

THE MESSENGER

Official Organ of the Swedenborgian Church

NOVEMBER 1968



LETTER FROM THE EDITOR

I hope you will read the article by Dr. Van Dusen. It is longer than the customary Messenger article, and has a title that may seem formidable to my friends who have felt that the Messenger is too heavy on the intellectual emphasis. Nevertheless, I hope you will read it.

It impresses me as most readable in an easy, non-technical style; it is, as well, interesting enough that it's sure to attract attention, and likely to attract controversy. Dr. Van Dusen makes himself clear in a way that requires no special knowledge on your part of either Swedenborg or psychological theory, and yet what he says will hold the interest of even the most competent in either or both fields. You should not find it necessary to agree with every opinion and interpretation he offers, to find his ad-

dress both stimulating and enjoyable.

If it stimulates a response--in agreement or opposition--please let me hear from you.

CORRIGENDA

The article, "Reading the Arcana" (p. 151) in the October Messenger was incorrectly attributed to the Rev. Leslie Marshall. It was written by Cornelia Hinkley Hotson. Embarrassed editorial apologies to both.

The article, "No Convention in 1970," (p. 146) should have said that since there will be no elections in that year, terminations of elective offices will be postponed until 1971. And the Table of Contents on the back of the October Messenger does, of course, refer to that issue, and not the previous one!

Robert H. Kirven

Vol. 188 No. 11

November 1968

Whole No. 4915

Published monthly, except for the one double issue in July-August, at the office of the Editor, c/o Swedenborg School of Religion, 48 Sargent St., (P.O. Box E) Newton, Mass. 02158.

Second class postage paid at Boston, Mass.

The Messenger is the official organ of the Swedenborgian Church, founded 1817, incorporated as the General Convention of the New Jerusalem in the United States of America.

Printed at Thomas Todd Company, 14 Beacon Street, Boston, Mass. 02108. Incorporated publisher: the Swedenborg Press, Box 143, Madison Square Station, New York, N. Y. 10010.

Subscription free to members of the Swedenborgian Church; non-members, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a member, \$1.50. Single copies, 25 cents. Address subscriptions, checks, changes of address to the Publisher, Box 143, Madison Square Station, New York, N. Y. 10010.

Contributions toward the cost of publishing should be sent to:

The Treasurer, Swedenborgian Church

Chester T. Cook, Box 215, Deer Isle, Maine 04627

Officers of Convention: Rev. Ernest O. Martin, President, 48 Sargent St., Box 66, Newton, Mass. 02158; Stewart E. Poole, Vice-President, 2024 DuPont Building, Wilmington, Del. 19898; Chester T. Cook, Treasurer, Pressey Village Road, P. O. Box 215, Deer Isle, Maine; Mrs. Ethel Rice, Recording Secretary, 31 Poole St., Brockton, Mass. 02401.

Department of Publication: Rev. Richard H. Tafel, Sr., Chairman, Dr. Robert H. Kirven, Miss Cecile Werben, Rev. Paul Zacharias, Mrs. Jan Seibert, Mrs. Leonore Spiers, Mrs. Corinne Tafel, Rafael Guiu, Ernest Martin, Tomas Spiers.

Robert H. Kirven, Editor

Address all editorial correspondence and manuscripts to the Editor, *The Messenger*, P. O. Box E, Newton, Mass. 02158. The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

ADDRESS AT
BOSTON CHURCH

SWEDENBORG'S THEOLOGICAL PSYCHOLOGY

by Dr. Wilson Van Dusen

In the audience we probably have people who are quite expert in Swedenborg and some who are not, so I will quickly sketch some of his early attainments and show how they lead up into his development of a kind of theological psychology. Swedenborg, as most of you know, was born in 1688 and lived until 1772. (He predicted his own death, by the way, which I think was a very great kind of achievement. If I don't achieve anything else, I would like to do a little thing like that.)

He was the son of a Bishop, third of nine children. His mother died early. He seemed to be fairly serious and scholarly, and from the age of 12 to 24, he was writing Latin poetry. He had a classic kind of education.

His earliest bent was fairly mechanical. He invented perhaps 20 different things, of which we have record, and there may be more than this. And there are things like an air pump, and a glider. (The glider is in the Smithsonian, by the way. I'm not sure if it would fly or not, but he got the basic conception as to how to create something lighter than air.) He designed a submarine boat, machine gun, and various other kinds of things. Most of them were related to mining, and he had a number of models to demonstrate these. He spoke nine languages, which was perhaps not too great an achievement for a European of this time: a European who traveled widely would speak a number of languages. As most of you know, he wrote in Latin which is now in English, thank heavens.

One of his hobbies was to pick up other people's trades, and he would move in with the tradesman and learn the other person's trade, and then when he had fairly well mastered it, he would go on to another tradesman. He wanted to have a lot of expensive instruments so one of the trades he learned was the building of brass instruments; and he built some of his own, including a microscope. He learned lens grinding, marble inlay, clock making, and a variety of other things.

Then, just getting into stride, he worked in 20 different sciences. In most instances, he fairly well mastered all that was known in that science at that time. And I'll just mention a list of things to give you some idea of the diversity of things he got involved with. Most of us now-

COVER PICTURE: Dr. Wilson Van Dusen

Dr. Van Dusen is the Chief Psychologist at Mendocino State Hospital in Talmadge, California, and a writer and teacher in psychology.

The lecture printed here was made from notes, and has not been corrected or edited for publication by Dr. Van Dusen.

adays think of Swedenborg as a theologian who talked to spirits or something like this. He was very clearly a scientist and a man of this world. This is where he began. He dealt with these things, among others: soils, muds, fossils, stereometry, salt making, building an observatory, algebra. He did some early work in calculus (calculus was just developing then), and on the problem of how to find longitude (which remained a serious problem for some while, until good clocks were developed). He worked on blast furnaces, the earth's revolution, economics, magnetism, and then a little short journey into anatomy where he did some of his own dissection, and studied the results of other people's dissections. He was the first to propound the nebular hypothesis as to how the universe was formed out of matter. He founded the science of crystallography (these minor little achievements as he was going along through life!)

