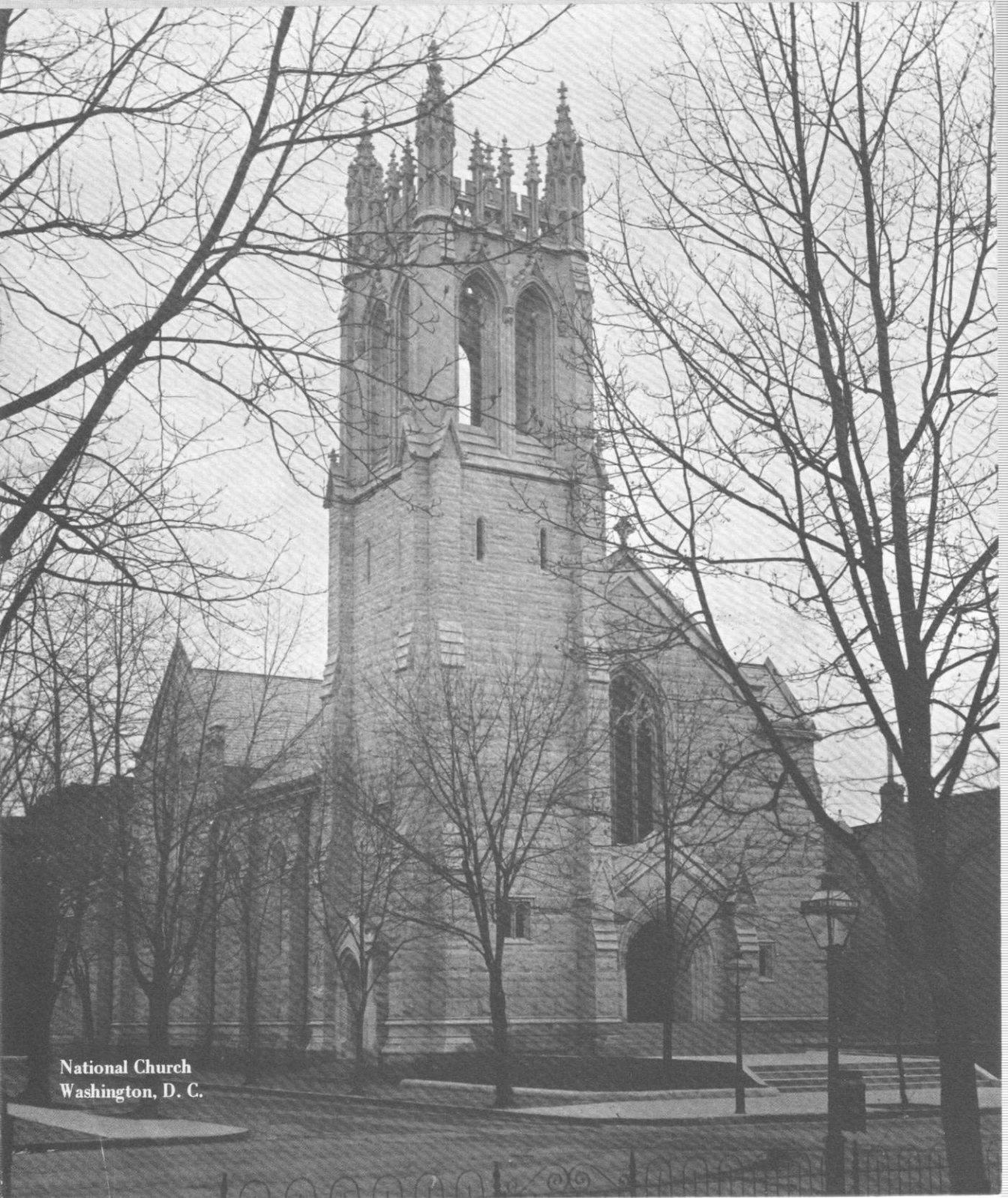


THE MESSENGER

Official Organ of the Swedenborgian Church

APRIL 1970



National Church
Washington, D. C.

LETTER FROM THE EDITOR

Sitting at my typewriter just before *The Messenger* goes to press, I am particularly conscious this month of how near and yet how far I feel I am from you who read this. The type before my eyes and yours brings into almost immediate communication in one sense; but between my writing and your reading there will be photographic processes, printing, mailing. Easter will have come and gone, and the postal strike either will be settled, or you probably won't be reading this at all. On top of this mechanical and temporal gap, there is the wide variety of relationships: some of you know me well, some well enough to say, "Hi!," and some of you know me only as a name printed in 10-pt. Bodoni italic type at the end of this column.

