

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

OCTOBER 1981

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## A SUMMER'S READING

During August we spent an idyllic week on a secluded island on Lake Simcoe where lazy days were spent sun-bathing, playing cribbage, walking and reading. Offhand I can't think of a better vacation diet.

Books read — and **HIGHLY RECOMMENDED** — include *Inner Joy* by H. Bloomfield and R. Kory, *There Is a Place Where You Are Not Alone* by Hugh Prather, and *The Road Less Traveled* by Scott Peck. (The last mentioned is the most outstanding and the most useful book on personal spiritual growth I have read in the past ten years.) Nostalgia buffs between the ages of fifty and sixty will reap an enormous amount of satisfaction and enjoyment in *The Old Neighborhood* by Avery Corman, another smash hit by the author of *Kramer vs Kramer* and *O God!*

I also read Peter Francuch's new book on spiritual hypnosis, which we hope to have reviewed in these pages shortly, and *A Doctor Goes To Heaven* by Dr. Harold Stark, a member of the San Francisco Society. Stark's novel of life in the spiritual world is similar to — but not quite as realistic as — *Invisible Police* and *The Wedding Garment*. My image of heaven isn't as predictable, perfect and sterilized as that pictured in Stark's book, but I could be wrong.

Then, just for the fun of it, I re-read Zane Grey's *Riders of the Purple Sage* and two paper backs of Damon Runyan's short stories. Sheer bliss.

This summer I also came across *Life After Doomsday* by Bruce Clayton which tells you everything you need to know in the event of a major nuclear war. The author suggests where the bombs are most likely to fall; lists the safest areas in United States and Canada; and describes how survival is possible in a properly constructed and stocked underground shelter. The author advocates stockpiling firearms and ammunition to ward off other desperate marauding survivors in search of food. All in all, a chilling scenario which Clayton fully believes will unfold on planet Earth in the not too distant future.

In recent years the number of such books and articles has increased, indicating that more and more people are seriously considering the Doomsday Event as a realistic possibility. How do we in the New Church respond to all of this?

We have our teachings on the beneficent goodness of an all-wise and all-loving God, known to us in the Risen Lord Jesus Christ; we believe that the workings of Divine Providence are gradually leading humanity to a higher spiritual level; we say that a new spiritual era is now dawning on the face of the earth. We trust in God's words that a new earth and a new heaven will come to pass. We accept this Divine promise at face value.

We also know that all of this depends on our *voluntary, responsive cooperation* with God's plan. And that's the rub — whether or not we will recognize and accept this cooperative element in time.

P. Z.

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## THE MESSENGER OCTOBER 1981

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# SWEDENBORG THE MYSTIC

by Paul Cressman

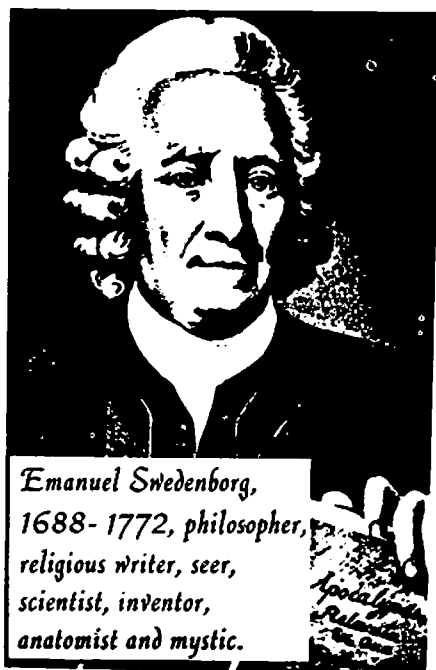
Emanuel Swedenborg may well exemplify the man of the future. A master scientist who had a longing to discover the soul, his philosophical delving into the spiritual world eventually led to him receiving the gift of a higher state of consciousness.

This state is thought by many to be the next step in mankind's evolution. Dr. Richard Maurice Bucke, a turn-of-the-century Canadian psychiatrist, talks of mankind evolving towards a state of "Cosmic Consciousness." Bucke catalogued the experiences of many famous people throughout history whom he believed had reached a state of illumination. He documented them in his classic investigation of the evolution of the mind in "Cosmic Consciousness" (1901). More recently, a continued organic evolution of the brain has been thought responsible for states of genius and mystical experience. It is believed the great mystics and geniuses of the past were "sporadic manifestations" of a state that is mankind's natural heritage.

The characteristics of an experience of cosmic consciousness are so unique that they cannot be confused with those of any other state of mind. The event comes suddenly and without warning. In most cases there is a sense of being immersed in flames or brilliant light, and there is often the presence of internally perceived, incredibly beautiful, tones and music. A feeling of great joy and ecstasy is *always* present. There is an expanded level of perception such that the recipient feels he has encountered an all-knowing Intelligence. An absolute conviction of the immortality of the soul forever vanquishes the fear of death. In addition, there is an elevation of the moral character and an added charisma to the personality of one who has had such an experience.

Illumination comes more readily to one who has lived a life conducive to a healthy evolution of the brain. The attributes a person must have or cultivate are a sound heredity, good health, a life of service to mankind, and most importantly an upright moral nature — compassion, a respect for Truth and a love of the Divine.

Swedenborg possessed these traits as few others ever have. He was born in 1688 in Stockholm, Sweden, and grew up during the



beginning of the "Age of Enlightenment," a time when reason was beginning to sweep away many of the traditional ways of thinking which had been established by the Church. The leading intellectuals of the time disassociated themselves with most things having to do with religion or mysticism, yet Swedenborg took an interest in these matters from an early age, and they formed the underlying motivation for the greater part of his works in later life.

His comprehension of spiritual matters went far beyond that of most adults of his day. In his later life he wrote:

"From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me."<sup>2</sup>

Swedenborg's keen interest and aptitude in the sciences prompted him to go to the Uppsala University. After graduation in 1709, he travelled to London to further his knowledge in mathematics and science. From there he toured the continent, staying with craftsmen and learning their trades. Not being one to rest content with theory,

Swedenborg tried to remain as practical and as down to earth as possible. He became proficient at bookbinding, watchmaking, engraving, manufacturing mathematical instruments, and glass grinding for making lenses. His scholastic accomplishments included a table giving dates of future eclipses of the sun and moon, a plan for a submersible ship, similar to the modern day submarine, and a plan for constructing canals and lift locks by which ships could be raised to any height.

After several years of touring Europe, he returned to Sweden in 1715 to continue his investigations of science. He published many works in chemistry, metallurgy, astronomy, and navigation. An interest in mining eventually led to his appointment as an Assessor in the Swedish College of Mines, a post he was to hold for 30 years. His varied interests not only led him to become one of Europe's most highly regarded scientists but later served as a valuable foundation for his spiritual works.

Throughout this period he stressed that he was interested in knowledge, not for his own sake, but for the use he could put it to in the service of his country. This was typical of Swedenborg's attitude and was in accordance with the rules of life he had laid out for himself:

"First: Diligently to read and meditate upon the Word of God.

Second: To be content under dispensations of God's providence.

Third: To observe a propriety of behaviour, and preserve the conscience pure.

