

THE MESSENGER

Official Organ of the Swedenborgian Church



OCTOBER 1968

LETTER FROM THE EDITOR

The New Church Theological School has changed its location (to 48 Sargent St., Newton) and its name (to Swedenborg School of Religion), and old "48 Quincy St.," the school's Cambridge home for so many years, is not to be out-done: it's changing location and name, too. It is moving sedately, if laboriously, across two streets and a little way down the block, to become the Harvard University Preacher's Residence, facing Memorial Hall from the north side of Kirkland instead of from the east side of Quincy. Where it once stood, and future Swedenborgian ministers were taught, the new Harvard School of Design will train architects.

The beginning of the move, shown here in pictures taken just at press-time, has a wistful sadness for me, personally. I lived there longer than I ever lived continuously at one address before in my life. I worked there, was happy there, made some of my deepest, lifetime commitments there. I loved the place. Even though I knew it had been moved once in its life before I met it, it had a feeling of ageless permanence and "rightness" about it. Now it's coming apart at the seams. The bathroom of my old apartment stands exposed because

one wall has started to move away across the yard. Doors that I used to walk through so casually, now lead to a sheer fall. It's sad.

Now, a couple of years and many changes have gone by since that building was my home or my school; our new school building is so much better suited to our needs that it feels luxurious, and my home by the sea is a richly exciting place to live; but still I feel a melancholy fascination with the way "Old 48" is coming apart. I'm sad.

Many of us have similar experiences in various aspects of our church life. The church, of course, is in us--not in any of the forms or settings which symbolize it for us--and its vitality and future depend upon our individual and personal commitments to its Lord. As we grow, and keep up with the world we live in, some of the forms and settings we have loved with all the intensity of our love for the church, no longer serve as they once did. Though we, and the church, have gone beyond them, it still is sad to see them come apart, and be abandoned.

That's all right; it should be sad. Sadness, however, is not retreat or failure. Sadness is one of the many coins with which the price of life and growth must be paid.

Robert H. Kirven

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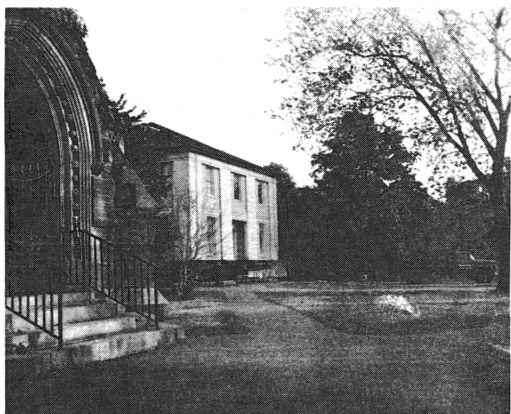
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Some 15 feet off its foundation, '48' begins to leave its long-time next-door neighbor, the SSR Chapel, home of the Cambridge Society. It moves on piers, built to keep it level, regardless of slopes or changes in the terrain.



By week's end, it paused beside a tree, turned into position for a sideways slide across Quincy St. It originally stood just in front of this position, having been moved after construction of the Chapel.



First steps of the move left the fireproof vault of the old library (left) standing alone behind the house, and the wing without a wall.



Moved further, and turned, the back of the house faced the kitchen that had joined its side.



The front door of '48'-- thru which most ministers and committee members have walked, is a good jump up now; and only a shadow on the facing remains of the shield-shaped sign: New Church Theological School.

NATIONAL COUNCIL OF CHURCHES

The Rev. Ernest O. Martin and the Rev. Richard H. Tafel, Sr. represent our church at meetings of the General Board of the National Council of Churches. The General Board is the policy-making agency of the Council and meets three times a year for two or three-day sessions. In September the Board met in Houston, Texas to take action on a number of significant issues. A budget of \$24 million dollars was adopted. Reports were received from officers, boards and departments. Policy statements were adopted on "Defense and Disarmament: New Requirements for Security", "Abolition of the Death Penalty", and "The Church as Purchaser of Goods and Services". Resolutions were voted on "Relief of Starvation in Nigeria-Biafra", "Responsible Parenthood and Time of Famine", "Support of Farm Workers", "Czechoslovakia", and "Justice, Law, Order and Freedom". A message was received on the "Crisis in Higher Education".

Following is the text of one of the Council actions:

NATIONAL COUNCIL OF THE CHURCHES RESOLUTION ON JUSTICE, LAW, ORDER AND FREEDOM*

Adopted by the General Board
September 13, 1968

In the developing crisis in the nation terms like "justice", "law", "order", "freedom", "protest", and "violence" are each given special meanings by diverse groups. It is needful to seek their basic meanings and values behind the current use of terms.

The real question of "law and order" in our nation today is rooted in demands for social justice, that are among the most imperative and traumatic that have ever confronted responsible citizens in a presidential election year. Some political leaders, candidates on the national, state and local levels, have placed this explosive issue of "law and order" in the context of an extremist philosophy that goes far toward circumventing the real issue of social justice and that bears many earmarks of a police state.

*Based on the policy statement on HUMAN RIGHTS, adopted December 6, 1963, by the General Assembly

If our nation is to be true to its heritage, the demand for law and order must be combined with a demand for justice, which is the objective of law, and for freedom, which is the purpose of order. Law and order with justice and freedom must be applied to all persons equally not alone to those who are noisy, dissenting or defenseless.

The greatest influence for the maintenance of true order is voluntary compliance with just laws on the part of the vast majority of citizens. One responsibility of the churches is to help inculcate respect for laws that are just and equitably enforced.

The churches have a like responsibility to help eliminate injustice and victimization, and to side with the poor and the victims of social inequity. This responsibility may sometimes require criticism of civil authorities, including the police, where they are at fault. It may also require criticism of fascist tendencies and extremist groups either of the right or of the left.