I consider these details, and hope you'll join me in the reflection, because I want to express my wish that you may feel the joy that is symbolized for us by the coming of Easter. The time delay weakens the relevancy of the wish, the mechanics vitiate its personalness, and the many relationships dissipate its earnestness. In spite of all this, or perhaps *because* we share in the act of recognizing it, the wish can have a real significance, and I hope it will. It is the reality of such nearness that binds the spiritual community that we call the Swedenborgian Church. Happy Easter!

Robert H. Kirven

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PRESIDENT'S CORNER

Schedule of Meetings, Services and Travel

February 8 Preached at the Boston Church

February 20-21 Committee on Worship in Newton

February 20-March 19 Led series of four Wednesday evening discussions, with the cooperation of Robert H. Kirven, on the subject of religion and psychic experience. Series was held at the Swedenborg School of Religion under the sponsorship of a local Congregational church.

March 23-24 Board of Education in Newton

March 28-29 Visit Pittsburgh Church and preach at Sunday morning worship service

April 3-4 Executive Committee of Board of Managers of Swedenborg School of Religion, at Urbana

April 4-5 Visit the St. Louis Church (?)

April 7-8 Advisory Placement Committee meeting in Newton; Research and Planning Committee meeting in Newton

April 11-13 Visit church centers in Florida, preach at Association meeting in DeLand

May 14-16 Attend Illinois Association meeting in St. Paul

June 13-14 Visit Cleveland Church and preach

June 20-21 General Board of the National Council of Churches in Washington, D. C.

June 29-July 20 World Assembly in London and visit church centers on continent

THE NEW CHURCH WORLD ASSEMBLY 1970

Thursday, 2nd July to Sunday 5th July.

MORE NOTES FROM THE DIRECTOR Roy Griffith

Many New Church people throughout the world will be wondering whether the Assembly is just another Anglo-American "get together" and how representative it will be. The majority will be American and English but already in early March we know we can expect representatives from Argentina, Australia, Britain, Canada, Channel Islands, Denmark, France, Germany (West), Holland, Japan, Korea, New Zealand, Norway, South Africa, Switzerland, United States of America and West Africa. There may be others before the list is closed.

The Brochure that has been circulated indicates the variety in the Ministers who will conduct the daily Worship. Music will be provided at the opening Service on the Thursday, by Mrs. Claud Presland (Conference), the next day by Mr. Eugene H. Clarke (Convention), on the Saturday by Miss Dorothy Rhodes (General Church) and at the Sunday Service by Mr. Lionel Friend (Conference).

On arrival at the Victoria Hall, all attending the Assembly will receive a "tag" on which to write their name (a device which should help easy introductions) and an Information Booklet containing the Assembly Program and other useful information.

The formal invitation cards essential for the visit to the Houses of Parliament, will be obtained on the Saturday morning in exchange for Assembly "Membership Cards." The invitation card bears a note, "Dinner jackets or lounge suits" which I understand will mean more to the ladies than to the gentlemen: I gather it is a cryptic invitation to the ladies to wear their gayest dresses, and to the Africans their magnificent colourful robes!

Tickets for the "pre-Assembly" meeting on the Wednesday evening, should be obtained through arrangements made by the Women's League and Michael Church Women's Guild. The Assembly "Membership Card" does not cover this event.

The London Committee has arranged for a tape recording of all the proceedings, so even those un-

able to attend the Sessions may be able to hear what has been going on.

During the period of the Assembly the Swedenborg Society in association with the Library and Documents Committee of Conference and the Academy of the New Church, will arrange an Exhibition at Swedenborg House (close to Victoria Hall just across Bloomsbury Square. There will be on display first editions of the Writings with special features of the *True Christian Religion* and *Arcana Coelestia*. Other material will be presented to illustrate the New Church Past and Present.

Visitors to the Assembly will be able to buy from the Swedenborg Society a copy of the *True Christian Religion* in a luxurious binding of red morocco leather and gilt-edged: the price will be five British pounds, or \$12.50.