Fourth: To obey what is commanded; to attend faithfully to one's office and other duties, and in addition to make oneself useful to society in general."<sup>3</sup>

In the years to follow, Swedenborg became more and more interested in philosophical speculations about the nature and origin of things. The culmination of this portion of his life's work was published in 1734 as the *Philosophical and Mineralogical Works*, a three volume set of which the first was entitled "The Principia." In this volume Swedenborg put forward his theories regarding cosmology (the study of the origin of the Universe), and the composition of matter. The former was known as the nebular hypothesis and explained the origin and motion of celestial bodies by means of hypothetical whirlpools, a notion similar to those developed in the twentieth century. His theories regarding the

composition of matter were even more remarkable, for they anticipated modern science's beliefs that atoms are actually knots of energy or fields of activity. Swedenborg came to the conclusion that there was an activity in the roots of matter which caused discharges from particles. More than 150 years later, his theory was substantiated with the discovery of radioactivity. Swedenborg's outstanding brilliance placed him almost two centuries ahead of his own time.

After the publishing of the final volume *Philosophical and Mineralogical Works*, Swedenborg's interest turned to the more philosophical spiritual aspects of life. The concept of the human soul mystified him, and he set out to try to identify the soul's location in the human body.

He wrote three major works dealing with this: *Economy of the Animal Kingdom*, *The Animal Kingdom*, and *The Worship and Love of God*. The translation of the original Latin from which "Animal Kingdom" is derived is really the Kingdom of the Anima — the soul. In *The Animal Kingdom* he states that he intended his study to encompass an examination of the entire anatomy of the body, both physically and philosophically.

There are many who feel Swedenborg's efforts lacked direction until he decided to investigate the soul. He passionately believed that discovering the essence of the soul would be the crowning glory of his studies. This motivated him to return to Europe to receive training in human anatomy. Between 1734 and 1743 he gathered large volumes of material for his works.

Swedenborg was well enough versed in the ways of science to realize that the methods he had used in his earlier investigations of the physical sciences would be of little use to him in his study of the soul. He writes:

"In respect to the soul and its various faculties, I do not conceive it possible that they can be explained or comprehended by any of the known laws of motion; such indeed is our present state of ignorance, that we know not whether the motions by which the soul operates on the organs of the body be such as to be reducible to any rule or law . . ."<sup>4</sup>

During his anatomical studies, he gained a considerable amount of knowledge about the nerves and membranes, but the blood held the most fascination for him. He believed an "essential vital principle" was contained in the blood and he described it as a "spiritous fluid

which is in immediate connection with the soul."

At this point in his study, he still thought the soul was organic. He perceived the brain as having a relationship with the "spiritous fluid" similar to that of the heart's relationship with the blood. He believed the pulsations and vibrations of the brain drove out the spiritous fluid into the nerves and fibres of the body. He eventually concluded that the centre of the soul's activity was the brain, which he saw as "the boundary at which the ascent of the life of the body ceases, and the boundary from which that of the soul . . . begins." He saw the soul's operation on the body as that of a provider of the more ennobling characteristics of human mentality.

Swedenborg's works enabled him to arrive at a better understanding of the problems involved in identifying the soul. The more deeply he investigated the problem, the more the soul seemed to evade him. He began to realize that without some kind of spiritual inspiration science might never understand the hidden mysteries of the soul.

His reason for wanting to learn about the soul was deep-rooted. He had a profoundly spiritual nature and deep faith in the Divine, and was appalled at the growing tide of materialistic thinking that characterized the Age of Enlightenment. Many believed God and the Soul were nothing more than abstract ideas carried over from the Middle Ages. Swedenborg remained one of the few intellectuals in this period who considered the existence of God "a necessary truth." He was determined to convince other people of this by scientifically proving the existence of the soul. He writes:

" . . . these pages of mine are written with a view to those who never believe anything but what they can receive with the intellect; consequently who boldly invalidate, and

are fain to deny, the existence of all supereminent things, sublimer than themselves, as the soul itself, and what follows therefrom — its life, immortality, heaven, etc. . . . For these persons only I am anxious; and, as I said before, for them I indite, and to them I dedicate my work. For when I shall have demonstrated truths themselves by the analytic method, I hope that those debasing shadows, or material clouds, which darken the sacred temple of the mind, will be dispersed, and that thus at last, under the favour of God who is the Sun of Wisdom, an access will be opened, and a way laid down, to faith."<sup>5</sup>

Up to this point in Swedenborg's life, many of the characteristics Bucke describes as prerequisites for the achievement of cosmic consciousness were present — a healthy intellect, as witnessed by his performance as a highly respected scientist, a solid moral nature, as witnessed by the rules he lived his life by, and a love of and longing for the Divine, as witnessed by his search for the soul. (To be cont.)

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(We are grateful to Chimo Publications for permission to reprint this article from the January 1981 issue of *Chimo*. The concluding portion will appear in the November *Messenger*.)

## CAN YOU BELIEVE IT?

What if . . .

people "were" the expressionless zombies who push the carts at the supermarket?

and

life's emotions had all the predictability of a T.V. soap opera?

and

people limited their contact with others to "hi," "how are you," "Fine, thank you."

Keep on grinning so you don't crack your persona.

Smile because that is what others want to see.

They're really not interested.

Keep up that mask because it seems to be all you have.

Now consider . . .

how would you feel if this were the only way you "knew" others?

CAN YOU BELIEVE IT?

I am unique in this world

and

You are unique, too.

BUT

My increasing appreciation of your uniqueness makes me more like you

and

Your deepening respect for my uniqueness makes you more like me.

Barbara MacKay  
Urbana, Ohio

# The Literal Sense of the Bible: AMOS

by Dorothea Harvey  
Urbana, Ohio

One of the treasures of our church is our sense of the Word of God, present every time we open the Bible and open ourselves to it, linking us to heaven, freeing us from the bondage of literalism. Why then do we need to go back to the literal sense of the Bible? Haven't we more important things to do?

One answer to our question is found in another aspect of the teaching of our church: God's amazing respect for the freedom of each human mind and will. If the words of the Bible are the Word, and if this Word is revealed in a way that supports the integrity of the human mind and will, then we can see in the prophets *the actual moments in history when God's Word touched people very much like us*. We can see the circumstances in which God's Word to every generation came into being in words of our language and our experience. This is the Biblical and New Church sense of revelation — no magic and no sky hooks, but honest engagement with the reality of human history. In the prophets we can see this happening, under our fingers, as we read.

The circumstances for Amos' hearing the Word was a cultural crisis. Israel traditionally in the past had wandered as a free people, following flocks or settling briefly until the time came to move on, acknowledging the leadership of the sheik only so long as he respected them as equals and was open to God's leading for the tribe. The deliverance from Egypt was a deliverance to the freedom of the desert. But now Israel had settled in the land of promise, and gained property, accepted a king, and become a military and economic power on the strategic highway between the Mediterranean and the desert, linking Egypt and Assyria. The power meant wealth for merchants and landholders, and a new division of rich from poor, with some favor for the rich in courts of law. Owners built up large estates at the expense of tenant farmers and occasionally purchased not only war captives and foreigners but also Hebrew farmers, now forced to sell themselves for debt. The nation prospered and praised God.

What were the alternatives in the crisis? The leadership obviously chose to exploit the new power, accepting the economic facts of

life that some persons would be hurt, calling the whole prosperity. Their choice was not to see the crisis. Some groups of Rechabites called on their followers to renounce the power, to keep to the old ways, leave houses, property, and wine for tents and simple water, shepherd their sheep, follow the grass, feed themselves in peace, and leave the evils of modern civilization to others. The prophets chose a third alternative. Amos heard God's Word to use wisely the new development of property and culture, seeing every legal or economic choice in the light of God's intent for freedom and for justice.

So Amos spoke God's judgment against the nation for injustice:

because they sell the righteous for silver,  
and the needy for a pair of shoes —  
they that trample the head of the poor into  
the dust of the earth,  
and turn aside the way of the afflicted.