Our nation has placed an almost impossible burden on the police in expecting them to be the guardians of law with little training, low salary, and small respect from the community. But beyond that, our nation misunderstands the role and function of police in a democratic and constitutional society when they are used to contain or suppress lawful assembly and protect by citizens.

Despite this burden, many policemen have given heroic service to the public, risking their lives daily for others, trying to maintain order and enforce the law in situations of tension and conflict, which may erupt in violence at any instant.

Mayors, police chiefs and commissioners in some cities have made commendable efforts to improve the training and resources and remuneration of the police and to improve the relations between the police and minority communities.

Yet in other cities steps have been taken to suppress disorder by violence without any reference to redressing injustice. This seems to many to be suppression of legitimate dissent and support of continuing injustice. In certain instances, the use of police force has seemed clearly to indicate a deliberate policy of intimidation by indiscriminate violence.

In still other cities some police seem on occasion to be out of control. There are instances where the police have provoked and even ini-

tiated violence, venting their fury on blacks, hippies, students, newsmen, passive bystanders or unresisting arrestees.

In many cases, such responses were precipitated by taunting and provocative acts, which can only be condemned as gross and offensive. Yet the police should have the training, the weapons, the coordination and the discipline to enable them to control such foreseeable situations without losing control of themselves.

The demand for the police to "get tough", and if that doesn't work, to "get tougher", is a sure formula for backing into a police state. The police have the authority and duty to arrest those suspected or accused of violating the law; they do not have the authority to try, convict or punish.

Many of the problems posed and faced by the police were examined by the National Advisory Commission on Civil Disorders, and their recommendations on police-community relations are excellent.* But their recommendations have not yet received the wide implementation they deserve.

In the light of the complexity of issues and the Christian imperatives for action, the General Board of the National Council of Churches makes the following recommendations:

* See attached list of recommendations.

1. Churchmen are urged to study the issues of justice, law, order and freedom in the impending national and local elections and make discriminating judgments as to their application.

2. Churchmen are also urged through study and action in their local churches to work in their own communities for the implementation of the recommendations concerning police and the community made by the National Advisory Commission on Civil Disorders.

3. No meeting of any unit of the National Council of Churches shall be held in any city without investigation of the policies and practices of the local police.

Council personnel shall determine whether a meeting in that city would be a tacit endorsement of policies which cannot be condoned, or on the other hand a symbolic action or protest with potentially creative results.

Each decision by a unit on the location of a prospective meeting shall be predicated upon a fact-finding process which shall give full consideration to members of local church bodies for information and advice. Scheduling of meeting shall be subject to review by the General Secretary, whose decision shall be final.

THIS IS LEI TO ME

I have mixed but very positive feelings about my LEI experience this summer. Truthfully, I am still trying to analyze exactly what happened there to make it so very wonderful. My ideas about LEI are still just first impressions; therefore perhaps not valid ones, but there are some aspects of the experience which I feel are quite real. These I would like to share.

The feeling which is most prominent when I consider LEI is that of warmth. By this I mean the friendship, trust, love, and confidence we of the group shared -- regardless of age or sex. It was such a wonderful feeling to know that if I spoke, they would understand. If I was troubled, they would comfort. If I asked, they would answer, and if I confided, they would give me their trust. Not only did the sharing of emotional needs bring us together, but also such common physical needs as a warm fire, sleep, food and exercise made us close.

Fryeburg was a perfect locale for LEI. The natural beauty of the land, the river, the mountains, and the trees made me feel very appreciative and close to God. The afternoon on Sebago Lake, the early morning fires, the climbing of the Flume, canoeing on the Saco River, the evening communion on the beach, guitars, discussions, movies, games, sitting on the lawn in the evening watching the stars, and everything we shared -- it was all so unbelievably wonderful! So exciting! So emotionally involving! So unforgettable!

I am sure that living so intensely together for a week as we at LEI did, could have led to disaster, division, and desperation -- instead it ended with happy tears and warm feelings. For me, LEI was a real inspiration, an experience I shall always treasure.

Catherine Thomas

Look for another article on this summer's LEI in next month's Messenger.

The LEI Staff

THE NEW CHURCH

As we all know the Church is going through a stage which is very upsetting to many of us. We don't know just where we are heading. We look to the Church for some sort of security and we fail to find the type of security which we used to find there. We are going through a time of change. You can liken this period of change to the period of adolescence. All of us can recall that time when we really didn't know which way was up. We were sure that we wanted something but then we were not so sure. Everything was completely confused to us. We didn't know just what we wanted out of life. We were worried about our future. In general it was a time for much confusion. This is the church today. For so many centuries it was in the world dealing with the many human problems and difficulties which its members were finding themselves immersed in. The church would try and apply principles to answer these difficulties. The church would answer the problems without really experiencing the real problems of human existence. Now for the first time the church is experiencing the pain involved in this vale of tears and the hurt that we are all living through. The church is finding out that these principles are still very sacred but there is something much more sacred and that is a human being who was redeemed with the Precious Blood of Jesus. Instead of holding fast to these laws she is seeing that the law of love plays a much more important role in serving the demands of the faithful. One example that comes to mind right away is the law of birth-control. For so many centuries the church had her law which we all know full well. Now this law, while it has not been officially changed, is under serious consideration. Why is this so? The church through her many social minded ministers, has seen hunger, poverty, illiteracy. She has smelled the squalor of a tenement. She has tasted the lack of food in India. She has listened to the tales of woe from many a Mother and Father who are genuinely concerned about the welfare of their already too large family. The church for the first time has really tasted the hardships of life and the real pain involved in this earth. Her laws are still very important for the salvation of souls.

There is something which is taking precedence, however, and this is much more important.

