25-26, Sept. 13-14; Board of Education, March 23-24, May 17-18, Oct. 30, Dec. 15-16; Board of Missions, Oct. 23-24; Council of Ministers Executive Committee, Nov. 10-12; Committee on Worship, Feb. 20; Augmentation Fund Committee, June 15; Convention Planning Committee, Oct. 21, Jan. 16, 1971; Wayfarers' Chapel, Nov. 6-7.

### ASSOCIATION MEETINGS:

Southeast Association, April 12; Massachusetts Association, April 25, Oct. 18; Illinois Association, May 16-17, in St. Paul; Ohio Association, Sept. 25-27, in Pittsburgh; Maine Association, Oct. 17-18, in Fryeburg.

### MEETINGS WITH LOCAL CHURCH MINISTERS OFFICERS, OR COMMITTEES:

Pittsburgh, March 28-29; St. Louis, Missouri, April 4-5; St. Petersburg, Florida, April 11; LaPorte Indiana, May 14; St. Paul, Minnesota, May 16-17; San Francisco, Nov. 1-3; El Cerrito, Nov. 2-3; San Diego, Nov. 4-5; Los Angeles, Nov. 8-9.

With few additions, General Council voted to accept the Budget for 1971-72, as prepared by the Treasurer, showing expenditures of \$117, 132.

It was voted to accept an invitation from the Massachusetts Association to hold Convention in Massachusetts in 1972.

It was voted to acknowledge an invitation from the Western Canada Conference to hold Convention in Western Canada in 1974 or 1975, and ask that suitable sites be investigated.

### PREACHED

Boston, Feb. 8; Pittsburgh, March 29; St. Louis, April 5; DeLand, Florida, April 12; Cambridge, April 19; Manchester, April 26; Cleveland, June 14; Fryeburg, Oct. 18; San Francisco, Nov. 8; Los Angeles, Nov. 8; Pittsburgh, Dec. 20.

### SPECIAL SERVICES:

Committal Service for Mrs. Charles W. Harvey at Annisquam, Mass. Aug. 29; Resurrection Service for Mr. Stanley Winslow, Mansfield, Mass.; Installation of the Rev. Erwin Reddekopp as Pastor of the San Francisco parish, Nov. 1.

### SWEDENBORG SCHOOL OF RELIGION:

Board of Managers meeting, Oct. 9-10; Board of Directors meeting, May 20, Dec. 17; Corporation meeting, May 20; Executive Committee of the Board of Managers, April 3-4, Sept. 8-9.

Luncheon each week with students, faculty, and families; participated in weekly chapel services; spoke to students and faculty on the ministry of Convention.

### CONFERENCES AND WORKSHOPS:

Consultation of New England Church Leaders in Waltham, Mass. 29-Oct. 1; workshop with Carl Rogers, May 4.

## NATIONAL COUNCIL OF CHURCHES:

Washington, D.C., June 20-21; General Board, New York City, Dec. 10, denominational leaders

## RESEARCH AND DEVELOPMENT:

Lay Task Force, Newton, August 22-28

## URBANA COLLEGE:

Meeting with President Paul Zehner, Newton, April 29; spoke at graduation ceremonies, June 7; meeting with Richard Martin, Director of Information, Newton, Sept. 28; Trustees meetings, Oct. 2-3, Jan. 15-16, 1971.

## LONDON WORLD ASSEMBLY:

Spoke at opening session, July 2; Visited New Church centers in Europe: Paris, Zurich, Lausanne, Geneva, and met with Dr. Friedemann Horn and the Rev. Alfred Regamey.

## LECTURES AND DISCUSSIONS:

Co-leader with Dr. Robert H. Kirven of 4 sessions on parapsychology and mysticism at the Swedenborg School of Religion in Feb. and March for a group of 25 members of Eliot Congregational Church; Fryeburg Assembly, August 6 and 18.