He discovered the function of the ductless glands. He did this partly by looking into other people's findings. He discovered the function of several areas of the brain, including the cerebellum, which was quite a puzzle. (The cerebellum is located in the lower back of the head, and has to do with the coordination of very delicate movements. He figured this one out.) He figured out the flow of the cerebral spinal fluid and its probable function. He first hypothesized the existence of other galaxies which of course has been confirmed. (There are quite a number of other galaxies, of which the stars we see are simply one galaxy.) He examined the blood, the senses, and the brain in considerable detail. He was a Baron in the House of Lords who voted and worked with politicians. He was a mining engineer, built a drydock, got some ships over mountains for a war, and was Assessor of Mines for Sweden--an important position in the country where mining was the principal occupation.

You might summarize these early preparatory years; here was a man whose hobby and whose

He was very good at an analogical speculation. He could conceive something and relate this to others. He would take the helical vortex (a type of form) and try to relate this to the way the mind operates, and this kind of thing. He knew he was almost too powerful in this--that he could take other people's findings and speculate and build a whole system; or he was in danger if he did a little dissection, for he would find a few things and then he could build all the way from there to a tremendous system. He knew he was almost too capable here in this kind of ability, and it showed most strongly in his philosophical works up to about 1745.

He lived simply, and in his later life in a cottage in London. He apparently had a man and woman servant as would be quite appropriate for a man in his station in life. He was a nobleman and a scientist, and he had a good deal of money. He had a fixed income by that time. (This is one of the things I consider genius in Swedenborg. He solved the income matter by the age of somewhere in his 40's, I think, and never needed to work again.) This permitted him to devote his time to thinking, reading, writing, studying things, buying instruments, travel, and publishing his own works. He must have put a great deal of money into that. He thought, read, and wrote. (I would like to just see sometime how much he wrote. This is a playful chore. We might figure out how many quillpens he must have used. It probably was something like 10,000 that he wore out in this time.) He lived a very moral life. We know this from "The Journal of Dreams" and other kinds of indications; and another interesting little feature was that church bored him. (This is perhaps something that I shouldn't mention under these circumstances, but I would guess that he knew so much about churches--the fact is that he travelled, he visited museums and churches, and looked at scientists' collections, and he did this wherever he went--he knew so much about church that the usual services were pretty shallow and simple for him, but he did go to church in order to set a good example for others, sometimes. There may be salvation for those who don't go to church!)

In his middle years, he had pretty much exhausted all of the material sciences, and he was beginning to zero in on the soul. He was approaching the soul up through the body and the nervous system itself. He hoped by his dissection to learn about the soul. He was also speculating as far as he could to understand what little data there was, what the soul must be; and we have these middle stage works where

he was speculating as to the nature of the soul. He wrote works in psychology that must be in number about six or so, depending on what you define as psychology. An early one was Psychologica which was mostly notes on a book he had read. Another one Psychological Transactions and then a later one--1742, Rational Psychology.

As a psychologist, I am not terribly impressed by Rational Psychology, nor these works leading up to this middle period. My reason is this. He's doing mostly what the psychological philosophers were doing in his day. He divided the mind up into faculties--as a will, as an intellect, as perception, and so on--and then figured how they interact. This continued to be the style of psychology up until about 1910 or so and then changed from there.

In his Rational Psychology, I do begin to see some of his personal explorations, and here for my money, is where he begins to get great, because he's beginning to find data that no one else has found before, and he's developing a method which opened up the whole understanding of mind. His later works are for me more phenomenological (I have to throw in a few terms to amaze you or you won't even think I'm a psychologist: by phenomenological, I mean he's attempting to describe human experience just as he finds it.) All of his later works, I would describe as more like phenomenological psychology based on the phenomena of his own existence,--the things he found.

Now, how he got into the psyche, and how he made all of his major discoveries in theology is itself fairly clear if you look at the literature. He had a way of minimal breathing which is one of the Yogic systems--Rajah Yoga. In this system, in order to fully understand something, you concentrate on one thing. You hold your mind there, and when you do this, the breathing by itself slows down. Swedenborg felt that he got it down to the point where there was a breath drawn once in a while, which is quite good. You just try it tonight--you'll see that it's very difficult. He spent much of his lifetime doing this though. He would pray this way, and the reason he would pray this way is to concentrate on the inner meaning of the prayer. He must have had tremendous powers of concentration, better than most anyone else we know around us. He used this kind of intense, inner concentration, and along with it, the minimal breathing to break in to understand inside things--the psyche.

About this time, about 1744, or 43, he wrote his Journal of Dreams which he didn't intend to be published (like a lot of other things he wrote). He kept copious notes on things. The Journal of Dreams is available. It is perhaps the oldest series of dreams in the world, and it has his associations which makes it doubly valuable, because you can begin to see into the meaning of the dream, whereas if I just presented one hundred of my dreams you'd have a hard time figuring out my madness without my associations to them. The associations are there. I hope one day to do a careful study of the Journal of Dreams and comment on this. All of the early dreams show that he felt unclean, unworthy, and that he couldn't correct this condition by himself. He was basically Christian in orientation. He was very frank with himself. Some of the dreams he describes are sexual experiences which would be normal in any person's dreams. (If they were missing, as a psychologist, I would be a little more suspicious. They're there in the current edition of Journal of Dreams in Latin, and I had to go to some trouble to get these translated.)

He's very frank with himself as to what he is experiencing. He gives his associations, and he does something which is surprisingly modern in his treatment of dreams. He credits himself with all parts of the dream, and this is a fundamental mistake most people make. If I dream about Sheriff so and so being a bad fellow, I'm inclined to project that badness on to him: "That's him, and this is my part of the dream." Whereas Swedenborg would credit himself with all of these. "This must represent some aspect of myself, all parts of the dream." This is the modern way of understanding dreams. The dream is a dramatic representation of where you are in life, - a dramatic representation of your life. All the elements of the dream have something to do with you, even though they're disguised as this person or that person. I'm surprised that he understood this. I think one of the reasons he did is because he used intense concentration to unlock the dreams themselves, and you can feel into the parts of the dreams that otherwise would seem alien. You could recognize their meaning for you.

Here's an example of an early dream where he's kind of struggling with things. "I fell into a sleep in which my whole temptation was represented to me. How Erland Broman sought by various means to get me on his side so as to be of that party like him. But he could not gain me over. I became still more obstinate

against him because he showed contempt. Afterwards I was together with a crouching dark gray snake and it was Broman's dog. I struck at him many times with a club, and tried in vain to hit him in the head. He wanted to bite me but could not. I seized him by the throat."