(2: 6-7)

and for oblivious luxury:

Woe to those who lie upon beds of ivory,  
and stretch themselves upon their  
couches,  
and eat lambs from the flock,  
and calves from the midst of the stall;  
who sing idle songs to the sound of the  
harp,  
and like David invent for themselves in-  
struments of music;  
who drink wine in bowls,  
and anoint themselves with the finest oils,  
but are not grieved over the ruin of  
Joseph!

(6: 4-6)

He spoke God's word to the wealthy who delighted in praising God in public worship and used their religion as security for prosperity gained by neglecting the rights of neighbors in the street:

I hate, I despise your feasts,  
and I take no delight in your solemn  
assemblies.  
Even though you offer me your burnt  
offerings and cereal offerings,  
I will not accept them,  
and the peace offerings of your fatted  
beasts

I will not look upon.  
 Take away from me the noise of your songs;  
 To the melody of your harps I will not  
 listen.  
 But let justice roll down like waters,  
 and righteousness like an ever-flowing  
 stream.

(5: 21-24)

Amos' sense of the worship God desired was  
 the living of God's will in the world.

Seek good, and not evil,  
 that you may live;  
 and so the LORD, the God of hosts, will be  
 with you,  
 as you have said.  
 Hate evil, and love good,  
 and establish justice in the gate [the law  
 court].

(5: 14-15)

The message was clear: the nation Israel as it  
 was, accepting injustice as a basis for  
 prosperity, would not survive.

Amos speaks of two ways that his conviction  
 of God's Word and purpose came. One was  
 the perspective of history. The God who  
 delivered Israel from slavery in Egypt and  
 gave them the land, would not sustain them  
 when they used their power to enslave their  
 own people (2: 10, 3: 1-2). The other way  
 was vision, suddenly seeing what was  
 happening before his eyes as an image of  
 God's purpose. He describes four such  
 moments when the Lord caused him to see in a  
 new way, a plague of locusts, a drought  
 devouring the water under the earth, a man  
 holding a plumb line against a wall to check  
 its straightness, and a basket of summer fruit  
 [a word very close to the word for the "end" in  
 Hebrew] (7: 1-8:3). The first two times  
 Amos would not believe the vision, and

prayed instead for God's forgiveness of the  
 people and was convinced God would relent.  
 But as the Word came again, and still again,  
 he no longer pleaded for forgiveness, but  
 stood against the religion of the nation as  
 spokesman for God.

And Amaziah said to Amos, "O seer, go,  
 flee away to the land of Judah, and eat  
 bread there, and prophesy there; but never  
 again prophesy at Bethel, for it is the  
 king's sanctuary, and it is a temple of the  
 kingdom."

Then Amos answered Amaziah, "I am no  
 prophet, nor a prophet's son; but I am a  
 herdsman, and a dresser of sycamore trees,  
 and the LORD took me from following the  
 flock, and the LORD said to me, 'Go,  
 prophesy to my people Israel.'

"Now therefore hear the word of the  
 LORD..." (7: 12-16)

Amos' eye for injustice in his society, the  
 alternatives he faced, his sense of history, his  
 visions and his pleading with God, are not  
 magic. They show a sensitive human being  
 who let God's Word be heard. And from the  
 time of Amos we who have the Bible have no  
 excuse when we ignore the issue of how we  
 use our power. Our God is not a God of  
 manipulation or favoritism. A culture that  
 buys and abuses people will not stand. Our  
 God asks that we open our eyes to love good  
 and to seek justice in our society that we may  
 live.

*(The Rev. Dr. Dorothea Harvey is on the  
 faculty of Urbana College, Urbana, Ohio,  
 and pastor of the Urbana New Church  
 Society. We are delighted that further studies  
 of Old Testament prophets will appear in  
 upcoming issues of the Messenger.)*

# Looking At A Crazy (Prophetic!) Idea *by Gary Wills*

*(The following is a brief excerpt on  
 disarmament from an interview with Gary  
 Wills in Sojourners magazine. Wills is a  
 nationally syndicated columnist with the  
 Universal Press Syndicate, and the Henry  
 Luce Professor of American Culture and  
 Public Policy at Northwestern University in  
 Evanston, Illinois.)*

**Sojourners:** But isn't disarmament today  
 hindered by an interlocking fear on both  
 sides?

**Wills:** All politicians in America have  
 professed a desire to disarm, but they always  
 say the process must be mutual, respective,  
 and gradual. That will never happen,  
 because the process that is supposed to  
 inspire trust inspires distrust.

For instance, one of the arguments for SALT I was that it was beginning: It would allow us to bargain, open channels, get to know and trust each other, so that the next step would be easier. It hasn't worked that way, of course. SALT I has made SALT II even harder, for a very simple reason. In order to reach agreement, you bargain and compromise so that you allow each other a little ambiguity, a little play. That means that even if both sides observe the treaty in good faith, the ambiguity always offers the possibility of charging the other side with non-compliance.

The question cannot be: "Do we trust them? Can we depend on them?" If we depend on them, it will never happen. The only way for disarmament to become a reality is for us to disarm unilaterally. I know that sounds crazy, but only because people haven't considered it.

I have raised the option of unilateral disarmament to advocates of disarmament, and have found that even the people who are morally concerned about the issue are not even considering this possibility. That is a tremendous failing.

For one thing, they should consider it simply in terms of the moral imperative. There is no moral defense of nuclear weaponry, because even a policy of retaliation requires the willingness to kill a certain number of innocent people. So even if we have nuclear weapons, we could never use them. If that's the case, why have them?

But aside from that, my argument is that nuclear weapons have not deterred any action of the Russians. After all, we had a monopoly of nuclear weapons at the end of World War II, and we have not deterred the Russians at all by our possession of these weapons.

The Russians have the built-in problem of managing their empire. We now know from records that Stalin was not behind all of the communist activity in the world, that he was not very interested in the Chinese communists at the end of World War II, that he was not very interested in the Greek communists, that he had his hands full establishing his control over the occupied territories gained after the war. And the same is true today.

The Soviets are having a hard enough time holding down their satellites, Poland and Czechoslovakia; and they have failed to hold down others of their satellites and allies like

China, Rumania, Yugoslavia. It is not nuclear weaponry which has checked the Russians; if we got rid of nuclear weapons tomorrow, it would not change the situation at all.

People also have a hard time with the idea of giving up an apparent economic advantage. The argument against abolition was that slavery was an economic necessity to the South and therefore a political and military necessity for the nation. Actually, of course, slavery was a drain. People wouldn't face up to that fact. The same is true of nuclear weaponry today.

These great means of destruction have outraced any political use. That was true even before we had nuclear weapons. After our strategic conventional bombing in World War II, studies showed that our great power to destroy had practically no impact on the war. We didn't disrupt German history: Rail lines were instantly re-established. Rather than breaking the people's will by bombing their cities to the ground, we hardened their will.

The history of highly destructive bombing has been a very sad one for the people who did it. Hitler didn't break the will of the English in the Blitz; we didn't break the will of the Germans at Dresden; we didn't break the will of the Vietnamese in Hanoi.

The assumption has been that if you can conquer somebody, you can control them. And in conventional, old-time warfare, that was probably true, because the means of conquest used manpower. You had manpower on the scene, which could not only destroy, but also police, organize, administer. Now, we are in the position of being able to destroy a country, but not being able to control it.

Let's take the worst possible scenario. Say we unilaterally disarm tonight, and tomorrow the Soviet Union blows up the United States. It's hard to know why the Soviets would, of course; what advantage would it give them? It would poison a hemisphere for them and would certainly not make the rest of the world any more well disposed toward them.