This new thing is human feeling. It can honestly be said that any change that is taking place has this in mind. In order for the church to retain her relevancy she must take people into consideration because that is the new thing in our existence - human feeling. We are living in a very social atmosphere. Where before there was an absolute law now there is some relative law. Relative to what? Relative to human beings who are going to have to live by that law. The church is nothing more than the people of God. In their quest for God these people are confronted with many obstacles and the church is trying to alleviate some of these obstacles. Is this upsetting? It is very upsetting to many of us but we have to see the Spirit guiding the church and the people so that one day we all will see "Him face to face."

*Copied from the parish paper of
a mid-western Catholic church.*

1969 CONVENTION: CLAREMONT, CAL. JULY 31 TO AUGUST 3

In 1969 Convention will be held at the invitation of the California Association at Harvey Mudd College in Claremont, California July 31 to August 3rd.

This later-than-usual date for Convention was made necessary by the availability of suitable sites. It is hoped that with this much notice, sessions of summer camps can be arranged so as to avoid conflicts.

Harvey Mudd College offers excellent housing and meeting facilities at reasonable rates -- \$7 - \$8 per day. Air conditioned centers are available for group meetings.

A Ministers' Institute for ministers and their wives is planned for July 22 - 25 with Council of Ministers business sessions July 29 - 30. The Institute and business sessions will be held at Harvey Mudd College.

NO CONVENTION IN 1970

At its June meetings in Windsor, General Council voted: Because many New Church people are planning to attend the World Assembly in London in 1970, no regular full session of Convention will be held that year. There will be meetings of the General Council and the Council of Ministers to transact any necessary business, but Convention functions, elections, and terminations of elective offices will be postponed until 1970.

GREAT LAKES INSPIRATIONAL GATHERING

"Come prepared for a concentrated experience, not a course of instruction. Come prepared to find the Lord in your heart: He is waiting to reveal Himself. Come prepared to take a step forward in your regeneration, and to live for at least 42 hours in the Kingdom of Heaven!"

So were we invited to the Great Lakes Inspirational Gathering at Urbana, September 13-15: a most unusual meeting, sponsored by the Ohio Association and led by Rev. and Mrs. Kingslake (Brian and Jill). Seventeen people attended, whole or part time, representing five States.

The general topic was "DEEPENING OUR WORSHIP." Brian gave addresses on "The Nature and Purpose of Worship," and "Practising the Presence of God," and, for an early morning meditation, took us back to a day in the life of Jesus, in which we had to imagine we were His disciples. Jill's theme was "Reacting Worshipfully to Stimuli," including color slides, significant objects to be handled, and dozens of interesting photos clipped from Life Magazine, etc. She also led a "Worship in Rhythm" session (a spiritual loosening-up!) and finger painting. There was group discussion on various kinds of ritual, and ways of improving the worship in our church services; also a session on hymns, each member selecting an unusual hymn which we all sang. And we had a wonderful Prayer Group, in which we actually experienced the power of prayer.

Anne Barber, from Cleveland, comments: "The activity was carefully planned, and each day there were novel highlights. The color-slide meditation was a visual form of worship. We learned from Jill how rhythmic body-movement could express our devotion, and finger painting gave us a different outlet. We all told our own sermonettes after studying and pondering on a picture. A delightful dinner was prepared by Mrs. Horand Gutfeldt in her home on the Saturday evening, to which everyone was invited. Back at the college campus, we took the Holy Communion in silence, going forward to the table in pairs, as the Spirit moved us, one administering the bread and wine to the other. This gave the group a sense of one-ness, and for most of us was the peak experience of the camp. The Sunday morning

service was held in the Urbana Church. Rev. Kingslake preached on "Humanism versus Religion" (and also played the organ) and the meeting closed with the Blessing with the laying-on of hands. Truly, we believe we have taken a step forward in our regeneration."

THE FRYEBURG NEW CHURCH ASSEMBLY 1968

As always, our three-week Fryeburg Assembly this August was a happy and inspiring one. The lecture theme, CONJUGIAL LOVE, was handled understandingly and interestingly for both juniors and adults. The lecturers were the Rev. Messrs. Bray, Dole, Larsen and McCurdy, with guest speakers Stephen Larsen, Margaret Briggs, Rev. Irwin Reddekopp and Rev. Ernest O. Martin.

There were 21 young people at the service of THE FLAMES and 8 new members were admitted. Gloria Guu is the new president and Joyce Dobbins is vice-president.

One of our greatest pleasures is greeting old friends who stop by on their way elsewhere and spend a few days. These included the Rev. and Mrs. Ned Hinckley, the Rev. and Mrs. Irwin Reddekopp, John Seekamp, Mr. Paulson from Urbana College, Duncan Brackin who gave a most inspiring talk on his colporteur work in New York City, and the Jim Perrys from Hong Kong with interesting slides picturing their home and travels.

The Wednesday excursion days included mountain climbing, canoeing and drives through the White Mountains. The last Friday evening and Saturday the Board of Education held its meetings in the Assembly under the leadership of the Rev. Ernest Martin.

After our session ended Leadership Education Institute took over the camp for a week of instruction under the direction of the Rev. Jerome Poole.

We feel we cannot over-estimate the influence of our camps for strengthening our faith in Swedenborg's doctrines and encouraging our New Church members, not to mention the opportunities we have for useful service such as improving the wiring, plumbing, painting; donating paddles, floats, mattresses and building the Dole Wing. Many come for a day or night to see what the camp is like and then return year after year because they like what they see.