The preceding is in the nature of a statistical report including services conducted, meetings attended, churches visited, etc. These various activities fall under what I see as 12 functions of the president. They include:

1. Directing the operation of the central office of Convention.

2. Participating in association meetings and visiting local churches.

3. Maintaining a close working relationship with the officers of the church, the chairman of the Council of Ministers, and the chairmen of the boards and committees of Convention.

4. Helping to implement and facilitate the work of departments, boards, and committees of the church.

5. Directing the research and planning work of the church.

6. Offering counsel to ministers and leaders of local churches.

7. Maintaining a liaison between Convention and Urbana College, the National Council of Churches, the British Conference, and the General Church.

8. Maintaining a close relationship with the Swedenborg School of Religion and consulting with faculty re: training for ministers and lay leaders.

9. Giving leadership in the planning for conventions.

10. Assisting in the fund-raising program of Convention.

11. Carrying out public relations functions for the church and consulting regularly with the editor of *The Messenger*.

12. Presiding at business sessions of convention and the sessions of the General Council.

If I were to present a "state of Convention" address, I would make special reference to research and planning activities, recommendations of the Lay Task Force which met last August, plans of the Council of Ministers for a special conference before convention, development of the visitors' center at the Wayfarers' Chapel, new programs at the Swedenborg School of Religion, status of the new pension plan for Convention ministers, results of the 1970 World Assembly, and the developments at Urbana College. All of these matters will be reported on at our council sessions and are listed under "Reports." You will have an opportunity to raise questions and discuss the various reports.

Respectfully submitted,

Ernest O. Martin,  
President



## Part II of a Dialogue

*In December, Part I of a Dialogue, Toward a Renewed Church, by Gustave Bischof, promised a sequel. Here, now, is*

### TOWARDS A RENEWED CHURCH

*by the Rev. Clayton Priestnal*

To a disquieting degree the world has become "the Waste Land" of T. S. Eliot's allegorical poem. In this wilderness the New Church is struggling for survival, while overhead hover the vultures of oblivion. For a long time New Churchmen found assurance in the Apocalyptic vision of a woman and her infant being divinely protected in the desert from the red dragon with seven heads and seven horns. Interpreting this Scriptural imagery they saw their Church insulated against the dangers of an unregenerate age.

But the Church as an external organization is diminishing; its worship and educational programs are dwindling. And the unconcerned world hurries by in pursuit of pleasures and mundane interests while the famished form of the Church expires on the sterile sands of society. Have we misunderstood or miscalculated the true message of revelation? What must we do to revive our perishing Church?

Basic in the Swedenborgian faith is the doctrine of "vastation." It teaches that both individuals and institutions must go through a catharsis, an expulsion of false principles and corrosive attitudes, before strength and wholeness can be achieved. In earlier days from the New Church pulpit were heard long and passionate pleas for the "old church" to submit to this painful and lengthy process of purgation. What they called for was needed, perhaps, but the thought has occurred to more than a few contemporary New Churchmen that their own denomination needs to undergo a state of vastation.

No one can dispute the imperative necessity for self-examination and change, for the church after all is a human institution composed of finite human beings with foibles and failings. Controversy will develop in trying to determine what areas require reformation; what voices should be heard in the clamour for change. The following observations are offered as a contribution in the search for a renewed church.

Some people have become alienated from the church for the reason that they are convinced it is

no longer relevant in the modern world, it has lost touch with the needs of mankind. There is always a grain of truth to be found in condemnations of a human institution. Therefore deep and prolonged reflection is required to test the validity of any criticism.

When a man cries out for "earthly" sustenance and the church offers him "manna from heaven," of course in his eyes the church has failed. When the Children of Israel were suffering in the wilderness they longed for the fleshpots of Egypt and complained bitterly against Moses and Jehovah. If the Lord had responded to their prayers, they would have returned to slavery under Pharaoh and the Promised Land would never have been reached. Many of the changes demanded today of the church would serve temporal interests and superficial concerns almost exclusively, while spiritual values would be overlooked or neglected. Many of the criticisms heard, if heeded, would place the church in the position of minimizing spiritual truth and giving emphasis to social ethics, expedient morality and surface reforms. The truth is, to the degree that the church neglects the spirit and wisdom of the Scriptures, it will fail both the young and the old.