But suppose the Russians do attack. What follows? Nothing. They can't come over and occupy us; they can't force us to pay tribute to them — what are they going to say? "Send us all of your helicopters"? Who'll be left to do it?

The breakdown between conquest and control has occurred now on such a scale that it makes no sense to undertake a conquest. There is a great difference between the destruction of a nation's people and resources



and the useful manipulation of them. Yet we continue to think that because we have the power to destroy, we have the power to control.

As I said earlier, the normal political process can't raise these issues. Only the

people who speak out on principle can — especially those who speak out of religious imperatives not to kill. Religious motives for nonviolence are the simplest, clearest, and most difficult to argue with — as was true of the religious motives for not owning slaves.

## SWEDENBORG TURNS ME ON!

*by Dorothy Travers  
New Castle, Del.*

The Holistic Health Movement owes a great debt to Emanuel Swedenborg, the early 18th century truth seeker who delved into mineralogy, geology, astronomy, mathematics, physics and anatomy. In 1719 his treatise "On Tremulation" was published and turned over to the Royal Medical College of Sweden. Published in Swedish, it was not translated into English until 1899. But in the little 76 page volume, Swedenborg expounds on the energetic nature of life and argues that our vital force consists mostly of vibrations, or tremulations.

"The all-wise God of nature has created in man a great cavity, surrounded by a very porous cranium, so that it is like the body of an instrument, from which the membranes receive a higher tone or pitch for the effecting of sensation in the body," he wrote.

"And as each one must form his own opinion according to his own brain, we may be allowed to express our belief that the tremulation first runs as far up as to the great foramen of the occiput or the interstice of the medullas, and thence into the cranium to the coronal suture. For the matres are here joined to the cranium and in the foramen they seek as it were to attune the sound, like a bridge on a musical instrument, whence it flows up and down, and effects in us the quality of the tremulation. Quod erat demonstrandum."

In other words, 262 years ago, this man was saying that the mind sends vibrations into the body that affects body performance and function, that sounds effect body vibrations, and that the mind and the body are one!

Swedenborg writes of the nature of vibrations and categorizes them into the wide-waved or gross patterns called undulations, the subtle, more finely tuned tremulations, and the etheric contremiscence or sensation.

He concludes that the whole living and moving patterns of the earth and everything on the earth in nature endeavors to express itself by means of tremulations. In the human body he concluded that "when the blood vessels possess an even tension, then can everything that is fluid pass freely through all its vessels and have a contiguity throughout all the systems, so that the least impression in any place makes an impression upon all that is fluid."

Negative emotions, such as fear and anger, cause the blood to rush back to the heart in an instant, he expounds. It fills up the greater veins, withdraws from the finer arteries, and completely exhausts the most minute vessels; the muscles are deprived of blood; the membranes lose tension, lie down slack and become altogether unfit for the reception of a tremulation.

Amazement and swooning produce similar effects for the body displays a tendency to come to a standstill.

But when the body is in a condition of courage or love, the blood flows freely forth into all its arterial vessels until it reaches the veins; it spreads and expands so that the tremulation is able to play freely over them in swift motions. Thus "all the senses possess their proper life, and everything has its proper termination, comprehension and presence."

In discussing the properties of tremulation and how it affects the ear, Swedenborg says that the most minute vibration is able to permeate the greatest of bodies, even as the least contremiscence of a violin permeates the whole room where the music is performed.

He also writes "The most subtle mechanism in the construction of the ear consists in this, that all the membranes are periosteal so that these may be able to communicate their

tremulation to the bones, and thus multiply and distribute the vibration." Since he has already introduced the idea that the muscles are the means of vibrations to the bones, it can be understood how hard and percussive rock music can affect not only the ear and its finely tuned tremulating mechanisms but also the entire body and its systems.

Kinesiology, or muscle testing, procedures have shown that percussive music weakens the muscular responses of the body. Research at the University of Colorado on plants proved that the sensitive tremulating systems of plants leaned over backwards to as much as 24° in order to escape from hard rock music.

The plants, interestingly, leaned towards the classics and went as much as 25° in the lean when meditative Indian music was played. Sound travels out in circles from its source, said Swedenborg, just as a stone thrown into the water travels in ever increasing circles.

Swedenborg expounded that our vital force, which many call God, is manifested in vibrations and that the nature of these vibrations affects the anatomy of our most subtle nature. He knew that body, mind and spirit were one and demonstrated that that which breaks down in the physical or gross undulating nature results from the tremulatory messages sent from the subtle and finest vibrations of mind and spirit.

"Nature begins to express itself, the sensories find their termini, and the tremulation gains freedom to pass from ultimate things to the inmosts," Swedenborg wrote.

He wasn't aware of the nature of the poisonous processed and refined and chemicalized foods that we eat in today's world, for his world hadn't yet become so 'civilized and technical'. But surely he would have recoiled at how these foods and food-like materials acted in the human body and affected the energies and tremulations.

He would have examined the polyester fibres, those convenience items that have made the ironing board practically obsolete, and realized that they keep the human system from breathing naturally and encase the body in ion charges that deenergize.

He would have observed the smogs and pollutions of our air, water and earth and seen how man was destroying the God in nature and changing the energy flows of the universe. Swedenborg was an ecologist because he understood quantum physics

hundreds of years before the term was even coined.

As a holistic practitioner, I am grateful to Swedenborg for his early studies in anatomy that prove how the mind affects the body and the body affects the mind. When he wrote that certain negative thoughts confused the energies of the body and affected body efficiency, he then showed anatomically how this occurred.

This volume, given to me by a chiropractor who lives and works in Philadelphia, turned me on to Swedenborg and made me want to visit a church attended by people who dealt so holistically and ecologically with their world. I was surprised that this is a long neglected work by those in the church who are preoccupied with his later spiritual writings.

C. Th. Odhner, who translated this volume into English, talked about Swedenborg's great work "On the Brain", the "Economy of the Animal Kingdom," the "Rational Psychology," the "Organs of Generation," "The Animal Kingdom" and others and explained how through all these works of philosophic science there vibrates the key-note which many years before was struck in the work, "On Tremulation."

"Even in Swedenborg's latest theological writings," Odhner wrote in the preface, "there will be found many traces of the principles and arguments first presented in this little treatise."

*(Dorothy Travers is a new member of the Church of the Holy City in Wilmington, Del.)*

## WE NEED YOUR HELP

Do you know people within our Church who have the time, ability and interest in serving Convention on our various Boards and Committees? Send your suggestions, with a brief resume of qualifications, to the Nominating Committee immediately. All suggestions will be carefully considered.

Chairperson, Pat Zacharias  
281 Lakeside Dr.  
Kitchener, Ont.  
N2M 4C7

Cele Werben NY  
Betsy Young CA  
Dick Baxter MN  
Eric Zacharias KS

# **“DOES ANYONE REALLY KNOW WHAT TIME IT IS?”** *(the lighter side of time)*

*by Eric Allison Kitchener, Ont.*

*The reason angels do not know what time is (although everything progresses in sequence for them the way things do in the world so completely that there is no difference), is that there are no years and days in heaven, but only changes of state. Wherever there are years and days, there are times. Where there are changes of state, there are only states. Heaven and Hell 163.*

While it is true that the concept of time in the spiritual world is far different from the way most people in this world operate, the actual experience may not be all that different. We have experienced hours that went by like minutes, or minutes that seemed to be an eternity. We remember years that seemed to “fly by.” For some American Indian tribes the only concept of time was the sequence of certain events and the changing of the seasons. For some “primitive tribes” in tropical areas specific events are designated as the only markers of time. So, time in this world does indeed have some aspects that are akin to Swedenborg’s description of time in the spiritual world.