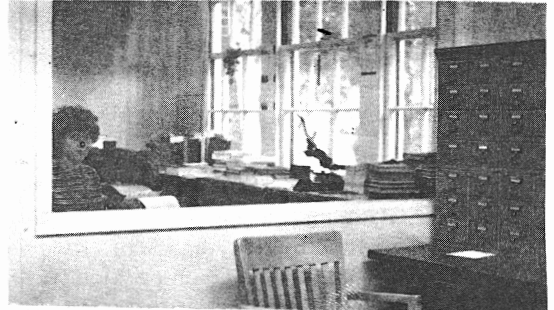
REPORT ON THE SWEDENBORG SCHOOL
OF RELIGION LIBRARY -
AUGUST 1966 TO MAY 1

When I began serving as Librarian the Library had just been moved from Cambridge to Newton. The movers moved the books from the shelves in 48 Quincy Street to the shelves in Newton, but many books from other sources had accumulated. They were moved in their boxes and remained in their boxes until the Librarian decided what to do with them. My work in the Library began with assisting in the assembling of the bookcases in the second floor reading room. From there I went on to learning the procedures established for this Library and doing the physical work necessary to carry them through. For some of this work I have had the assistance of Frank and Peg Shaw.

During this period we (the Shaws and I) dusted every book in the library. This was not done before the books were moved. We also did a "shelf check" on all the books in the General Collection and in the Collateral Collection. A shelf check amounts to checking every book on the shelves with its corresponding card to make sure that the Library has all the books that the card catalog says it does. This check uncovered the fact that 294 books were missing from the Library, of which 60 have been found or replaced. The shelf check also uncovered many errors made during the entering and shelving of books in the Library. Over 300 errors have been corrected. Many errors were simply matters of not copying numbers accurately when entering them into books, onto cards, or when making spine labels. Correcting such errors generally requires checking and correcting in four different areas: 1) all the cards for a given book in the card catalog, 2) the card in the shelf list, 3) the Accession Book, 4) the book itself. A shelf check is done most efficiently by three people working as a team. This check was done during the summer of 1967. It had to stop in September when Frank resumed classes. During the 1967-68 school year there has not been time to start a shelf check on the collection of Swedenborg's works. This is something which still needs to be done.

During this period 674 new books were entered into the Library, of which 253 were gifts to the Library. These gift books were new to our Library but, generally, not new books. They were gifts from the libraries of Horace and Edith Blackmer, George Quermann, Henry C.

Ruhl, John R. Swanton, Marion Spamer Eddy, Edwin G. Capon, Antony Regamey, Mrs. Philip Carter, Charles E. Witzell, Jr., Laurence Atwood, John Whitehead, William F. Wunsch, Friedemann Horn, Elisabeth Patch, and William Reece.



Librarian's office, overlooking the General Catalogue and book stacks

Seven students were using the Library regularly during the 1966-67 school year and eight students have been using it during the 1967-68 school year. Also about thirty people used the Library during a special seminar held during the summer of 1967.



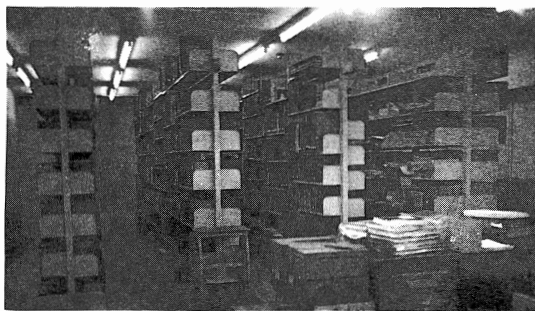
Marian Kirven, SSR Librarian

The General Collection and the Collateral Collection are now in fairly good order. We do, with discouraging regularity, keep stumbling upon errors and omissions which must be redeemed as they are discovered. Examples of such omissions are: One student found only two items catalogued under the subject heading "Athanasian Creed." The Library had more books on this subject, but the subject cards, apparently, were not made at the time the books were entered. Gradually the Librarian must now locate and build the collection under this heading. A similar incident occurred with regard to Spinoza. A student wanted to know what the Library had by or about Spinoza. The card catalogue had only one book filed under

the name Spinoza. The Librarian was sure that the Library had more than one book about Spinoza so she went to the Philosophy section of the stacks and looked at the books on the shelves, and there were ten or twelve books that should have been listed under Spinoza. These Collections are said to be in fairly good order because the Librarian now knows which books are missing and where the other books ought to be, but there are probably more errors and omissions as yet undiscovered.

We have also found over forty books dating between 1583 and 1853 some of which are known to be rare books and the rest probably are rare. These are not books in the Swedenborg or Collateral collections. We have more rare books in these collections.

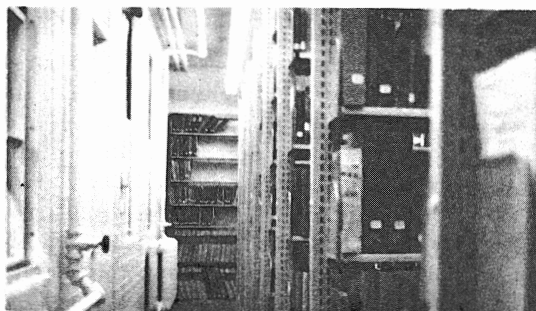
There is much that needs to be done in the Library. A shelf check of the Swedenborg Collection is needed. There is a large accumulation of Archive material which has not been sorted, entered, catalogued, nor had anything done to it to make it useable as research material. When work is started in this area new filing containers and more shelves for the Vault will probably have to be purchased. Much of this material is tightly crammed in boxes sitting on the floor of the Vault.



New accessions and the Special Swedenborg Collection in the fire proof vault

The Library must continue to consider micro-filming the rare material in the Vault. We have been advised by professional insurance advisers that this would be the most satisfactory way of insuring the preservation of our rare items from loss by fire, war, etc. Micro-filmed copies of this material stored in a distant place, such as Urbana College, seems to be the best form of insurance against loss. An item in the American Theological Library Association Newsletter also gives additional support to the idea of microfilming Archive material. For this article is a brief summary

of research being done on the "lasting qualities" of modern books. The research seems to be finding that paper produced since 1850 is not nearly as durable as paper produced before 1850. The paper manufacturers began using more wood pulp and less rag fibers and this along with new chemicals used in the process has resulted in paper which disintegrates faster from exposure to polluted air and light. This article implies that it may become necessary to preserve the written word in other forms rather than just preserving books. Quite a number of the typewritten manuscripts in the Archives are typed on cheap, yellow paper which is becoming brittle and fragile. Many of the newspaper clippings in the Archives that are over 15 years old are becoming yellow and brittle. It may become necessary to microfilm this material just to have an existing copy of it. Also, if two or more microfilm copies of rare materials were made it would make these rare items more generally available.