Now in this, his comment after Erland Broman, who was a man he knew at that time, was that Erland Broman represented voluptuousness, richness and vanity in Swedenborg, because this was the way Erland Broman lived, apparently. That's why he's used as a representation of this element in Swedenborg, as he had the means of richness, vanity and so on. He was a noted scientist at this time. He had money. He struggled against these tendencies in the dream. They're nicely represented both by snake and dog. The slip between "it was a crouching dark gray snake and it was Broman's dog," is like dream language--a quick shifting of symbols, meaning that this particular element is both snake-like and dog-like, at that time, representing very low kind of instincts. And he's fighting, trying to put down these tendencies in himself. And this alone is a fairly brave kind of psychological business he's involved with. He's trying to come to grips with what's going on in him.

Later he has spiritual experiences in his dreams. Here's one. "Afterwards I fell asleep and it seemed the whole night how in various ways I was first joined by others by what was sinful" (without elaborating on this) "and then how I was enveloped by wonderful and indescribable circumvolutions." He had ecstatic experiences in his sleep. He was both struggling with sin and had ecstatic experiences in the same night.

Another one, "Throughout the whole night"--and this one you can see the man going into kind of a spiritual journey. The Jungians have looked at his dreams but have described the same kind of dreams down into the unconscious. We'd call it the unconscious now; to him it was the spiritual world (and I'll comment on that later, that these two are apparently the same thing, surprisingly.) "Throughout the whole night, I seemed to be going deep down by ladders and other spaces, but quite safely and securely. Depth did not bring me into any danger, and there occurred to me in the dream, 'lowliness or other things, be they coming,' " an old Swedish hymn he was recalling. Now if you look at the whole context of the dreams in a series, you can see that he is going through a period where he's getting more lowly--the

whole attack from inside in the dreams is to lower the man down to feel less important, less grand, less prestigious, and so on. Lowliness is literally coming to Swedenborg in this period of his life. It is kind of lowering to examine the inside forces inside you, as he's doing quite well. Then later he gets doubling in thoughts, which may surprise you, but is very common in normal people now. "I now represented the internal man, and was as it were, another than myself, so that I saluted my own thoughts and frightened them," so that the inner man is represented separately from the outer man which means psychically there's some kind of distinction having been made inside him.

When I spoke at the Swedenborg School of Religion, I gave an example of a dream of my own where this internal and external was represented. Very briefly, I was sleeping late on Sunday--I ought to be up, I feel like sleeping anyway. There's a passenger ship lying on its side and a diver comes up out of the water and he looks at this passenger ship--all the water is flooding the upper decks, and he figures, "Some way I've got to get this big thing up." The internal is represented by the diver whose intention it was to save this big resting hulk which is me lying in bed. This was a representation of me lying there in bed. When I lie there too long, the upper decks are flooded, and I get a headache. These are the upper decks of the vessel. And here's the doubling of thoughts, where the internal is represented as separate from the intention of the external. The external is to lie there like an old wrecked ship.

He also begins to notice what we now call, and very few psychologists even know of this, the auto-symbolic. Here's an example,--he's meditating, he's withdrawn inward and meditating. It seemed as if someone said the word "Interiorixit", meaning he's becoming more internal and integrated: He is being made whole. "It signifies that by my infestations, I'm becoming more purified."

We know that if you draw attention and keep it there without falling off into sleep as most lazy people do, whatever is going on inside you becomes represented. He takes it as objectively true if this makes the comments and he's becoming more integrated. We would too. These internal comments have more validity than comments coming from consciousness. This is now what's called the hypnogogic state that he is in. You might call it a trance--it's a mild trance. The hypnogogic is the state be-

tween sleeping and waking, you pass through it every night and morning. In that state you have some consciousness of the world, and yet you have access to inner processes. You're in between the two. Most people kind of slip through casually without noticing what's going on there. There are very few people even today who have ever explored this in-between state. It's a chance to peek into your own head and look at the unconscious, if you want. One person who did explore it, was Jean Paul Sartre, in his work, The Psychology of the Imagination. He must have lost many hours of sleep trying to puzzle this one out. This is an example of how a modern could miss when an ancient fellow like Swedenborg hit. Sartre did not notice that the state was auto-symbolic, that it would tend to represent itself.

Here's a sample of my own experience with the auto-symbolic process. I'm withdrawn into the hypnogogic state and I'm meditating on how rich it is. I notice things going on, and I suddenly hear my liberal arts course. The liberal arts course is a representation of my admiration for the richness and variability of the inner processes. One is the image of the other.

Here's one from Herbert Silver, a philosopher. "My thought is I'm to improve a halting passage in an essay." Herbert Silver, meditating, "I'd like to improve this halting passage in an essay," and he's near sleep, and he suddenly sees --"I see myself planing a piece of wood." This is improving the halting passage and the essay. One is a representation of the other. If you keep planing it, it will get smoother. Sartre looked at these a long while and didn't notice there was a representation.

Here's another one, "When drowsy, I contemplate the idea of trans-subjectivity." He's a philosopher, and he's trying to bear in mind trans-subjectivity. "I see a big circle of people in the air with their heads reaching into the center." This represents trans-subjectivity--subjective off the earth. Trans-subjective--across people because all their heads are in a single circle.

Now what's Swedenborg doing in this period--spending a lot of time alone and he's investing in and awakening inner processes. He's spending a lot of time at it, taking notes, treating it fairly seriously, whereas most of the same kind of material we've been through, and we just kind of toss it out. "I had a funny dream last night", and that's the end of it. He's studying it closely. By awakening inner pro-

cesses, his ability to visualize things gets greater. He's able to conjure up a vision with his eyes closed so he can see a salt mill or a palace, or something like this, and later he can do it with his eyes open. He can look at the world and see you, and he can also see this kind of representation, and remain quite stable. I have trained students to be able to do this. Again we're in the realm of what is normal: if you pay a little time to it and attention to it, you can do it yourself. He begins to feel the presence of other beings around him (which you will too if you spend six months to a year with a hypnogogic state), and later he can talk with them and later yet they break through into waking life, so he's a man dealing with things in the world and he can see them or hear them speaking, doing things with him. This has been rarely reached by anyone--where this breaks into the waking life.

In my pamphlet, The Presence of Spirits in Madness, I'm describing the hallucinations of schizophrenics, and their experience seems very parallel to Swedenborg's. What they're describing as their experience of hallucinations, and his of spirits being around, are extremely similar. I'm inclined to think that we've got the same process on both sides.