But, my concern here is the way in which we have allowed ourselves to accept our culture’s very arbitrary definition and concept of time. If you have done any cross country traveling you have had some taste of this. When you fly from east to west you may land before you take off. Those who have flown across the international date line can gain or lose an entire day depending on which way you are going. When I flew from Sydney, Australia to Los Angeles I landed four and half hours before I took off and had been flying for twelve and half hours. These are common examples, but here I want to describe my rather unique experience of learning first hand just how arbitrary our concept of time really is.

After my graduation from the Swedenborg School of Religion in 1977 I moved from Boston to LaPorte, Indiana to serve my first church. LaPorte is located very close to the line which divides the eastern and central zones. To a newcomer like myself it was confusing. The state of Indiana for six months a year is split down the middle by the eastern

and central time zones, while the other six months of the year the state has only one time. To add to the confusion, the state of Michigan is very close and always remains on eastern time. If you are starting to get confused read on for some of the more entertaining and advantageous aspects of life on the border of a time zone.

One of my favorite examples of this absurd situation was that I could have two appointments at the same time. On one occasion I did in fact have an appointment in the eastern zone at 9:00 a.m. which ended at 9:30 a.m., then I drove into the central zone for another 9:00 a.m. appointment. Equally unique was the timing when I attended a counseling course for three months in the eastern zone. It was about a thirty minute drive from my home in the central zone. It started at 10:00 a.m. so I had to leave home by 8:30 a.m. to arrive “on time.” The sessions always ended at noon and if I left promptly I could be back in LaPorte by 11:30 a.m. As confusing as this may sound it only took a few months to get used to and I assure you it gave me a very strong sense of the arbitrariness of time as we know it.

All of this may sound bizarre, but those who live on “the edge of time” seem to be not the least bit bothered. Here are a few more examples of what life is like on time’s edge. For six months out of every year all the people in LaPorte just know that the T.V. guide is one hour off. When they hear the time given on the radio or T.V. they are simply aware of which stations are in the other zone and that the time given is not “their time.” On New Year’s eve many people from the central zone go to bars in the eastern zone for the midnight celebration and then shortly after midnight drive back to the central zone arriving before midnight so they can do it all over again. Most interesting is that on this occasion the time difference is not only one hour but is in fact a different year. Some tavern owner’s who are aware of this bar hopping habit have two midnight celebrations so that they can accommodate patrons from both zones. Even stranger is the case of Rolling Prairie High School. Its district is in both time zones. So, there are students on “slow time” who must arrive at school by 7:00 a.m. while those who

are on "fast time" arrive at school at the same time but for them it is really 8:00 a.m. Also confusing is the fact that many people live in one zone and work in another. For some this makes no difference because there are firms which go by central time even though they are in the eastern zone and vice versa. There are also farmers who go "on their own time" or "cow time."

And so it goes with life on the edge of time. We have become so conditioned and so "time orientated" that most of us accept the system for convenience sake without considering how artificial it actually is. My own embarrassing experience is yet another example. In 1973 President Nixon declared day light savings time would start one month

earlier so that the nation could save energy. I remember how shocked I was when I heard the announcement over the radio. I exclaimed, "He doesn't realize what he has done. The birds and all the plants will think that it is May instead of April and they will be lost to the cold and frost." Then I realized my incredible stupidity. I had actually let myself believe that nature went by man's clock instead of the sun.

Now I live in Kitchener, Ontario which is located solidly in the Eastern Zone and I no longer have to deal with the complexities of life where time intersects. But living in LaPorte has left a permanent effect upon me and I doubt that I will ever think of time in the same way again.

## Urbana College '80 - 81 Appeal Results

Participation by Urbana College's friends in the local communities was a significant factor in the success of the 1980-81 Annual Fund campaign. Of the \$293,000 contributed, local individuals, corporations and businesses, and local foundations contributed approximately 35%, a significant portion of the total.

Urbana College has now closed its books on the '80 - 81 Annual Fund campaign and a comparison of last year's results with 1979-80 is significant. The '80 - 81 campaign reached a new record of \$293,000, which is \$38,000 over the goal of \$255,000. The 1979 - 80 campaign previously held the record at \$207,000; the '80 - 81 Annual Fund campaign surpassed that total by \$86,000!

Bob Clark, Director of College Advancement, notes: "We are impressed — and encouraged — by the results of the '80-81 Annual Fund campaign. As with most private colleges, Urbana must rely on private support to close the gap between the ever increasing costs of providing students with a quality education and the money collected from student tuition.

"The support from individuals, businesses, and foundations plays an increasingly important role in helping the College toward greater financial stability in this era of spiraling inflation. Such contributions greatly aid the efforts of faculty and staff in making unique contributions to the personal and

academic development of Urbana College students."

"The community support provided during the '80-81 Annual Fund," Clark concludes, "is real evidence that the confidence of the communities in Urbana College has a firm and valid foundation."

Contributions to, and questions concerning, the 1981-82 Urbana College Annual Fund and Fund Raising programs may be made by calling (513-652-1301, ext. 303), or by writing to Bob Clark, Director of College Advancement, Urbana College, Urbana, Ohio 43078.

## Healing Meditation

by Elizabeth Seale Lamb

*Now do I relax and let God  
be the breath I breathe,  
be the steady beat of my heart,  
be the strength of every muscle,  
be the flexibility of every joint,  
be the nourishment of every cell,  
be the functioning of every organ.  
So relaxing and so letting be,  
I am now filled with God's life,  
renewed with God's strength,  
made whole and radiant  
in mind and body, as in spirit.  
Rested, healed, perfected in all ways,  
I rejoice and give thanks to God.  
I relax and let Him be my life.*

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# PARCHMENTS I: Purity of Heart

by Margherita Faulkner  
West Lafayette, Indiana

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The longing for purity is the one essential of our hearts. The supremacy of purity is a central challenge to the Christian Life. Its handmaidens are: simplicity, humility. All that tends to compromise and excuse is forbidden us when we accept the challenge.

It is a difficult state to maintain, but the task becomes easier if we avail ourselves of the thoughts of other strivers. Meister Eckhart (Sermon 24) defines a virgin as "someone free of irrelevant ideas." Who does not know what, in his life, is irrelevant? Similarly, Kierkegaard warns against "massification" that corrupts our hearts and our efforts. We are not to sacrifice God-implanted uniqueness to the crowd; we are not to allow any outside force to dilute our obligation to Him.

We gather in Worship to cleanse ourselves of distractions and irrelevancies. If there are plants in the room, we notice how, instinctively, they have turned to the light. We blush at our habit of confusion and complaint, our habit of choosing the dark; we feel ashamed of our self-inflicted eclipse.

We may hear children's voices coming from other rooms. The voices feel like our own, coming from childhoods long outgrown: the peace, the joy, the freedom of simple days before we allowed the world to have its way with us. Again, words come to bring comfort and hope: "Everything distinct from God is distinct from being, for from Him, immediately, all being is." (Eckhart: *Defense*; IX, article 55). Who does not know what, in his life, is distinct from God?

But to achieve purity of heart we would not go into "monasteries" of solitude. Meister Eckhart praises the wife above the virgin: "Fruitfulness alone is real gratitude for God's gift." (Sermon 24). We are social beings; we want to work and to love; we are made to grieve with lives that are difficult; we are made to remedy suffering where we can. Selfishness, the deliberate refusal to take part

in Life is terrible soil for the soul. We go where we feel called; we do our best; we keep spiritual accounts; we amend ourselves as we learn what is required.