A view of the book stacks, General Collection

The following suggestions have been made as ways in which the Library could be of greater service to all our churches: 1) The Library could mail out lists of its recent acquisitions to all the ministers, and thus encourage them to borrow from it. 2) The Librarian could make up bibliographies to meet special needs, and in this way aid and encourage research work. 3) The Council of Ministers once expressed a need and desire for a complete indexing of all the New Church periodicals in this Library. This should become possible in the near future, especially if additional funds are available for hiring some extra help.

The Librarian is open to additional suggestions as to how the Swedenborg School of Religion Library might better serve all the Swedenborgian churches.

*Marian Kirven
Librarian*

CALIFORNIA ASSOCIATION - 1968

The Riverside Church, like "Sleeping Beauty" had awakened to new life. Divine Providence had sent them a vibrant family, the Skinners. With their enthusiasm about church and their vision of a "New Jerusalem", they had rallied old timers and newcomers.

They invited the California Association to meet with them and they had secured beautiful quarters on the Campus of the University of Redlands in Founders Hall, where we held also our meetings, indoors and out.

Our meals were taken in the Commons, a cafeteria seating several hundred people which we shared every day with some other groups, like high school girls learning the art of cheer-leading, barbershop quartet associations, improving their singing, which made for fun and variety.

The ministers of the Association met on Thursday, August 8, and the presiding minister, the Rev. Calvin Turley and Rev. Messrs. F. R. Tafel, Tobisch, Young, Spiers and as specially welcome guests, Andre Diaconoff (now at St. Paul, Minn.) and Rev. Horand Gutfeldt, recently arrived from Vienna, Austria, engaged in helpful discussions, in which Mesdames Tobisch, Young, and Gutfeldt joined them.

The most interesting subject was a review of the recent meetings in Urbana College of a select group of Convention leaders, both lay and ministry, discussing the present and future of our national body, the General Convention of the New Jerusalem. The reports indicated that all present at those meetings felt a new understanding of each other, and a willingness to recognize each others differences, and proceed to a new harmony and policy on this basis.

Another topic was the coming of the General Convention meetings next year, 1969, to Harvey Mudd College, of the Claremont Colleges, (only a few miles to the West of Redlands), in the last week of July and the first days of August. We discussed the various preparations to be made during the year and the committees to be set up.

Friday morning was occupied with committee meetings, the Board of Directors, etc. In the afternoon Dr. Horand Gutfeldt (recently of Vienna, and going to Urbana College as pro-

fessor of Religion and Psychology) gave a very informative talk on this very subject. Alice Van Boven conducted a "clinic" in which a role playing mentally disturbed person was helped by group therapy.

The evening meeting was filled with two talks, both dealing with the "theme" of the Association Meeting: "The Swedenborgian in response to Crisis". Mr. Chester Skinner of Riverside and Mrs. Emilie Bateman of Berkeley, gave us their views under the moderatorship of Rev. Young. There is not only one crisis, but several to consider. We are "in crisis" on various levels, economic, political, racial, religious, international and so forth. Each individual responds differently to any of these. The church as a whole has, therefore, a difficult time to unify in any way these thousands of personal and individualistic reactions and make any public pronouncement on any given crisis subject. Each individual member must make known his own opinion, position.

Saturday morning after breakfast, the children of the Riverside Church delighted us under the leadership of Frances Skinner, with songs of the Lord. Mrs. Bateman told the story of Jacob's ladder in her own inimitable way and Mrs. Allen Hassard recited a poem by Longfellow.

There followed the annual State Alliance meeting and the men discussed political implications, the standards of Christian morality expected from political candidates. This gathering was under the leadership of Mr. Eugene Denning of Riverside.

After lunch, the Annual Meeting was called to order under the chairmanship of the Rev. Calvin Turley. Delegates were present from the following societies: San Francisco, Temple City, Los Angeles, Riverside and San Diego.

Elections brought the following results: Chairman of the Board of Directors, Mr. Irving McCallum of the Los Angeles Society; treasurer, Mr. Ed Conger of the same; new members of the Board, Dr. Frederick Howe of San Francisco and Mr. J. Allen Hodges of San Diego.

Afternoons offered a swim in the University pool for many, but some just rested in the shade of the carob tree in front of Founders Hall and showed each other pictures of their children, grand-children, etc.

The Urbana Colloquium was brought up once more on Saturday evening and reported by Mr. Paul Azadian, Mrs. Pearl McCallum, Rev. Messrs. Turley and Young. We felt that through these we really received a full and adequate picture of what may turn out to be the turning point in Convention's way into the uncertain future.

Rev. Tobisch conducted a preparation for Holy Communion under the Carob tree, basing it mainly on a recapturing of the Lord's own method of preparing His disciples for His sacrifice on the cross, as reported in the Gospel of John.

Sunday found us all in the Riverside church, worshipping with the children first, then hearing the Rev. Jack Odey, lay minister of the Temple City Society, as "Association preacher", setting forth his enthusiasm about the descent of the New Jerusalem, the Lord's New Church, coming into the world in the midst of travail, and wars and rumors of wars. Our obligation is to be instruments of this coming, never losing faith, confident of the ultimate victory and the establishment of His kingdom on earth as it is in heaven.

Othmar Tobisch

READING THE ARCANUM

It is not easy to write about the Internal Sense of the Word for New Church people. They all believe in it, of course, because it was a chief part of Swedenborg's mission to write about it, which he did in several lengthy volumes.