Now there's a marked difference: I'm not offending Swedenborg. Swedenborg is a man of tremendous brilliance who has deliberately gone into this area. It's a dangerous area--you can go mad doing this. He says so. The schizophrenic is a disabled person--disabled in many ways who has slipped into this same kind of thing. He can't do much with it. Swedenborg is doing something with it. He's trying to talk with them, he deals with them, he fights with them, he struggles with them; writes it down and he's studying it. Schizophrenics don't do this. They're just caught by the process.

At this point he begins to think when you're withdrawn into this inner state, these things are real when you come out. They seem like fantasies (as many of you might think it's fantasies you're essentially dealing with). But later these fantasies seem more and more real.

I'd like to jump from this kind of developmental period all the way through the various sciences on up into Swedenborg interiorizing inner experiences, and making them vivid, visualized, so you can hear them and see them.

The whole thing is coming alive inside, into what his mature psychology looks like after many years of dealing with these things. For me, his great psychology is in his theological works. It may sound strange to you, and it sounds a bit strange even to me that in his theological works he is dealing both with the cosmos and mind at the same time. In fact they're the same system, and this has some awesome kind of implications for me.

He's a changed man after going through this for a while. He's no longer speculating. Before he was speculating, trying to figure out what's the soul like, and does it have these powers, and so on. He's no longer speculative. He had a kind of pompous quality to his early writings. His theological writings seem quite matter of fact, humble, you might say. It looks like he's simply a much more humble, direct, honest man, describing just what he saw, believe it or not. This is part of the reason I enjoy his later writings. It's got this more human, sensitive, direct quality than the earlier writings which show us a brilliant mind, wrestling with itself.

O. K., now what does this mature psychology look like that's buried in the 32 volumes of theology which probably only a handful of you have read? (I haven't read them all myself, by the way. I got through about half of them.) What's he saying? There is One, the Lord himself. This One creates out of himself all the existence. All of the existences are arranged from the hierarchical ordering of possibilities (discreet degrees), and there are three degrees of heaven to this man, and there are three degrees of hell; and this whole thing, this whole package is a representation of the Divine (one way of saying it), and this whole package is mind itself. This in-between thing--where we are--in here is our conscious perceptions and experiences, and intellect, feelings and all this. That's where we are--in there--and we're kind of poised between these two opposites of the good of heaven and the evil of hell, and in the free little space between there, we make choices, and our choices kind of set us up eternally, in relation to this massive polarity of existence.

The Divine has corresponding to it all these various levels, including you people at this middle level. Correspondence was a beautiful way of linking together things which are very different from each other, but they have essen-

tial threads of similarity. The divine love corresponds to divine wisdom, and a lower level corresponds to this, corresponds to that, corresponds to our understanding of lower level, and so on. All these things correspond. In fact it's a single system and it's run by the influx of just One through the whole thing.

He has several psychological ideas in this theology I rather like. There is a love-of-the-life, he says, and this love-of-the-life exists through all time: through heaven and hell, it does not perish. The love-of-the-life conditions all your choices: it is the most central motivation of the person. I use this in therapy. When I'm dealing with someone, I try to see what is the probable love-of-the-life in this person. I'll give you an example. I was meeting with a lady who had considerable annoyance because she made a big show of herself, bothered people, and so on. I noticed in dreams beautiful expressive movement tendencies, and I had her enact a dream where she moved like a cat on the floor, and I suggested that she might explore expressive movement as a central theme for her, important to her. She did, she's now a teacher of expressive movement, and she recovered from all these annoying tendencies. It looked like for her this was a very central thing, this love-of-the-life to be expressive in movement. I've seen it in ladies: to bear children and be a wife was the love-of-the-life itself. This can be the central motivation of a lady. My own, I would guess, something in the general area of wanting to understand everything. I'm a little bit like Swedenborg this way. I know this is very presumptuous and all, but this is the way I feel. I would like to understand everything. This love-of-the-life structures your feelings, would structure thoughts. It's very clear that thought is the external--just the form of feelings. Feelings are the life of thought. If I had to say anywhere in the psyche, what's central? You would say, feelings are central. Feelings are used to determine affection, they are more like the life itself, of which thought is just an external part.

Well, there is but one self-substituting Lord, and out of himself, he fashions all things which exist as images of himself in depth, and the Lord images us and creation. We do this imaging too--the same kind of imaging as when we fall asleep and we're unconscious and not clever at all. An image of the life forms a dream; or in hypnogogic state, you can image what you're thinking of there; or when we put meaning into

things, we are imaging into life. We're kind of designing life--we're shaping it up. We are in a way kind of a little Divine, an image of the whole: that's what was meant in Genesis by man being the image of God. We have the same kind of propensities to image things into existence as God does.

Swedenborg says the Lord is very human--a phrase I like very much. What does that mean? He's full of faults like us? He's got the same kind of tendencies that we have, and the way to the Lord is through the human, and this is why this theological system has a tremendous psychological richness. It wants to get back through the human to find the Lord. We participate in creation, and we are kind of a lower order correspondence of this divine tendency. We don't do it as well, you might say, or we do it on a smaller scale certainly.

Now, this whole system has serious implications for our choices. The good man, (if he examines himself) sees that he does not really make his hands--they are given--and he doesn't really make his thoughts--thought is given out of feeling--and in hypnogogic state you can see how thought is structured right exactly out of feeling. He sees that he is a kind of process--given force, you might say, from the depths all the way up to ultimates (you know, the highest is an ultimate, or the smallest, most specific things are ultimates). The good man sees that he is kind of an ultimate of this process, and all the way through, creation arrives--arrives from a great distance (in a psychological sense). Now the evil man or the bad man says, "I'm the boss; I run this show; I'm pretty good; I'm smarter; and all this kind of thing." He flaunts himself out.

In Swedenborg's whole description, what is good is unitive, joins with, combines, relates; what is evil splits apart. I almost think you can define good and evil in a kind of topological sense of what cuts off, and what joins. Let me give you an example. If I think of myself as a clever speaker, and there are dumb people there, and I'm speaking down to you, I get a kind of a split: me - you, up - down; or if I think of myself just as a person and you're persons, and I'm just trying to express myself and you're sitting there, and you're persons, and you'll respond shortly when you get a chance, then the whole thing is unitive. We're more like a unity as against split apart. All these things related to evil split apart. A man sees himself as the boss split apart from

other things--split apart from the Divine, split apart from inner tendencies. In fact the most serious example I've found that split apartness is in the mentally ill, where they try to split apart themselves from their own feelings for instance. It's a damaging and harmful thing to do.