The church is frequently urged to participate overtly in the movements working for social change. In a recent issue of *The Messenger* the writer of an article on this same subject of a renewed church stated, "While no church should engage in politics it cannot isolate itself from political decisions for they touch every aspect of our lives." How can a church become involved in political decisions without becoming entangled in politics? The writer endeavors to answer this dilemma by saying that the church helps to form "moral judgements." Fine! We suggest, however, that this can best be done by holding up to view the spirit and truth of the Word of God, rather than by indulging in political polemics or displaying neatly-worded placards. We hold to the principle that the foremost concern of the church is to "keep the divine among men": to amplify the voice of the Lord throughout the world. We believe that it should not be a mouthpiece for zealots who are moved by personal, parochial, or mundane interests.

The church can be profoundly concerned with human betterment on all levels of existence without playing an active role in protest movements. The church should endeavor to help each individual

member to develop a sensitive social conscience based upon true Christian principles, but it must not take upon itself the responsibility of being the conscience of that individual. The church should encourage and even urge each member to participate in social movements in accordance with his particular interests, talents, and his concept of the Christian life. It should allow each person the freedom to act according to his own inclination and judgment.

Assuming that the church were to become actively involved in many social causes, who is to determine the priorities in an activist program? Housing, health, environmental improvement, better government, civil rights, disarmament, peace, and better education—these are only a *few* of the pressing problems facing society today. They all need and deserve strong public support. Each one of them is the responsibility of all citizens. Can any church say categorically which one is most important and should be dealt with first? Can any church make decisions about the best way to solve the above mentioned problems?

Human society is becoming increasingly complex, consequently the services required for its proper maintenance are becoming more numerous and specialized. The efficient functioning of the body politic depends upon each constituent doing its work with skill and fidelity. The human body is the best exemplar of this truth. In the economy of society the engineer does not try to perform the work of the physician; the pharmacist does not use his training to sell groceries; the social studies professor does not spend his time and energy clearing vacant lots filled with trash; the automobile mechanic does not attempt to act as a certified public accountant. Why should the church be expected to participate in projects not immediately related to its specific and designated use? The purpose of the church is to promote the spiritual life of the people through worship and religious instruction. "To keep the divine among men" is an important enough responsibility to warrant total devotion. Any activity which diverts the church from its primary use, in the end, will serve to dissipate the church's value to mankind.

Those who might take the view that the boundaries of the church's activities should extend beyond the limits we have circumscribed are urged to read carefully section 245 in *T.C.R.* In this paragraph

Swedenborg draws a distinction between the church and the *special* church. The latter is the church in the individual and it is enjoined to fulfill in deed the essence of its faith. No such injunction is imposed upon the larger church; its responsibility is to teach true doctrine from the Word.

In "the vision of the valley of dry bones" the Lord has given to man a lesson relevant to the present crisis in the church. The Lord led the prophet, Ezekiel, to a valley in a desert strewn with bones and then asked him, "Son of man, can these bones live?" The secret of spiritual revitalization is the burden of this parable. Ezekiel was instructed to address these words to the lifeless, scattered fragments of skeletons, "O ye dry bones, hear the Word of the Lord."

It is pertinent to ask whether or not the church has been listening to the strident sounds of the dissident world rather than to the Word of God. The voices of men cry out for food, money, social status, employment, and peace, as if these desirable and necessary ingredients of a satisfying life could be gained solely through political and economic change. The church by giving full ear to these cries from the troubled world has projected itself into the social and political arena to the point where it may have lost touch with the divine voice calling for reform, reform which comes first in the heart and mind and then in the outward life.

Although there may be little hope for the church in the present, perhaps some future generation, wiser than ours, browsing through the history of a long-past age, will rediscover the rapture of spiritual truth and wonder why their distant forebears were so unresponsive to its glory and power.