There has been some quibbling as to whether that "internal sense" is in the Word or in Swedenborg's writing about it. That Swedenborg gives some explanation and explication of it is commonly admitted. The theory or doctrine, stated simply, is that the Word itself is Divine Wisdom from the Lord, which, as it comes "down" from Him thru the heavens, clothes itself appropriately to comprehension there but continues, or did continue, on down until it is clothed in the "literal sense" of the Old Testament. The New Testament, i.e. Matthew, Mark, Luke and John and Revelation wear different "clothes" because the four Gospels contain accounts of the Lord Himself in this world and thus include many direct quotations of what the Lord said as well as accounts of what he did and taught. The Book of Revelation is again something like the Old Testament Prophets with much that gives a direct message to those who are willing to receive it, but is also full of imagery that needs interpretation.

One of the most obvious difficulties in the Old Testament which Swedenborg clears is the parallels and repetitions. It is known and obvious that Hebrew poetry consists largely in saying the same thing in different ways. This is interpreted to mean that always in the Word there are two expressions used - one for "truth" and its parallel for "good". And the repetition of a story, sometimes varied, is explained as presenting different aspects of a spiritual condition affecting the situation. The repetitions and

changes from "Jehovah" to "God" are NOT - as modern critics like to imagine - the clumsy putting together of TWO Sacred accounts by some ancient but pious Editor.

What has troubled me personally about the Internal Sense has been Swedenborg's habit of listing several occurrences elsewhere - usually in the Prophets or Psalms or Revelation - where the word under discussion is used. Obviously the same word is used there in the quotation but its meaning is often not explained further and it was usually not clear to me why the reference was given. However, I have come to see that what Swedenborg is trying to convey is the idea that this internal meaning is always present when that expression is used.

Of course it can be proved that in ancient times people loved to arrange their best wisdom in the form of historical narratives. That is true of every primitive people of which we have record. All have their myths of Creation and other mysteries in the form of stories. These contain their "doctrine" of life.

The entire book of Genesis gives us in the form of myths and historical accounts, Doctrine on all the important things in life, if we use what has been given us in the Arcana on that subject.

In a time of transition, such as we live in now, simple directions on how to live "the life that leads to heaven" - or that is connected with heaven and turns away from hell - can give us help that is needed right now.

Let us not become diverted from heavenly wisdom by superficial criticism or difficulties. Let us instead accept the principle that what is from the Lord must contain within it something from the Lord which we can use for practical help in dealing with ourselves and others as we "enter with the intellect into the mysteries of faith" as it is now "permitted" in the New Church.

Leslie Marshall

SWEDENBORG SCIENTIFIC ASSOCIATION

The Seventy-first Annual Meeting of the Swedenborg Scientific Association was held on Monday, May 27, 1968, at the Civic and Social Club in Bryn Athyn. 51 members and 26 guests were present.

Mr. Donald C. Fitzpatrick, Jr. was reelected as president, and the following were elected to the Board of Directors: Messrs. Elmo C. Acton Lennart O. Alfelt, Edward F. Allen, E. Boyd Asplundh, Charles S. Cole, W. Cairns Henderson, Hugo Lj. Odhner, Joel Pitcairn, and Thomas Spiers. At a meeting of the Board following the Annual Meeting the following officers were reelected: Vice-president, Mr. Charles S. Cole; Secretary, Miss Morna Hyatt; Treasurer, Mr. E. Boyd Asplundh; Editor, Mr. Edward F. Allen.

It was reported that the Association's entire stock of books has been transferred to the General Church Book Center, which will take care of book orders. Selected Sentences, the academic disputation which Emanuel Swedenborg wrote and defended upon the occasion of finishing his studies at the University of Upsala, appeared for the first time in English as an issue of The New Philosophy and is obtainable as a booklet. Arrangements are being made for the republishing of Dr. Odhner's articles on the human mind and Bishop DeCharms' articles on the Principia. The Treasurer's report indicated that the deficit incurred in printing The New Philosophy has been counterbalanced by contributions from members.

In introducing Dr. Grant R. Doering as speaker, President Fitzpatrick said that in arranging the program he had followed a suggestion of the Board that a topic of current interest be selected and then a speaker found for that topic.

Dr. Doering in his address entitled "Some Aspects and Implications of Evolution" acknowledged the influence on his thinking of such men as Bishop W. D. Pendleton, Dr. C. R. Pendleton and Rev. Erik Sandstrom.

Evolution is a concept of how man got here and why, and does not properly treat of cause. Dr. Doering emphasized the point that science does not deal with final causes. This is what religion is all about. A scientist, speaking as a

scientist, "fails in his function when he states a final cause, fails, that is, as a scientist, not as a human being. He errs as much when, or if, he denies that there can be a primary or final cause." Dr. Doering listed the premises for his thinking:

1. There is a God. God may be known through His revelation. This essential knowledge of God may be strengthened by our observation of nature.
2. God is not capricious in His actions toward creation. On the contrary He acts according to His law as explained to us in Revelation and in nature.
3. Nature may be understood. The laws of nature are constant. Experience verifies this, if the experience is valid.
4. There is an understandable relation between God and the universe.

Dr. Doering drew attention to the many statements in the Writings that God alone is living and that we are merely organic vessels with an appearance of life. He asked why New Churchmen hesitate to accept the idea that this world of non-life follows material laws while the spiritually substantial is governed by Spiritual Law.

The Writings tell us that man can easily become as a beast or worse than a beast. A child is not an adult but becomes an adult. A man is not an angel but can become an angel. Dr. Doering described how the transition from animal to man might have come about. Use produced and adapted the form. Man is not conceived and born a man but only potentially so. He cited various numbers and drew a parallel between the embryonic development of man, the regeneration of man, and the evolution of man. "The soul endeavors to form a man although this primitive is not in the form of a human body" (AC 3633).