Swedenborg seems to me very psychological in the way he is seeing things now. Here's an example. This comes out of Conjugal Love. He's talking about angels. Very few people can say, "I've heard it said yesterday by angels", and so and so. He could. Here's an example and this example sounds like he's talking about something kind of old hat, if you want, but he's also talking about what we now know as projection, or making meaning in the world. An angel from heaven then appeared in their midst and said that they were singing the chaste love of the sex. But those standing around said, "What's the chaste love of the sex?" The angel answered, "It's the love of a man for a woman of beautiful form and becoming manner. A love free from any idea of lasciviousness, like the love of a wife for a man." Now here's where projection comes in. The angels continued to sing and these people were standing around and were listening to this. They heard it variously, each one according to the state of his love. Those who looked chaste upon the women heard this song as something harmonious and sweet, but those who looked unchaste upon women heard it as unharmonious and sad, while those who looked upon women with loathing, heard it as discordant and harsh. Well, we have a modern method of figuring out what's going on inside your head and we're using the same sort of thing. We give you something unstructured, and say, why don't you structure it. Whether you make it harmonious or harsh, I can tell whether you are harmonious or harsh.

The ink-blot test is an example. We have all series of hundreds of projective tests, and in these you look at an ink blot and I ask you to tell me what you see. "Well, I see this, and I see that", and so on; and I can infer from how you structure this, the kind of person you are. In other words, whatever you are inside, that's the kind of world you run into. If you're kind of a thief inside, "People are not to be trusted" is your feeling. "Better lock things up, the kind of unsafe" sort of feeling. The good man tends to find others are more good than evil. This is his own kind of perception of the world.

You're looking at the world you see, the world you structure as an image of yourself. The meanings are what you put into it. You're a world maker, just as God is. Dreams are another kind of projection, where the light is projected in the form of a dream. Why does the Divine image itself like this? To be on all possible planes of existence simultaneously, that's one reason; to realize all its potentialities down to the ultimate. This is the divine realizing its potentialities down to ultimates: that's us.

Swedenborg says, "Divine love, which is life itself preceding from Him who is its fountain, namely the Lord, bears in its bosom no other purpose than to create and form images of itself which are human beings." We are this process imaging itself, and I am a fragment of the potentialities of this. I would say from this, be careful of the world that you make, because you are the designer of it--good or evil. If you find a good or evil world, you are the designer of this one. This by the way, occurs all the way up to heaven and hell. Swedenborg describes the same process. The angels experience their affections in the form of things around them. In the spiritual world, if you have a beautiful house, this is an image of yourself: you're a beautiful person. If you're living in a dank dark place, that's the kind of person you are inside, and so you're living in a dark little cave in hell, you see. You're still imaging yourself.

To me, it's apparent that we are doing this now, and it is even clearer in heaven and hell, apparently, that the same kind of process goes on, which is very psychological. This love-of-the-life, this most central tendency of a person, is kind of an organizing principle, and it conditions everything you receive, it conditions what you get interested in and what you listen to, and it will condition what you remember. I can tell you a whole series of things, and you'll remember some part of this, and what you remember is determined by your love-of-the-life.

Quoting again, "The life-love is the tree, the branches with their leaves are the affections of good and truth with their perceptions, and the fruits are the enjoyment of the affections with their thoughts." Now this life-love conditions what you do, just as the love with everything it comprises is the man. The love is the man, the most essential man. So also the will is a

man's all and is in every part of him, and thus is the man himself, and we're beginning to come down to earth in this whole system. The will is the man himself and the will results in action, and the action is a sign of what you are -- the fruits of the tree. The whole system again is coming to earth.

Earlier, when he was being a very brilliant philosophical psychologist, he tried to figure out how all these various things operate in the mind, and he got kind of desperate. He said on one occasion about the soul, "You know what I see the soul doing depends on what I consider it to be. If I make it this, it will seem to do that." He was getting caught in something that perhaps we're even more aware of now. Our basic root conception of things conditions what we find. Later, he kind of solved this problem of mind and he could see the whole thing functioning dynamically very easily. Here in one lovely sentence is the whole thing put together.

"Love produces from itself affections to which belong intentions; through these affections it produces perception; to perception belong intuitions. Through this perception it produces thought, to which belong ideas, and out of these latter, it produces memory."

You see: "Love produces from itself affections..." Love makes affections, and affections are your emotions, your feelings, and you look inside into the conscious level. "...to which belong intentions;" Feelings condition your intentions. If I can affect your emotions, I can alter your intentions. Salesmen use this. "...through these affections it produces perception;..." It will affect what you see, what you find, what you become interested in. "...to perception belong intuitions. Through this perception it produces thought, to which belong ideas, and out of these latter, it produces memory." Yes, all of these together are of the love and the understanding. That's the whole thing functioning. Mind going all the way from love to affection to perception, to thoughts, understanding and also to will and action. The whole thing operates like a single kind of thing, having different sorts of natures at different levels. Down here, I'm just all feelings. The dream state reflects more of the feelings that I have. Now, awake and working, I reflect more of the cautions, verbal, impress-you kind of things.

What is the unconscious in the Swedenborg system then? It is a much bigger unconscious than we have in any other psychological system because his unconscious includes all of heaven and hell. And you might say that it is normal that a man feels that he runs himself. This is given to him too--to feel this; Swedenborg says so. It's normal to be unconscious of our relationship to these other spheres. When you die, you'll become conscious of it. For me, his system is a theological psychology or a psychological theology, and I'm struck by the fact that we're dealing with a single kind of unified thing. The structure of the cosmos down through me explains mind itself, and my understanding of mind itself relates me to the cosmos. It's a unitive kind of system that we're dealing with here, and it combines psychology and theology into a single system. Combined is even the wrong term. He finds they are the same thing. You're dealing with just one thing.

Then he goes back to the Bible and a tremendous study of it, a fabulous piece of work. He finds representations of what the nature of the mind is, in the Bible itself. He finds it described in dream-like symbolic language just like your old dreams that you do every night. A very similar kind of language. The Lord is very human. We are the image. We have the same fundamental kind of tendencies, and the way to the Lord is back through the human. Then this whole business of psychotherapy and integration, and treating people, and so on: that's away back to the Lord and the understanding of religion. I personally see religion and psychology as looking like two different things only because they have a different language. This one says unconscious, this one says heaven and hell; this one says ego, and this one says proprium. We have a lot of terms which make it seem like we're strangers to each other. Psychology does not have an ultimate figure in it either, a divine figure to knit together the whole thing, but to me there's a tremendous similarity in these two. We're dealing with a single kind of thing.