## NOTICE

*The Publication*, . . . a bridge across the generation gap. This is an unsubsidized attempt to provide an open forum of affirmative communication and constructive thought concerning the New Church and the Writings of Swedenborg. It was conceived by and is the work of General Church young people, but our message is not limited to any group. We ask you to walk across our bridge and meet us. For the 1971 volume, send \$3.00 or a donation to:

*The Publication*, P.O. Box 203, Bryn Athyn, Pa. 19009.

Checks can be made out to *The Publication*

## CONVENTION TO FEATURE INTEREST SEMINARS

Close interaction among individuals will be a highlight of the 1971 Convention to be held June 23-27 at Urbana College. The idea came from the favorable reaction to the ministers' and wives' workshop in Claremont and the hope that laymen have a similar opportunity to interact in small discussion groups.

Mr. Roger Paulson of Urbana is chairman of the Convention Planning Committee. The Planning Committee is scheduling fifteen or more interest seminars. These groups—mostly from twelve to twenty persons—will cover such topics as the state of the Church, current student thinking, personal development, doctrine, social issues such as conscientious objection, the Vietnam war, drug abuse and the environment, the power and practice of prayer, meditation and personal religion, pastoral skills for laymen and living together the life of the Church. The interaction groups will begin discussion at 1:30 P.M. Thursday, June 24 and will con-

tinue through Friday afternoon. Friday evening the groups will come together to share the results of their discussions.

Registration for the convention will be held on Wednesday, June 23, and the business session will open at 9:00 A.M. Thursday, June 24. Convention President Ernest O. Martin will deliver opening remarks, and nominations for election will be made at that time. The conclusion of the business session and the election of Church officers will be held on Saturday, June 26.

Also during the Convention there will be a presentation of slides of last year's meeting in London and the tours that followed.

All sessions will be held in the air-conditioned College Community Center which boasts a large auditorium, seven classrooms, a lobby for displays, handball courts and a swimming pool. "Splash parties" will be held in the pool, but only after the regular sessions.

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## DR. VAN DUSEN SPEAKS AT URBANA COLLEGE

The 283rd birthday of Emanuel Swedenborg was celebrated at Urbana College on January 29 with a lecture by Dr. Wilson Van Dusen, Professor of Psychology at Sonoma (California) State College, former Chief Psychologist at California's Mendocino State Hospital, and author of an article relating Swedenborg's accounts of the spiritual world to

clinical experience of a practicing psychologist. A reception in the lounge of the College Community Center followed. About 250 persons, including students, townspeople and members of Swedenborgian congregations from other cities, attended the birthday party. Dr. Van Dusen, although not a member of the Swedenborgian Church, has devoted years of study to Swedenborg's writings, and he brought a freshness to his lecture that captivated the audience. The noted clinical psychologist recounted Swedenborg's early life and pointed out his contributions to the various scientific disciplines, then dwelt at length on his theological and psychological contributions.

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## URBANA STUDENTS HONORED

A singular honor was awarded thirteen Urbana College students recently when they were selected for inclusion in "Who's Who Among American Students."

The students were selected on the basis of academic achievements, extra-curricular activities and participation in campus affairs. The thirteen drew praise from Dr. W. Marq Stankowski, dean of student affairs, as "exemplifying the best in today's college students." He hailed their achievement as "significant to you, to your family and to your college."

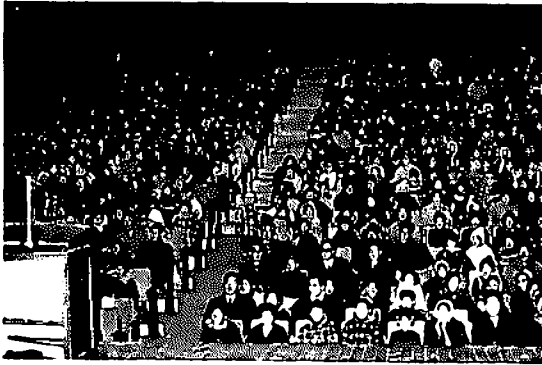


Dr. Van Dusen is shown conversing with several members of the audience following his presentation.