There are three central values in the concept of evolution. One, the scientific value in providing a framework, a unifying principle to think from. Two, the theological value in enhancing man's free will. Since the evolutionary theory allows anti-deism, we can freely accept or reject the Lord as the final cause. Creation by evolution could be purposeless, but, if accepted, God makes nature intelligible. Three, the religious value. A theory of evolution, when seen in the light of the Lord's Revelation, is a new vision and greater appreciation of what God is and does.

LETTER TO THE EDITOR

When I was walking downtown one depressing nite, I came across a group of people sitting on the sidewalk of a side street talking. Behind them there was a large black door with the word OZ printed on it. The people on the street and the black door encouraged me a little to find out what was happening inside. Before I went in I figured this was sort of a midwestern coffee house which might be the same as all the rest I have been in. To satisfy my curiosity I paid a dollar to see what it was like and it was really different. The interior was painted a deep, dark black and overhead there was a black light. The purpose of the light was to make the psychedelic paint on the walls more vivid. At first glance the paint on the walls looked like a big smear but as your eyes got adjusted to the light the smears became real paintings of different things.

There was one painting that struck me deeply. It was a pair of faces staring with enormous eyes. The paintings do reveal the feelings about what people wanted to say. The faces I can relate to some people who will stare at other people just because they have long hair or wear different clothes. But actually are they for real? Are they taking people for what they are or are they taking them for what they want them to be?

There is a saying around now "Do your thing." This may seem to you like three small words but if you give it some thought you will see how meaningful they can be. The people who paint wild pictures on the walls are doing their thing by expressing themselves. The people who wear different clothes are also doing their thing saying we are distinct individuals.

I think that doing part of my thing is writing to you to tell you about this. Also the largest part of my thing is helping out in the church universal. Could this be your thing too?

Ernest Ekberg

FRYEBURG SALES TABLE

We need your help. So few remembered us this year with saleable things that we made only a quarter of what we did last year. Please begin to collect your donations NOW, especially surplus mittens, attractive jewelry and good cosmetics, as they are in most demand. Send them to Fryeburg New Church Assembly, c/o Mrs. Horace W. Briggs, PO Box 321, Fryeburg, Maine 04037.

CONSECRATION AND INSTALLATION

The Rev. Richard E. Coulter, Ph. D., was consecrated into the ministry of the General Convention of the Swedenborgian Church at a special service at the Baltimore Church on Sunday, September 15th. The Rev. Ernest O. Martin, President of Convention, and the Rev. Richard H. Tafel officiated. The service also included the rite of installation by which Dr. Coulter was recognized as the minister of the Baltimore Church. He will serve the church each Sunday and also spend two afternoons a week in pastoral duties. He will continue to reside with his family in York, Pennsylvania, where he is chairman of the history department at York College. We are happy to welcome Dr. Coulter into our ministry and into the service of the Baltimore congregation.

DR. VAN DUSEN SPEAKS IN BOSTON

In its series of programs featuring outstanding authorities in different fields, the Boston Church presented a lecture by Dr. Wilson Van Dusen, chief psychologist at the Mendocino State Hospital in California. A reader of Swedenborg and member of the Swedenborg Foundation and Swedenborg Society, Dr. Van Dusen especially attracted the attention of the Rev. George McCurdy, who has been planning a series of programs for his church, by a pamphlet on The Presence of Spirits in Madness.

In this work, Dr. Van Dusen describes the results of his experiments with mental patients when he treated the voices they heard as real persons, and talked directly to them. He feels that his findings confirm (and are clarified by) Swedenborg's discussions of spirit possession.

The Boston Church's invitation to Dr. Van Dusen also made it possible for him to visit with the Massachusetts Committee of Ministers and with the students and faculty of the Swedenborg School of Religion.

More details of Dr. Van Dusen's address will appear in the next issue of The Messenger. His pamphlet is available from the Swedenborg Foundation, 139 East 23rd Street, New York, New York, 10010.

STATISTICS

DEATHS

Mr. Edwin A. Hobson, a long-time member and President of the Portland, Oregon Swedenborgian Church, passed into the higher life, at age 71, on January 15.

Mrs. Winthrop (Frances) Sargent passed into the higher life on May 2.

Mr. Winthrop Sargent passed into the higher life on July 9. Resurrection Services for both Mr. and Mrs. Sargent were conducted by the Rev. Richard H. Tafel of the Philadelphia Church.

Mrs. Mimi Small Ransom passed away on July 28. Resurrection services were conducted by the Rev. Richard H. Tafel of the Philadelphia Church.

Miss Helena Zinkann of Kitchener, Ontario passed away on May 14. Committal Service was conducted by the Rev. Paul B. Zacharias.

On June 15 Louis Allen Maier, also of Kitchener, Ontario, passed into the spiritual world. Resurrection service was held on June 18, the Rev. Paul B. Zacharias officiating.

On July 5, resurrection services were held in Fryeburg, Maine for James T. Boutwell; on July 23 for Charlotte Archer; and on August 26 for Sarah H. Ballard.

JOHN H. HOTSON

John Hastie Hotson, for many years a faithful New Churchman, died on June 2, 1968, at the age of 96 years. He was born in Nelles Corners, Ontario, Canada, August 11, 1871. Teaching himself shorthand, he went as a young man to New York City, and worked successively as a shorthand writer, legal stenographer and court reporter until superannuated. He became a United States citizen in 1900.

Before leaving Canada, he had been converted from Presbyterianism to the New Church by discovering some of the works of Swedenborg in the library of a Methodist minister, and eventually by reading the defense of Swedenborgianism in Rev. Samuel Noble's "Appeal". He had also married at age 20, Lillie Swayze of Belleville, Ontario, who came into the New Church from Methodism. For many years he was a member of the Brooklyn Society of the New Church. He kept faithfully reading every day in the Scriptures and the Writings of Emanuel Swedenborg until shortly before his death. Both his first wife, Lillie Swayze Hotson, and his second, Christine McGrane Hotson, preceded him into the spiritual world.