Well, do we really run ourselves or not? This is kind of a fundamental issue, because the good man decides that he is given a process that comes forth. Swedenborg indicates that this is a kind of paradoxical thing about running yourself. The more nearly anyone is conjoined with the Lord, that is, with heaven, in heaven or with God, the more distinctly does he appear

himself to be his own. The more he's his own in power and control--in good shape, you might say--the more clearly does he recognize that he is the Lord's. These both occur together. Now I think back on patients. The patients are quite far from God or religion, many of them. They're struggling with components of themselves which they fight with. They're not much in possession of themselves. They don't have much power as individuals, not near as much as you do. So, my own feeling is that this business of recognizing that you are the Lord's is the same thing, another way of saying what we put over in psychological terms. I'll switch this back and forth. To recognize that you are the Lord's, in psychological terms means I'm an emergent process--I'm a "given" that comes forth. I don't know how I even make words--not really--nor movements, nor all these kinds of things. A man who finds that he's this kind of emergent process--a "given" coming out, is inclined to be a little thankful. "Gee thanks! Now I have hands, I can do things!" The one who sees himself as a given is inclined to be a bit thankful for it. "Thanks, it's a pretty good given. I limp a little bit, but it's not too bad"---that kind of thing. What does a man do who sees that he is God's man (in theological terms) when he sees that he is an emergent process? It turns out he tries to live a useful life, to do something of use, because he can realize himself better if he can make a wall of bricks. The wall stands up and can stay there 30, 50, 100 years to reflect his work.

In use, the divine love reaches all the way to heaven through man, and comes to an ultimate, to reach his target you might say. I'm very much impressed when I see a man who does useful things, within the scope of whatever his trade is. Swedenborg is very respectful of this. If your trade is making shoes, and you make a fair price for this, you are doing uses in a cosmic kind of sense. And this divine love can come all the way through this long trip, and it's arrived--and made a good pair of shoes at a fair price.

Swedenborg has also combined church and man in a curious kind of way. In other words, man's a church in the least form. More quotes: "Everyone who lives in the good of charity and faith is a church, and he is a kingdom." I guess I'm like a kingdom, you know: there's sort of a king here and there's a domain, and so on. "He is a kingdom of the Lord and hence is called a temple, and likewise a house of God."

This is everyone he is talking about. Life constitutes a church, but not doctrine (except so far as it is a life), so he's making the essential--the church--this life; and when he talks of man, he's making this essential affection or feeling (life and feeling are the same thing). The system quite makes sense, it fits together nicely. The church of the Lord is spread to the whole world, and yet it is one, for when life constitutes the church and not doctrine separate from life, it's on doctrine that we split. You say this, I this, and so on, and we build two church buildings. I've known churches that split over the location of a door--we should put it here, and we should put it there, and fundamental issues arose dividing it into two congregations so they could get the door settled. When life constitutes the church--and not doctrine separate from life--then the church is one; but life constitutes the church. The church is one, but when doctrine constitutes the church, there are several--I think he used the wrong word, I think he should have said hundreds by now, just hundreds! The church of the Lord consists of all those--whoever they are--who are in the truest drive from good. The church of the Lord is spread over the whole globe--he's not speaking of just the New England states, or something like that--and thus is universal, and all those are in it who have lived in the good of charity according to their religious beliefs. If you live in the good of charity according to what good you know about, wherever you're born--in Africa, Asia, or some place--if you live by the good that you know, you do your best with what good you've been given, you are in this one church which is called life. And life has implications of living expansiveness, doing things, being creative, being of use--some kind of use somewhere, disabled persons can be of use. Well, this kind of summarizes the major things I'm kind of pointing at here. Can we have a little more talk until the coffee's ready?

Through and through Swedenborg is dealing with experience. He got all this by exploring his experiences. It comes to me as a kind of surprise as a California psychologist, (which is a suspicious kind of item anyway)--it comes to me as a surprise that the Swedenborgians are not more involved with experience, because the master they're following got all this through his own experiences. He's describing mind, heaven and hell as a single kind of system. Both the theology and the psychology; if you want to put the precedence, let's say it's the theology first and the psychology second. There's much

more of him that I haven't touched on, especially the exegesis of the Bible which is a tremendous mass of detail. Particularly interesting to me there is the trials of the divine human. We're all kind of the Christ. You know, God creates himself into people. People end up in this crummy place, and have to kind of figure their way out--trapped. That's something like this--the trials of the divine human, and he has some very psychological things going on there too.

If you get to thinking you're too big, you know you're boss, you run the thing, you're an important guy, your head's swollen up. Then you'll suffer what he calls vastation which looks like depression and other kinds of things, the way we would talk about now in psychology, and in this vastation or depression, you kind of drop down. Well, this process which occurs on earth, when you get too blown up and your friends knock you down, or your enemies or others will knock you down, he says the same kind of thing happens in heaven. If the angels get too big, they also go through vastations, and you may as well try to understand the process, and so when I begin to feel what I would call vastation, I try to understand what is my mistake that I was making. I deliberately go into vastation because I see it as a useful process. This is the trials, 40 days in the desert, a lot of things like this are examples of this vastation, so I begin to go into vastation and I say to myself, Van Dusen, you must have deserved it. Why did you deserve it, you idiot? And I try to understand what it means. People who do not go with the process, who fight against it, can stay in a depression a long time. I'm from the state hospital, I know, we get them. When depression hits a person, I look for the uses being served inside the depression, what old values are being torn down, what old ways or conceptions of doing things are being torn down, and what's the little one beginning to rise in the middle of the depression. And you can see depression this way or vastation you can turn into something useful, so I say thanks, that's a kindness. Some of these things I feel very strongly. Swedenborg says, well, if the Lord wanted to condemn a man, how would he do it. Give him everything he asks for. This is the opposite of being vastated. In vastation you're not getting what you ask for--it's more like a desert. I would say the important thing in Swedenborg is to see yourself as influx, using this term. This life coming all the way through, being given to me, and having come out here, I'll do something good with it

in honor of its very nature. If a man has gifts with his hands, and his brain isn't very good, then he can make things, sweep the floor, some kind of uses. And this goes all the way, not from this big, healthy kind of uses, but all the way down to the very simple ones of doing your kind of job, whatever your job is--taking care of children, grandchildren, or whatever it is. This whole system turns, the actuality of it, the hub of it, is uses--this is the reality of the thing. The central reality is what you do. I quote: "Thus love is continuously going for us and we're turning again by means of deeds that are uses." I mean deeds--doing things, sweeping the floor--for loving is to do. Because if love does not become deed, it ceases to be love, the deed being the affecting of its purpose, and that in which it has existence, so this heavenly love comes to earth in deed, and it rests on you. You have to do the deed, and if you look at the best deeds you do, you will see that they are kind of given through you. You're not the maker of all your best deeds--you're not the maker of your hands, your mind, your body, or the whole thing. You're a participant in the process.