Readers will be interested to know that in celebration of the World Assembly, the Swedenborg Society is publishing separately that superb summary of New Church doctrines contained in Swedenborg's own *Index of Contents of the True Christian Religion*. These booklets, produced in gay colours, are printed separately in English, Dutch, French, German, Italian, Norwegian, Sotho, Tamil and Zulu. This will be an inexpensive souvenir to take home.

On the Monday morning after the Assembly, the Swedenborg Society at Swedenborg House, is arranging a meeting to discuss the problems of translating the Writings. An historical review of the Society's work in translating the Writings will be presented by Dr. Freda Griffith, Honorary Secretary of the Society, and papers for discussion will be presented by Dr. John Chadwick of Cambridge University, the Rev. John Elliott, B.A., B.D., Editor of the new Latin edition of *Arcana Coelestia*, all of them members of the Swedenborg Society's Advisory and Revision Board; and Mrs. Alice Sechrist and Rev. Norbert Rogers on behalf of the Swedenborg Foundation of New York.

All interested in the problems of translating the Writings are invited to attend. It would help if those intending to be present would advise the Hon. Secretary, the Swedenborg Society, 20 Bloomsbury Way, London W. C. 1., England. This will ensure a chair for everyone present.

Finally a reminder that an Assembly "Membership Card" will be required for admission to the Victoria Hall and for lunch which will be served in the adjoining restaurant.

NOTES ON THE SECOND COMING OF THE LORD

HOW LARGE ARE YOU? HOW LARGE IS GOD?

Is there really any large or small, high or low, near or far? There is the appearance of these things, in the eternal world and here on earth. We call them *real*. Swedenborg says that distance is a matter of state: you are as near a person (in the Spiritual World) as your love is internal, and as far away as your hate is, in its degree. It is true in the material world also. Some people seem to remain around us all our lives and others in whom we are not very interested, seem to fade into the distance and even if they live a block away, we never see them.

If you try to carry the large or small idea through to their respective ends, you run into difficulties. For instance, if you cut something in two and then cut the halves in two, and then cut the quarters in two and so on, ad infinitum, you increase the smallness by geometric progression and where could it end? In insanity, says the Swedish Seer. As for the large, if you mentally start to blow up a balloon, or a man, and never stop, do you have very much more than you started with just because the size changed? How do you know it is big or small except by other things to compare it to (probably yourself). Any artist, engineer, etc. working to scale, whether larger, or smaller, knows everything remains the same: it is just in different proportions.

Herein lies the error of considering yourself very small in comparison to God who seems very large. It certainly is not a matter of physical size. Since God is Divine Love and Wisdom, He is universal in quality and in receiving His Love and Wisdom, each one of us can be measured by the truth and good we embody. It makes praying easier to know God is not huge or far away.

The church is seen by the Lord as a Grand Man. It is difficult not to think in terms of large and small for we would have to be functioning in super space, or have our spiritual eyes opened, or have entered the substantial world (so-called dying) to stop considering everything in the big and little areas. We may not fully understand it, but we can see it must be, that the infinitely small and the infinitely large meet somewhere.

George Bernard Shaw said, "The Holy Ghost is the

most important among the hard facts of life." The New Churchman knows the Second Coming of the Lord to be the most important event in history. But what is the Second Coming? How do you explain it to anyone not already familiar with the extraordinary ideas contained in the many books by Swedenborg?

That remarkable New Church writer Holcombe in his *Letters On Spiritual Subjects*, published in 1882 comments, "The first advent of the Lord was not His real coming: it was only prophetic and representative of it. At His first coming "everything the Lord did in the world was representative and everything He said was significative (A.E. 405). At His Second Coming He comes to abide as a permanently visible God upon earth, more really present than at His first coming. In truth heaven is coming down to earth—heaven because the Lord comes. . . In other words, all the phenomena which we are accustomed to conceive of as taking place in heaven, are to take place on earth."

Swedenborg wrote thousands of words on this subject, and trying to explain it to anyone not familiar with the *Writings* is very difficult. You have to begin with the *Science of Correspondences* and inevitably mention that water corresponds to truth. Then you speak of clouds and since clouds are in the sky, they would represent high or divine truth. The Word says that the Second Coming will be in a "cloud with power and great glory." We may think of this as clouds saturated with the sun, which is the most powerful, the brightest and hottest thing in our experience. *Higher* corresponds to *more interior*; so the Lord has come in a brilliant revelation of the interior meanings of His Word. However, when understood and accepted, the inner meaning of God's Word must be lived and practiced; that is, it must become an organic reality. It must be the keeping of His Commandments, and the performance of Uses, "AS IF" of the self.