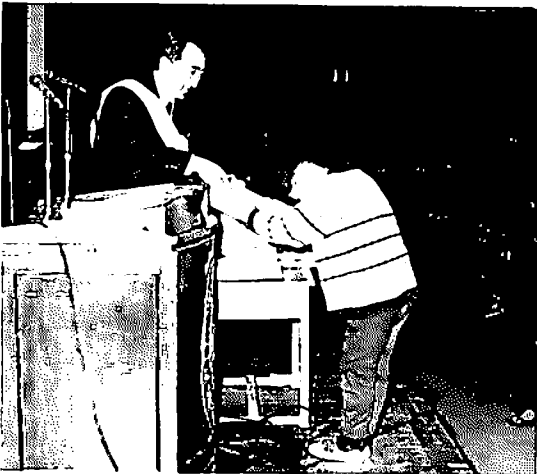
## LETTER FROM KOREA



We sang many joyous Christmas hymns and carols. You may see me conducting the singing at the festival.



See the size of the gathering on the Christmas Eve gathering.



Giving the prize to the boy of good deeds.

Dear Friends:

I felt and learned so many things from the trips through countries in America, Europe and Asia, on the way to and from the World Assembly in London. We can not help regretting that the church cannot contribute or render valuable services to the secular world today. Already I could see many symptoms throughout the world that the secular society has begun to ignore the church, and to young generations the Christian church has become meaningless.

I felt indeed the necessity of the new ways through which we come and bring our message to young people in the secular society today. Therefore I looked for the place where the church and secular society could meet since my return from London. And fortunately I could get a favourable understanding and cooperation from the government (particularly from the police) and I could begin a movement of social clean-up and guidance of youth with the people of the community.

This project was planned under my initiative and the strong back-up of my folks in Seoul New Church. However, in order to have a dialogue with the community as wide as possible, I decided to organise this movement in more secular form rather than in an ecclesiastical form and used the secular name for this. I asked the chief of police to appoint 40 committee men on the board and we organised our committee on November 7th last year. At this inauguration meeting I was elected to the president of this movement. We decided to call our organisation "The Myung Soo Dae Social Clean-up and Juvenile Guidance Committee."

Our movement adopted the following projects and works first:

1. Early morning rise and sweeping street of the community
2. Street guidance of juvenile delinquents and youth counseling
3. Clean-up investigation tour throughout the criminal areas
4. Visiting convicts and protected at police and prison
5. Relief of misfortuned youth
6. Free haircut and bath service to misfortuned youth

7. Free checkup and cure of diseased misfortunate youth
8. Offering prizes to model youth
9. Dialogue meeting between young and old
10. Lecture and seminar on human problems in general

Indeed I exerted myself through these programmes to achieve love, order and good, which are the goals of the Lord's New Church, in our society. Gradually many a church in our community offered their cooperation, one after one in the response to my proposition, and other echoes also came from the people of the community.

Above all, the Korean Ladies Association and Home-land Reserved Army joined us and also they gave me personally the opportunities to talk to their members at their meetings. Speaking honestly I believe there is many a thrilling opportunity waiting for my reach. They need the hand which offers the Love of God indeed. They are thirsting for the introduction to the truth and order. If I can get a little bit of the understanding heart and some back-up from you, the friend in the Lord's New Church, I am sure there is the opportunity for the New-Church missions here.

In the beginning of Christmas season last year, I proposed the following to the committee on purpose. "Gentlemen, how about having a big Christmas festival for our youngsters? I am sure we can achieve our goals very effectively with this. You see we can hit three birds with one stone: prevention of crimes of juvenile delinquents, protection and consolation of good and innocent youth, and consolation and entertainment of misfortunate youth. There are many more reasons for which I am asking for your agreement."

Of course I got their unanimous agreement and asked the volunteer participants to this project as widely as I could reach throughout the community. Don't be surprised. School, hospitals, post office, banks and churches, they offered their best help and cooperation in their competition. We had the wonderful festival with 2,000 young attending and many parents. At this festival we gave many prizes: prizes for youth of good deed, prize particularly for faithful son, and faithful daughter-in-law etc.