Spiritual arrogance is a constant threat to purity of heart: how we hate it. Aware of God's perfection and power, we take no credit. We are by-words; He is the Word. Forgetting this, how we quip and wit our way along; how we send out bait to "hook a little praise fish" (Martin Buber: *Tales of the Hasidim*); how we tarnish ourselves with unnecessary and hurtful remarks, insensitive vetos, concealed boasts, our over-all uncanny duplicity. How ashamed we feel.

Because we must find relief from our shame, we pardon ourselves. And, pardoning ourselves, we grow more tender to others in their human weakness. We take again the sacred oath: unconditional obedience to God. We take it over and over all of our lives. We cannot do otherwise, for the instinct to choose light over darkness is as inherent in us as the instinct to breathe. And, "When the temple is cleared of every hindrance, of strangers and their properties, its appearance is beautiful and it shines so clear and pure above all that no one but the uncreated God can be reflected in it." (Kierkegaard, *Purity of Heart*).

In our cellars we have seen plants turn to a wan ray of light as it creeps over winter ground and into a window neglected for years. If we love God, prodigally, and ourselves as we were made by Him; if we love all His created beings and meet our responsibilities to them; if we practice unconditional pardoning, the pane comes clean; light floods; we elect, unanimously and effortlessly, the one spiritual imperative: purity of heart. *Parchments* is a fusion of two worlds: poetic and spiritual. The shaping minds of this *Parchment* have been: Meister Eckhart, Kierkegaard, Martin Buber.

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# THE HEAVENLY TEST *by Art Hoppe*

**SCENE:** The Heavenly Waiting Room. Two men are seated on a golden bench, fidgeting nervously. One is Weldon Thrope III. He is impeccably groomed. The other is Sam Bostick. He is wearing a green leisure suit and an aloha shirt. The Angelic Receptionist sticks her head in the door.

\* \* \*

**Receptionist:** St. Peter will be with you in a minute, gentlemen. Now just relax. The only criterion for admission is the extent of your love for your fellow man.

**Thrope** (*with a sigh of relief*): Thank goodness. I feared there might be doctrinal criteria. They make us Episcopalians nervous.

**Bostick** (*dubiously*): Jeez, I don't know. Love your fellow man? Did you?

**Thrope:** Well, I must admit I was fortunate to be born into a family that was quite well off. So I was able to devote myself to philanthropic causes. (*smiling*) Sometimes it seems I spent my entire social life attending banquets for starving Somalis, drinking cocktails for Vietnamese refugees, and dancing at white tie balls for crippled children. What about you?

**Bostick** (*shaking his head*): Jane and me — that's the wife — never seemed to get a nickel ahead. Oh, we'd try to give 20 bucks or so to the United Way every year but with four kids to raise and Jane's mother sick . . .

**Thrope:** Don't worry. It's not a question of money. It's a question of loving your fellow man.

**Bostick:** Yeah. I think I spent more time getting mad at them. Especially my fellow women. I was a wallpaper salesman, see? And that was okay. I like working with people — or at least most of them. But then some dame would come and mess up 32 books and finally

order six patterns and then call up the next day to cancel. I mean they'd send me out of my skull.

**Thrope:** We all get angry occasionally.

**Bostick:** I know, but I guess I got a real short fuse. Nothing like an old geezer poking you with an umbrella on a crowded bus on a rainy day to get your dander up. Then I got mugged twice which didn't help any. And Jane and I were always fighting — at least until she had her operation a couple years back. She's really a great woman.

**Thrope:** I never married. That allowed me to leave all my money to the NAACP.

**Bostick:** The black people? I did get a black guy into my lodge. I was president for 12 years. Great bunch of fellows. We really had some swell times. But I'm afraid I didn't get that guy in because he was black. It was just that he was a good friend and . . .

\* \* \*

**St. Peter** (*entering with his Golden Book in hand*): Mr. Bostick? Right this way through these Pearly Gates, please.

**Bostick:** Me? But I was mad at people so much.

**St. Peter:** There's nothing that says you can't get mad at those you love.

**Thrope** (*happily*): See, Bostick, you made it, too. Congratulations!

**St. Peter:** Mr. Thrope? I'm afraid I'll have to send you to The Other Place for 60 years.

**Thrope** (*aghast*): But my heart is filled with a genuine love for my fellow man.

**St. Peter:** I know, Mr. Thrope, I know. (*closing his book*) But in your case, it's never been tested.

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## IN THE NOVEMBER ISSUE

Swedenborg the Mystic: Part Two

Perry Martin Reviews Peter Francuch's New Book:

*Principles of Spiritual Hypnosis*

Autumn Poems by

Susan Priscilla Holmes

. . . and more.

## POSTAL RATES GOING UP

This fall postal rates are again being raised in Canada. This means that your *Messenger* subscription costs Convention about \$12.00 per year.

All voluntary gifts are greatly appreciated. If you would like to help pay for your *Messenger*, send a contribution to the Central Office, 48 Sargent St., Newton, MA. 02158, or directly to the Editor.

# READING SWEDENBORG

In the February issue of *New-Church Life*, a question which many of us have grappled with is raised and discussed — "Why is it hard to read Swedenborg?" The author of the article suggests that on the evidence available not many people do read Swedenborg, at least regularly. And he discusses the wordiness of the writings and the fact that they are not translated into idiomatic English as being two of the reasons which account for this. We might add other reasons. They deal with concepts which are unfamiliar to us and about which we have to learn first (e.g. "glorification" or "the internal man"). They can be repetitive. We find, as well, that they need very close concentration if we are to hold on to the gist of what is being said, one page after another or one paragraph after another. I have heard them referred to as 'complex' and 'abstruse'. Robert Price, in his book, *Johnny Appleseed: Man and Myth*, refers to the writings as 'tough-going volumes' (page 114). Others have said similar and, at times, harsher things.

Some of the things complained of can be — and are being — remedied. There is, for one thing, room for an updating of English style and construction. And a few have already embarked on this. In 1976 a new translation of the most widely-read book of the writings, *Heaven and Hell*, was published. The translator, Dr. George Dole, has since translated *Divine Love and Wisdom* and *Interaction of the Soul and the Body*, so far only published in the journal, "Studia Swedenborgiana", but destined, we hope, for publication in book form. The Dole translations are into contemporary English (vocabulary and sentence construction), and though open to criticism on some accounts read fairly easily and well. (If you were 'put off' years ago by one of the then standard translations try one of the new Dole translations and see how you get on.)

On the question of terms, I don't think we should be put off by them as easily as we tend to be. Every subject and area of study has its specialist terms and couldn't do without them. (At the Siding Springs Observatory recently I couldn't help noting how astronomy talks in terms of 'pulsars' and 'supernovas', 'galaxies', 'constellations', 'comets', and the rest.) We have to be prepared to learn what a term refers to.

To be sure, the writings are complex. But rather than despair over this we should be glad. The fact is that this is a complex age we live in. Wonderfully, the Lord has given us a revelation which meets the needs of this age; a revelation in which are found the direction and guidance to meet the problems, challenges, currents and subtleties involved.

It is to be remembered, also, that we are not without aids where our reading of the writings is concerned. There are some splendidly written introductions to different books (e.g. "Digest of True Christian Religion" and "Insights into the Beyond") which I regularly recommend to new readers. As well, there are useful booklets which draw together crisp, significant statements from the writings on a number of different subjects.