Well, I don't know whether I've conveyed some of my kind of enthusiasm for Swedenborg. I enjoy prowling around with him and studying things. I hope to devote many of my later years to the Arcana, and understanding the psychological elements that he points out in the Bible. I'm kind of pleased with the way the modern psychologists have done modern experiments with LSD and all this kind of thing. I know statistics, research design, and all this. I'm kind of pleased to see that somebody two centuries ago--writing and just trying very hard to figure out what's going on inside of himself--has found things which we still do not know well, and this pleases me. He put so much effort into it, and I see it of great use, and I intend to continue to explore around with it and see what else I can find in it, and I am very pleased to see a kind of theological psychology so that two things which look separate, different, turn out to be two sides of the same or essentially the same thing, I'm rather pleased at that. This kind of ecumenical and disciplined mind and spirit. OK, coffee's ready, let's have that break.

Since it was not possible for Dr. Van Dusen to edit this address for publication before press-time, any corrections or clarifications he may have will appear next month.

LEADERSHIP EDUCATION INSTITUTE

1968

by Jerome A. Poole

Thanks to:

Sara Ebel - Washington, D. C.
Phil Gallucio - Boston, Mass.
Wendy Geis - New York, N. Y.
Cindy Turley - Bellevue, Wash.
Paul Martin - Bridgton, Maine
Cathy Thomas - Wilmington, Del.
Brian Keith - Detroit, Michigan
Gretchen Worden - Philadelphia, Pa.
Sharon Lemée - Elmwood, Mass.
Licia Weare - Elmwood, Mass.
Bob Reynolds - Cincinnati, Ohio
Betty Jean Johnson - Detroit, Mich.

For what they gave to their LEI.

LEI this summer was quite an experience for all those involved--students and staff alike.

When nineteen individuals come together for a week long program, and the success and continuing value of that program are dependent upon those participating, the risk is great. There is the chance that it will fall flat just as the possibility exists for it being fulfilling and rewarding. You never know until you're "in it" when the experience will be positive or negative. You can plan and pray, dream and hope the dreams come alive, commit yourself and cooperate with others likewise committed --but you'll never know of what value the program is until it's over.

Neither faculty nor students were really aware of what LEI would be for them. Even though the staff had given a great deal of time to curriculum development and ensuring we would have an ideal physical set-up, there were questions.

Muff Worden and Pam Selensky wondered if their seminar on leadership, during which they planned to make use of the book and film Lord of the Flies, would stimulate and bring forth healthy debate and discussion.

Mildred Laakko and Marilyn Turley were not sure their efforts would give birth to a group concern among the LEIers. They did not know positively that their leadership would allow individuals to increase their concern for one another and sensitivity to each other's needs.

Before LEI, it was hoped that the environment would encourage expression and sharing of thoughts and feelings, and to this end Mildred and Marilyn focused their planning.

Randy Laakko gave his best in preparing for his course on the Dynamics of Leadership; he wanted to expose the LEI students to useful skills and make them sensitive to their own as well as others' unique needs.

Creative Worship was to be an opportunity for discovery. Jay Lee, Jerry Poole and Gretchen Worden tried to set up an atmosphere that would allow one to share his understanding of worship, criticize what he felt impeded worship, and discover what would make worship a more valuable part of life, more meaningful.

Now, with LEI over and looking back --it was a good week. We grew as we wrestled with ideas. We learned a great deal about ourselves when we viewed and shared our feelings with others. We discovered personal uniqueness. We developed close, warm friendships that will last and become more valuable through the years. We saw more clearly why God has made us all different, yet put side by side. We lived deeply when we sang and laughed together, walked and talked together, shared and cried together, worked and worshipped together.

LEI was alive, for as life it had its intense, as well as light, moments. The students and faculty worked well together as they gave individually to one another and as a group, fed the total experience.

The Leadership Education Institute closed Saturday with a trip into the mountains, a time filled with fun and frolic. Tired, we returned to the beautiful Fryeburg Assembly, crossed the Saco River in canoes to the sandy beach, and there held a communion service which had been created by the students. A cook-out followed by singing ended our week together----- and many of us began to talk about next summer's LEI.

EDITOR'S NOTE: For some years now, LEI has been one of the most vital and exciting "success stories" in the life of the Swedenborgian Church. The Messenger salutes the students, the Director, and the Leadership Education Committee; and takes the liberty of "pointing with pride" at this symbol of a hopeful future for the church.

MASS. ASSOCIATION MEETS

FRANK SHAW CONSECRATED TO LAY MINISTRY

At the Fall Meeting of the Massachusetts Association, held in Manchester, New Hampshire, Mr. J. Frank Shaw was consecrated into the Lay Ministry for service to the congregation in Manchester, and installed as the minister of the Manchester Society. The rite of consecration was administered by the Rev. Everett K. Bray, General Pastor of the Massachusetts Society, and the lay-on-of-hands was performed by eight ministers present at the meeting. Mr. Shaw was graduated last June from a special course of study at the Swedenborg School of Religion, leading to the Lay Ministry, and his consecration was authorized at the last Convention.

PRESIDENT MARTIN LEADS PANEL

The program after the home-style dinner prepared for the Association by ladies of the Manchester Church, featured a panel of speakers, led by the Rev. Ernest Martin, President of Convention. All members of the panel had participated in the Urbana Consultation of Research and Development (see September Messenger), and each spoke to the Association about his dominant impressions from that event. Following the presentation, each panel member led a small-group discussion of the goals and the future of the church, with Mr. Martin visiting all groups in turn.

CONFERENCE IN CINCINNATI

The Cincinnati Swedenborgian Church is sponsoring a Conference for lay people Friday evening, November 29th through Sunday, December 1st. The particular emphasis of this Conference will deal with helping laymen of churches without ministers prepare programs and more effectively carry on the work of the church. Some of the items to be discussed are presenting our teachings in the language of 1968, suggesting new areas of service, and better equipping the layman to deal with the problem of the church.