He is survived by three children: Dr. Clarence Hotson, Swedenborg scholar known for his exhaustive study of Emerson and Swedenborg, Dr. John Leslie Hotson, the famous Shakespeare scholar and literary detective, and Evelyn Hotson Diaconoff, wife of the Rev. Andre' Diaconoff.

MARRIAGES

The following marriages took place this summer in Fryeburg, Maine; Robert Chaplin and Marie Yates, on June 1st; Patrick (Rusty) Beck and Sharon Lewis, June 21; Robert Woodward and Donna Kiesman, June 22; Lawrence Seekins and Dianna Harvey of Searsport and Belfast, July 6; Lawrence Perry and Beverly Snow, July 20; George Babb and Rosemond Walker of Brownfield, Aug. 31; Ronald Holt and Mary Parent, on September 7.

Margery Jean Guest, daughter of Mr. & Mrs. Harry Guest, was married to Mr. John Fred Teggelaar, on Saturday, July 6, at the Church of the Holy City in Detroit. Rev. Erwin D. Reddekopp officiated.

On August 17 in the Church of the New Jerusalem in Philadelphia, William Kucera and Margaret Glifort were united in marriage.

BIRTHS

In Fryeburg, Maine this summer the following children were born; Neal Thomas Antonucci to Ronald and Nancy, July 13; Nicholas Sean Lord to Bruce and Susan, July 17; Shannon Jane Smith to Steven and Candace, July 19; Colleen Winonia Allard to Bill and Darlene, August 5; Todd Wayne Hill to James and Linda (Harriman), August 12; Vick-Lynn Jones to Bill and Roberta, August 14; Andrew Scott Palmer to Ronald and Sandra August 23; Lynn Karen Taliento to Jan (Heath) and Robert, September 3; Kelly Jean Foster to Gerald and Paula, September 4.

A daughter, Malinda Ruth, was born to Mr. and Mrs. David B. Fox, Jr. of the Philadelphia Church on August 16.

BAPTISMS

On May 12 Hope, infant daughter of Mr. & Mrs. Martin Elvianian, was baptized by the Rev. Richard H. Tafel in the Philadelphia Church.

John J. and Rosemarie L. Phelan, together with their children, John J. Jr., Tina Marie, David Alan, and Elizabeth Melanie, were baptized in the Philadelphia Church on July 21, the Rev. Richard H. Tafel officiating.

Jenifer Lee, daughter of Mr. & Mrs. Lee Hansell, was baptized in the Philadelphia Church of the New Jerusalem on Sunday, September 15. The Rev. Richard H. Tafel officiated.

On Sunday, July 28, Sharon Allison, infant daughter of Mr. & Mrs. James Lau of Lansing Michigan, was baptized in the Almont New Church Summer School by the Rev. Erwin D. Reddekopp.

In the Detroit Church of the Holy City, on September 8, Jennifer Anne, daughter of Mr. and Mrs. Vincent J. Wood, was baptized by the Rev. Erwin D. Reddekopp.

Laura Deanne, infant daughter of Mr. & Mrs. Harris Ross Jerrett, III of Detroit, Michigan was baptized at the Detroit Church of the Holy City, on September 15 by the Rev. Erwin D. Reddekopp.

Summer baptisms in the Fryeburg church were as follows: On June 1, Melissa Ann Buzzell granddaughter of Tena; on June 9, Lori Reed,

son of James and Lida; also Mary, Bruce, William, Richard, Laurie, Katherine and Melody Libby, children of Bruce and Thelma; also on June 9 Dian, Leon, Brian, Lori, Lisa and Dolores Newbegin of Blanche Tobias; on June 13, Todd Walker of Jeffrey and Jean; also Cynthia, Glen, Lucille and Lester Norton of Irene; on September 8, Catherine Jean Chase, daughter of Robert and Judith (Fox) Chase.

CONFIRMATIONS

On June 16 the following people were confirmed in the Fryeburg, Maine church: Alayne Wiley, Wayne Kenerson, Aldesta Kenerson, Blanche Tobias, Bruce Libby, Thelma Libby; Irene Norton.

NEW ADDRESSES

CHECK YOUR ADDRESS LIST

Rev. Harvey A. Tafel
7112 136 Avenue
Edmonton 31, Alberta
Canada

Rev. Ernest O. Martin
48 Sargent Street, Box 66
Newton, Mass. 02158

Rev. Horand K. Gutfeldt
507 N. Main Street
Urbana, Ohio 43078

Rev. Franklin Blackmer
928 Middle Street
Bath, Maine 04530

Rev. Brian Kingslake
The Crestwood, Apt. 321
3900 16th Street, N. W.
Washington, D. C. 20011

Rev. Jaikoo E. Lee
516 F Street
LaPorte, Ind. 46350

THE MESSENGER

September 1968

TABLE OF CONTENTS

Letter from the Editor	142
National Council of Churches	144
National Council of the Churches	
Resolution on Justice, Law, Order	
and Freedom	144
This is LEI to me	145
The New Church	146
1969 Convention: Claremont, Cal.	
July 31 to Aug 3	146
No Convention in 1970	146
Great Lakes Inspirational Gathering	147
The Fryeburg New Church Assembly 1968	147
Report on the Swedenborg School of	
Religion Library - August 1966 to May	148
California Association - 1968	150
Reading the Arcana	151
Swedenborg Scientific Association	152
Letter to the Editor	153
Fryeburg Sales Table	153
Consecration and Installation	153
Dr. Van Dusen Speaks in Boston	153
Statistics	154

ADDRESS NOTE

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