Even so, and no matter how far the Church goes where improved translations and introductory booklets are concerned, nothing will be obtained from the writings *unless real interest is there*. (It's like all other things. If you love what you are doing or love what you are reading or studying, there is comparatively little difficulty encountered and little complaint.) And though there may not be much of the love required with us, at first, it will grow. The pleasure and delight increase in the wake of perseverance and effort.

Rev. Ian A. Arnold,  
Sydney, Australia

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## CORRECTION

In the July - August number of the *Messenger* the statement appears (page 162) that the "Rev. Leon Le Van has announced his retirement in St. Petersburg."

That statement is incorrect for the reason that I have neither retired nor announced my retirement.

However, it is known in the St. Petersburg church and Convention that I shall be prepared to announce my retirement "in the foreseeable future" when new arrangements for the St. Petersburg ministry may be provided.

I hope this correction may appear in the next number of the *Messenger*. With warm good wishes.

Leon C. Le Van

## LETTERS TO THE EDITOR

### Francuch Views Questioned

Dear Editor:

I read Peter D. Francuch's article, but didn't let it disturb me. Now in June, I read all the comments. Just have to comment too.

My father introduced me to Swedenborg and I love it and have the wonderful peace of religion because of it. Many years ago, maybe around 1920, the calling of spirits was popular and the thing to do. My father had lost all his religion after the death of two children and he started going to these meetings. I can still remember the long horns they used to call to the spirits. This same man who held the meetings introduced my father to Swedenborg.

Now my father is in that world of spirits and angels, but before he left I asked him, "Dad, talking with spirits is again coming back into vogue and may become very popular in the next few years. What can you tell me about it?"

He answered thus, "Because I learned may you be able to learn through me. There is no doubt that we can reach the spirits and talk with them, but it is a *very dangerous thing and should be left alone*. It is more dangerous for those you are trying to reach than for us on earth, because as they grow in God they are taken closer to Him and further away from our earth, leaving only the lower ones near us. If we try to contact one who is truly a good person, we are pulling them back and away from their work."

If one is truly to believe in reincarnation as one letter commented, then I know he hadn't really read Swedenborg as I learned it. (We often read things and understand them differently.) I understood it to be spirits that have entered our minds making us believe their life is our own.

I enjoy the *Messenger*, and when it comes, I open it as soon as possible and read it from cover to cover.

Thank you.

Alice M. Ford,  
Downing, Wisconsin.

### ... and Supported

Dear Paul:

Since the publication of Dr. Peter Francuch's article in the April 1981 *Messenger*, we have noted with interest some

of the replies to this article.

Obviously some of the writers have taken great exception to Dr. Francuch's alleged ability to commune with God, angels, and with Emanuel Swedenborg.

Dr. Francuch claims to be able to facilitate this communication through the mediumship of prayer and meditation. What can be considered wrong in either circumstance? Is not the true purpose of prayer to communicate with God?

The conscious abilities of human beings to communicate are restricted to sight, sound, smell, taste and feeling. These abilities are then further limited to only a very small percentage of what is actually "there". How many of us have the ability to see, without the aid of a microscope, the unestimatable numbers of different life forms that are all around us? Can the "naked eye" see a microbe?

Because we cannot accurately see, hear, smell, taste and feel everything that is around us, does that mean it does not exist? Because we do not have the ability to come into communication with God does that mean the ability does not exist? Possibly we cannot see, hear, smell, etc., as well as someone else? We human beings, unfortunately, were not all granted the same level of ability.

We find no untruths in the alleged communication. Does it matter so much the vehicle by which it was obtained?

The final statement: "Remember, the truth is always dynamic. There is no stagnation. Static truth does not exist . . ." is very thought provoking. As seekers of the Truth we find this most agreeable. What is considered "true" today by man's standards may not be so considered tomorrow. Who, five hundred years ago, would have believed, as truth, that man would be able to fly?

Much concern is voiced for the survival of the Christian Church. Every "Church oriented" publication bears fruit of this. Possibly the decline of the "Church" is due to the fact that for hundreds of years the Church has not grown intellectually! We cannot believe that a visionary the like of Emanuel Swedenborg desired that thought should stop when he died. The doctrine expounded in Christianity is a "good" philosophy, but it will only survive as long as we allow for the expansion of thought around that central doctrine.

We have "come" to the "New Church" as a family because we felt there was some



allowable freedom of thought, a tolerance of other's beliefs, and a marked absence of bigotry and hypocrisy.

We applaud Dr. Francuch for this article, which has obviously initiated a great deal of thought.

We commend the *Messenger* and Editor Paul for allowing some stimulating articles.

Barbara & Joe Lederman  
Kitchener, Ont.

### and finally . . .

To the Editor:

When Dr. Francuch's article on communication with the spiritual world appeared in *The Messenger*, I did not read it. However when I saw so much discussion about it I decided to take a look at it. I was appalled that anyone in the church is taking it seriously.

I have read the *Arcana Coelestia* and *Apocalypse Revealed* from cover to cover. I have been a member of the church for more than 20 years. Dr. Francuch's approach seems diametrically distinguished from the teachings of the Lord as revealed through Emanuel Swedenborg . . . . For 18 years I have worked with the mentally ill. Many of them hear voices and it is obvious the voices are deceiving. I feel it is presumptuous and dangerous and unnecessary to try to communicate with the world of spirits. . . .

Betty Lundberg,  
Los Angeles, CA.

*(We feel that sufficient space has now been given for response to the Francuch articles and suggest that correspondence on this subject be terminated. Ed.)*

### Urbana College Challenge Fund

Dear Paul:

Since a Challenge Fund has been inaugurated as a result of a statement I made at Convention, I thought it would be well to set down in writing the specific challenge I issued since I understand the progress of the Challenge Fund will be reported in the *Messenger*.

I challenged all members of Convention — not to match the sum I gave — but to search their hearts and see what they could do according to their means and circumstances to help Urbana College in its vital struggle for survival.

Charles McCormick  
Riverside, CA.

### Better Times Coming

Dear Rev. Zacharias:

Enclosed a small token of appreciation for the *Messenger*.

I enjoy especially those articles and/or letters which try to interpret our present "Grand Man" in the light of the New Church teachings. I did take heart after reading a recent article which showed that our current "permissiveness" is just a forerunner of better times to come . . . the necessary bringing into the light the negatives so we can eventually get rid of them so that the "Good" can flow into our hearts . . . individually and communally. The wonderful part is that we can do so, if we so choose individually, even though so many of our fellow "Mitmenschen" do not care to come along!

Thank you for the job you're doing.

Adrienne Frank,  
Westport, Conn.

### Warning on Neutron Bomb Development

Dear Editor:

HELL-FIRE and BRIMSTONE is ready to be neatly packaged, and freely given, allegedly, to every individual who allows it to be "All Wrapped Up" in the proposed production of the NEUTRON BOMB. This is a serious WARNING, given for the benefit of ALL MANKIND, by REX WARREN, Director of the Para-Psychical Centre in Queensland, Australia, and this article is submitted with his permission, and we urge all to read carefully, prayerfully, dutifully and objectively.