I indeed cried and tears flew down on my both cheeks, when I sang Christmas carols with 2,000 young people. Mostly they were not Christians,



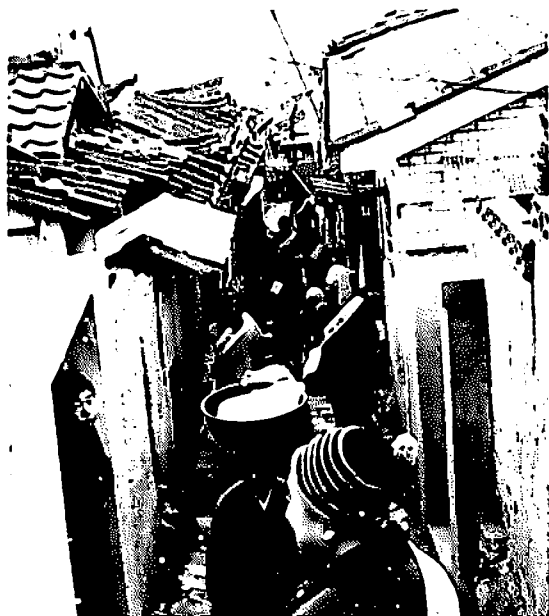
Giving prize to the faithful daughter-in-law. You may find her very poor but she has done a lot of beautiful things for her parents-in-law.



Rev. Hee Paik Choi hands over to Rev. Chungsun Lee for the distribution to poor people, rice and used clothing and coal for heating.



President of the social clean-up and youth guidance committee, Rev. Chungsun Lee is talking through microphone out to those on the street, for their cooperation to prevent corruption and evils.



President of Tong Rip Industrial Co. also is contributing flour for poor people in the community to our committee.

but I could not see any signs of reluctance on their faces when they were asked to sing Christmas hymns and bow down their heads for prayers. A few pastors including me offered their Christmas messages but they did not show any boredom to these. Newspapers and T.V. reported this gathering, and we got very favourable evaluations from various corners of the society.

And at the same time, with the cooperation of a few souls of good will, we could distribute food, used clothings and rice to the poor on that Christmas Eve after the festival. The festival lasted three hours from 7 p.m. We fed 90 misfortuned working boys on the street at my church. They enjoyed their Christmas dinner with us.

After that on the street I meet so many young shoeshine friends who greet me with smile or shouting. They say, "We had real Christmas this time. I like church. But I am a little nervous if I think of going to church. Mr. Lee is funny guy. I like him." Isn't this a kind of reach out mission?

Here I am enclosing few snapshots of the festival. Please admire them and pray for me, will you?

May the Lord be with you and keep you and bless you with sympathetic heart.

Yours affectionately,  
*Chungsun Lee*  
 General Pastor, Korean Field.

*The following Letter to the Editor has been delayed by lack of space, but still may be of interest. Ed.*

Dear Sir:

I noticed a reference to the Rudolf Steiner Schools in the last *Messenger* (September, p. 130) reporting the educational workshop held at the World Assembly. I happen to teach in a Waldorf School and have been exposed to the genius of this man who, like Swedenborg, in full consciousness, had access to the spiritual world. (His books, by the way, are available through the Anthroposophic Press, New York).

Working with teachers for whom the spiritual being of a child is paramount is unusual, to say the least. Daily for me, the experience is vital, deep and soul-changing; although the distance between those who promote the philosophy of Steiner and the actual teachers in the classroom is sometimes great.

If the New Church should ever establish elementary schools, I would fervently hope that those involved in the organization and the administration of such schools would also be its teachers (as is the case at Almont and other such ventures) so that the total structure, even if not massive, could remain whole.

When a new and powerful impulse begins to be differentiated and a ruling body, though wiser and more specifically goal-oriented, comes into existence apart from the work-force which implements it, I fear that the life of a movement slips quietly away.