The Conference will pay for room, Saturday and Sunday lunches and Saturday dinner. There will be a \$3.00 registration fee, and the participants are responsible for their breakfasts, travel, and any other incidental expenses.

The Conference will close Sunday afternoon following the ground-breaking ceremonies for the new Cincinnati Church building. This Conference is open to everyone. The whole program is being mailed to all Convention churches. For reservations write to Rev. Richard Tafel, Jr., 7725 Jolain Drive, Cincinnati, Ohio, 45242.

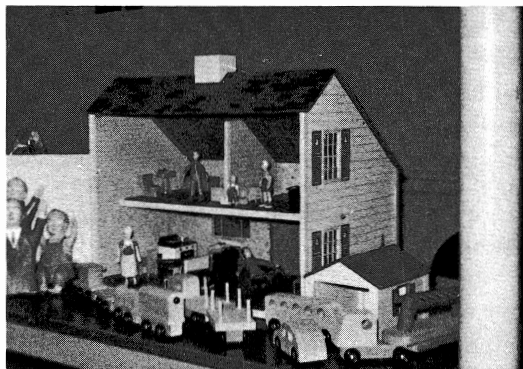
Suggested reading for this Conference is The God Evaders by Dr. Clyde Reid, and a review of the meaning of church in Potts' Concordance.

Please return your reservations by November 20th. Full Information, directions, etc. will appear in information to the churches.

This Conference is made possible by the cooperation and financial backing of the Ohio Association. This is the first event of a new program being developed in Cincinnati with the hopes of serving a wide area. Further details will appear in the January Messenger.

NEWTONVILLE SUNDAY SCHOOL

It has been the policy of the Newtonville Sunday School to put the collection money to some charitable use each year: to help a needy American Indian child, to send Care packages, to buy Sunday School books for blind children.



In 1968, however, the average age of the children in the Sunday School was just under five years. For such little folks, whose world is small, it seemed advisable to use the collection money to meet a local need. From a wide range of organizations the Family Consultation Service was selected. It was recalled that many years ago a happy relationship had been estab-

lished there when the Sunday School money was used to purchase shoes and braces for a crippled boy.

Mrs. Swift at the Family Consultation Service was delighted to learn of this gift of \$35 from the Sunday School children because the agency was in process of making a new playroom for children, the purpose of which was to help the staff discover what particular factors in the home situation bothered the child. A doll house then was of prime importance, and it was agreed that this surprise gift would be used to provide one.

When this matter was reported to the Board of Family Service, one director eagerly offered a doll house from her attic which she had stored she "knew not why". With the doll house thus supplied, the Sunday School collection money was used to furnish the house and place a doll family within it, to purchase cars and trucks, finger paints and easels, several puppets and other toys.

These gifts have been gratefully acknowledged by Mrs. Swift who sent a picture of the furnished doll house surrounded with the puppets and toys. The children of the Sunday School have been invited to visit the playroom at Family Service headquarters in Newton to see the gifts they provided.

BOOK REVIEW

The Holy Bible, As Printed by Rbt. Aitken, 1782, Philadelphia, Pa. \$9.50. Although "a review" is hardly the proper term in a consideration of an edition of the Bible, one may use it, or at least say "commentary" in this unique instance, because the Book before us is an exact reproduction this year by the American Bible Society, New York, of, as the Preface says, "the first complete Bible known to be printed in English on this continent."

It is the Foreword and Historical Preface to which we particularly give attention, of especial interest to the Swedenborgian being that the "original" New Churchman Francis Bailey, of Philadelphia, is listed among four other printers in America as having printed and distributed the New Testament in this country, for the first time. Bailey's was issued in 1780, actually two years ahead of Aiken's complete Bible.

Incidentally, as many know, Bailey was a friend of his fellow printer, Benjamin Franklin, who

subscribed toward the financing of the first American edition of True Christian Religion.

Aitken's Bible is the only one "Approved and Recommended by the Congress of the United States", and we can well believe that this may have been due to the proposal of Benjamin Franklin, whom, as a picture long hanging in our School of Religion, now in Newton, Mass., "insisted" that the first session of the Continental Congress be opened with prayer, the Rev. Jacob Duché, a Swedenborgian having been chosen to offer up the supplication. He was the forerunner of the Congressional chaplains of today.

Physically, the reprint is a beautiful little Book, its historical Foreword, etc., being of much interest. It should make a valuable addition to one's library.

Leslie Marshall

CRISIS IN THE NATION

Our country is in deep trouble! It is not merely that our communities are rent asunder by hostility and internecine conflict. The trouble is more profound. We Americans--who have prided ourselves on our resourcefulness, our inventiveness, our virtuosity in improvisation--do not know how to handle our present situation. For the first time in our history, we have ground to a halt and do not know how to get in motion again. There is a pervasive sense of defeat. We are running out of time. We are running out of confidence in one another. We are running out of hope. In large areas of the world, there is grave question as to whether "America is hope", or whether America is mainly a threat to the hopes of the common people.

*The Rev. Dr. Truman B. Douglass
Executive Vice-President, United
Church Board for Homeland Ministries in Tempo, published by the
National Council of Churches*

The National Council of Churches and many leaders of Convention feel that America's crisis is indeed urgent enough to receive top priority in the life and program of our churches. A new studyguide, Crisis in America, is useful for Sunday schools or adult groups wishing to become better informed. It is available from Friendship Press, 475 Riverside Drive, New York, N. Y. 10027. A full review will appear in the December Messenger.

THE MESSENGER

November 1968

TABLE OF CONTENTS

Letter from the Editor	158
Corrigenda	158
Swedenborg's Theological Psychology	159
Leadership Education Institute - 1968	169
Mass. Association Meets	
Frank Shaw Consecrated to Lay Ministry	170
President Martin Leads Panel	170
Conference in Cincinnati	170
Newtonville Sunday School	170
Book Review	171
Crisis in the Nation	171

Reduced for Christmas giving
BIG QUESTIONS OFF CAMPUS
WITH ANSWERS TRIED ON FOR
SIZE BY ROBERT H. KIRVEN
\$2.00

A much appreciated gift,
BOOK OF WORSHIP bound in
red leather, \$6.00

Order from Swedenborg Press, Box 143, Madison Square Station,
New York, N. Y. 10010

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

THE MESSENGER

48 Sargent St., Box E
Newton, Mass. 02158

Second Class
Postage
PAID
at Boston, Mass.

Dr. Donald Miller
64 Village Hill Road
Belmont, Mass. 02178

M