QUOTE: "World Super-powers have recently announced their intention to proceed with the development of the Neutron Bomb. In the usual fashion, without any real knowledge of the possible side-effects, science blindly follows suit in yet another major attempt to experiment on human life and the environment, without any consideration of the unknown effects of the usual weapons testing which always takes place during the development of new weapons. This shows quite clearly how irresponsible both world governments and science are in their attitude toward LIFE itself. People are told as an excuse for the spending of public money on such negative projects that there is a need to have CLEAN weapons for nations to protect its citizens. We are told that the Neutron Bomb, unlike Atomic and Thermo-Nuclear

devices can be used as an instant **PEOPLE KILLER**, leaving the environment unpolluted and radiation free. This sort of statement makes us wonder if scientists now believe in ESP and see themselves as **PROPHETS**. After all, they are able to tell us exactly what to expect from a bomb they have never made or tested. It's clear to me that scientists see themselves as being **THE** experts who can tell us what is best for us. This modern world has been following **EXPERT OPINION** in everything it does, in past years, but one has only to look around to see this "Expert Opinion" has also created the worst living **HELL** in history.

A neutron bomb would most likely produce side-effects on a mass scale which could cause permanent mutations in man, plant, and animal life, perhaps even mineral structure. The danger is very real, and may not only produce **MONSTERS**, but in the long term, effectively end **ALL LIFE** on Earth.

This **WARNING**, we give sincerely, from discoveries made in recent research work.

Submitted by Bessie Behrendt,  
Great Bend, Kansas.

## FROM CHURCH RECORDS

### BIRTHS

**KEARNS** — Alvin Lee Kearns II, a son for Thomas Lee and Alice Wong Kearns, was born August 22, 1981. A new grandson for Mrs. Alvin Lee (Florence) Kearns of San Jose, Cal.

### BAPTISMS

**BECKER** — Matthew Bruce, son of Bruce and Sheryl Becker was baptized at the Church of the Good Shepherd, Kitchener, Ontario, on August 22, 1981. Proud grandparents are Gale and Patricia Anderson. A great-grandson of Hugh and Hilda Cuthbertson.

**KOZAR** — Jacqueline Amanda, daughter of John and Joanne Kozar was baptized at the New Church in Fryeburg, Maine, on August 23, 1981, Rev. David Rienstra officiating.

**SMITH** — Valarie Jean and Jessica Ladean, daughters of Lenard and Patricia Smith were baptized in the New Church at Pawnee Rock, Kansas, May 17, 1981, Rev. Galen Unruh officiating.

**STIMATZE** — Shane Landon and Lacey Marie, son and daughter of Rick and Toni Stimatze, were baptized in the New Church at Pawnee Rock, Kansas, May 17, 1981, Rev. Galen Unruh officiating.

## CONFIRMATIONS

**TROLL** — William Troll of Great Bend, Kansas, was confirmed into the Faith and Life of the New Church on April 12, 1981, Rev. Galen Unruh officiating.

## MARRIAGES

**BLOOD — HATCH** — Holly Lynn Hatch and Scott Michael Blood were married at the New Church in Fryeburg, Maine, on July 4, 1981, Rev. David Rienstra, officiating.

**CRAIG — MCINTOSH** — John Craig and Kathryn McIntosh were married at the Church of the Good Shepherd, Kitchener, Ontario, on July 24, 1981, Rev. Paul Zacharias officiating.

**FIELD — SCHNEIDER** — Kathy Field and Kurt Schneider were married at the Church of the Good Shepherd, Kitchener, Ontario on August 1, 1981, Rev. Paul Zacharias officiating.

## DEATHS

**SHEDD** — Mildred F. (Drew) Shedd, 84, passed into the spiritual life on July 6, 1981. The Rev. Arvid Anderson officiated at the Resurrection Service on July 9, 1981, at Bridgewater, Mass.

**MARSHALL** — The Rev. F. Waldo Marshall, 81, died August 7, 1981, at his residence in Bath, Maine. He was ordained in 1963 as a lay minister, and served 14 years at the Church of the New Jerusalem in Bath. He retired in June, 1977.

## CONVENTION CALENDAR

Oct. 15 - 17	Bd. of Missions, Newton, MA
Oct. 23 - 25	Bd. of Educ., Newton, MA
Oct. 29 - 31	Chapel Board Palos Verdes, CA
Nov. 12 - 14	S.S.R. Bd. of Managers, Newton, MA
Jan. 21 - 23	General Council, Newton, MA
Feb. 18 - 20	Bd. of Trustees, Urbana, Ohio

# RESTORING THE TABLES

by Leon LeVAN  
St. Petersburg, Fla.

Because Jehovah gave the Ten Commandments on Mt. Sinai it is sometimes forgotten that Moses went up the Mount on two separate occasions. The first time Jehovah gave Moses the Two Tables of the Law provided by Himself and written by the "finger of God." That means that the truths of Divine revelation were of spiritual and Heavenly character such as they had been in Most Ancient Times, and such as we find them in the *Arcana Coelestia* today.

But those Heavenly truths were too spiritual, too internal, for the Israelite tribes at that time. When therefore Moses came down from the Mount with the original God-given Tables and saw the Israelites worshipping the golden calf instead of Jehovah, He cast the Tables down "beneath the Mount" and broke them. Those Tables represented Divine Truth. It was the end of the first great revelation.

In due course, Moses was commanded by the Lord to go up the Mount a second time, and the Lord said: "Hew thee two tables of stone like unto the first; and I will write upon these tables words that were upon the first tables which thou breakest."

Thereupon, Moses hewed out two Tables of stone from the lowest part of the mountain and carried them up to the top. There he stood before the Lord; and the Lord wrote on those second Tables the words that had been on the first. The difference was this: on the former occasion, Jehovah had fashioned the stone Tables with His own hand, and had written upon them with His own finger. But on the second occasion, it was Moses who hewed out the Tables, and Jehovah then wrote on them the words that had been on the first.

In the first case, God provided the Tables. In the second, Moses provided them. But in both cases the stone Tables and their writings signified the internal (or spiritual) truths of the Word. "Words" mean truths. Thus, the same "words" being in both the first and second Tables means the same Divine Truths in both cases. But in the first Tables, the written Word would have been plain, as it is in New Church writings today. In the second Tables, the Word was to be hidden (or

"veiled") by Jewish and Christian customs, histories, parables, prophesies, apocalypses, and similar literary forms, which we call representatives, significatives, and correspondences.

When Moses came down from Mt. Sinai, bearing the second Tables of the Law, he was not aware that his face was shining. It was shining with a light that seemed to the Israelites like the light of the sun. When they saw it they fled. They were terrified by that light. They even abhorred it. They knew it was Divine and came from God; but they cried out in protest against seeing it and against its nearer approach. So Moses put a veil over his face and he was then able to speak to them.

The "veil of Moses" is just as wonderful in its way as the "manna" which fed the Israelites for the next 38 years. For in the highest sense, that "veil" stands for the "human nature" which the Lord took upon Himself from Mary when He came into the world at the Incarnation.

That human nature was a "veil." It was a "veil" covering the pure light of God's Divinity shining out through His assumed humanity. That "veil" also represents the natural "letter of the Word," which (as said) consists of Jewish and Christian histories, prophesies, literary forms, and similar elements — all of which act as a "veil" to the Divinity within. Within the "veil" of the letter the Internal Truths of God are eternally shining, waiting to illuminate human minds, just as Moses' face shone when he came down from the Mount.

In the New Church, the Lord Jehovah (whom we worship as the Glorified Lord Jesus Christ) is now recovering and restoring the first, original "Tables of the Law" which Moses cast down and broke; and in the New Church we again behold the "light" in "Moses shining face" — which is the internal truth of the Word, now revealed in the *Arcana Coelestia* and other New Church writings. Let us never fear that light. Let us never be opposed to it or rebellious against it. Let us never be ashamed of it, since it is nothing less than God's Divine Truth which, in this new day, we identify as the Second Coming of the Lord.

**THE MESSENGER**  
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