A new age, a new vision of man on earth, this is indeed the era of educational experiments. Secularism, in its narrowest sense, may have run its course in the public schools (witness the beginning of some 900 Free Schools in the last year alone—*Saturday Review*, June 20, 1970). The field is aglow with pioneering spirits, a lot of changed styles and some really new ideas. I personally think educators have shouted long enough about our intense interest in each individual child when what they may have meant is the grooming of each individual intellect to fit a crumbling system.

Let every child of God really speak, really come through in the language of evolution and we would see what education could be. We would lose much we now have. It would take courage.

*Ella Baker*

## STATISTICS

### BIRTHS

On December 26th Gretchen Irene was born to Stephen and Stacey Bartlett; and Daniel Eugene was born to Gardiner and Pamela Bartlett, all of the Fryeburg, Maine church.

### BAPTISMS

In Kitchener, Ontario, the Rev. Paul B. Zacharias baptized the following babies: Gregory Alvin, son of Randy and Phyllis Poll, on November 1st; Christopher Lee Aaron, son of Wayne and Jeannette Storer, on December 13th; Leslie Jill, daughter of Wayne and Leslie Van Wagner on December 13th.

The Rev. Erwin D. Reddekopp of San Francisco, baptized David William, infant son of William and Karen Beaver on December 20th; and Darryl Philip, infant son of Randolph and Sara Laferte, on December 27th.

Two babies were baptized on December 6th by the Rev. Horace Briggs of the Fryeburg church. They are Shawn Edward, son of Stanley and Deborah Dolley; and Leander, daughter of James and Lida Reed.

Lori Rosanne, infant daughter of Raymond and Judith Walker of Plunkett, Sask., was baptized on November 22nd.

Mrs. Janet Katherine Learmonth of Moose Jaw, Sask., was received into New Church membership by adult baptism on January 3rd.

On January 24th the Rev. Erwin D. Reddekopp baptized Sean Michael, son of Robert and Suzanne Carroll of San Francisco.

### CONFIRMATIONS

During worship services held at Roblin, Manitoba, the following people were confirmed: Terrance David Braun of Yorktown, on October 25th; Mrs. Diane Ivy Funk of Roblin on November 22nd; and Vanessa Anne Kuttnick of Roblin on December 13th.

### MARRIAGES

The Rev. Richard H. Tafel married George Michael Falkenhain and Jeanne Louise duBois in the Philadelphia church on December 28th.

In Fryeburg, Maine, there were four winter marriages. On December 5th Harold W. Richardson and Bertha Y. Charest were wed. Also on the same day Victor H. Wheeler and June M. Charles were joined in marriage. On December 12th Clarence E. Haley and Irene B. Flanagan tied the knot, and on January 27th George Raymond Ingraham was married to Marcia Emma Hurd.

On December 20th, Mrs. Alice Morgan and Mr. Jack Brooker were married in the San Diego Church. Dr. Garry White officiated.

Miss Lou Fern Allen of Portland, Maine was united in marriage with Mr. Gilmore Leroy Nichols on December 30th, the Rev. Michael B. Salvetti officiating.

### DEATHS

Malcolm G. Campbell of Vineland, N. J., passed into the higher life, and on December 14th Resurrection Service was conducted by the Rev. Richard H. Tafel.

Mr. Peter W. Unrau, former resident of Pierceland, Sask., passed away on December 5th. Resurrection service was held on December 9th in Pierceland.

The Rev. Horace Briggs officiated at Resurrection services for W. Wilton Warren on January 12th, for William E. Lewis on January 22nd.

Mrs. Margaret Sprecker of Battleford, Sask., passed into eternal life on January 16th. Resurrection service was held on January 19th with Rev. Henry W. Reddekopp officiating.

Mr. Peter Wiens of Creighton, Sask., died on January 22nd. Resurrection service was held on January 27th. The Rev. Henry W. Reddekopp officiated at the service.

Mrs. Florence J. Austin of Los Angeles, Cal. died on January 29th. Born Florence Dilb in Ontario, Canada in 1879, she married Benjamin G. Austin in 1904. An active worker in the Los Angeles church since 1913, she passed into the spiritual world after a long illness.

# THE MESSENGER

MARCH 1971

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