The inventions that date from the judgment in the Spiritual World in 1757 have greatly changed the old world into a new one; but they are only the beginnings of what we will see in the future. The beautiful things of the earth now are dull—dull compared to the fantastic beauties that will be ours in the future. As the Lord's celestial sphere presses toward the earth and interiors are opening and opened (that have been closed in some peoples for countless centuries) the good will become better

and better. The other side of the coin is that the evil grows more and more evil, as a result of external bonds being loosened, with accompanying unspeakable crimes, causing great anguish.

The general judgment predicted by the Lord in the Word is not coming, but is here. This explains the increase in free love, divorces ("the external bonds of marriage are not to be loosened") so that men and women will not be held together by blind law, but have internal marriages in the new dispensation.

The worldwide riots in colleges and elsewhere have far far deeper reasons than the daily newspapers are able to mention. The public and the papers seem to assume the students are largely in the wrong; but there is room for improvement when the universities' policies have changed from education as the *raison d'être* to profit. It is no secret that many professors prefer investments and awards (to which they give their time), to presiding in classes. Many students have never met an instructor other than graduate students.

The Gosselings by Upton Sinclair told the story and the trend thirty years ago. If the low order of affairs as told in the shocking book *The Grim Reapers* by Ed Reid, and in the August 22 issue of *Time* on the same subject are true, the Ghost Government is controlled by the Mafia, and that makes the "establishment" a very real enemy and an evil so monstrous that the students should have the support of all of the "good" people of the country. Ed Reid says the crime syndicates reach out into many legitimate businesses and are an international network. They are the hells, with their extremes of violence, hatred, greed and the endless dark brood of horrors now flooding over the earth.

Since the Lord is the marriage of Divine Good and Truth, that makes these qualities the only reality and the biggest, nearest, highest and deepest. In the end they will triumph as light dispels darkness. The New Church teaches that adultery is of the hells and true marriage is of the heavens. This places marriage as the barrier against the apparently almost overwhelming influx of the hells and the New Churchman as custodian, for he will cling to the ideal of marriage as a fixed organic form, often at the price of self-denial and individual suffering.

As the personal atmosphere of the Lord enters the Body of Humanity and the regenerate acting from the Lord "as if" of themselves, which is the Second

Coming, it produces the imbroglia that confronts us today. We have everything from science-fiction accomplishments of man (walking in space on the moon plus all the gadgets and inventions up to computer automation, resulting in cybernation) and self-sacrificing saintly dedicated men like Dr. Sweitzer in all countries and walks of life. On the other side are atomic bomb devastations and the triple threat of more, the indescribable crimes we read of, promulgated by governments, groups and individuals.

In the meantime, all the while we have numbers of the celestial man increasing. He remains quietly on the side lines living out the divine truth, joyously and easily because the divine love has displaced the selfhood in his soul. He will redeem the hells as he reorganizes governments, churches, institutions and even the physical constitution of man. We should all be preparing a way for the Lord in our hearts and not only straighten our own paths but help straighten our brother's paths too. We must be on guard against the innumerable Herods, professing to be in search of the True king, who will endeavor to strangle the revolutionary Christ and tell us it is for our own good.

Alberta Babcock

Dr. Babcock is a Swedenborgian, living in Glendora, Cal.

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SERVICE OF WORSHIP IN DANCE AND SONG

The New Church Concert Series (Philadelphia) recently presented a service of worship in dance in the form of a lecture-demonstration. Mary Jane Wolbers, head of the dance department at East Stroudsburg, Pa., and a chamber choir conducted by Blaine Shover of Philadelphia, worked together, and with the pastor, the Rev. Richard H. Tafel, to give the sizeable audience a taste of how worship can happen through song and movement.

After a film showing Mrs. Wolber's Contemporary Drama Group performing a full service, the audience was invited to ask questions. Mrs. Wolbers explained how she felt a total involvement in the worship experience through dance and congregational motion—from the personal choreography of a solo dancer in an anthem to the group participation in taking their offerings to the altar, or in the dancers' moving in their individual way to the recessional.

In the second part of the program, the choir, Mrs. Wolbers and Mr. Tafel performed (that is not the right word to use since it describes a very lovely experience) a service which included choreography as well as responsive movement to hymns, an anthem, a prayer and a reading. The dancer began the sequence at the rear of the church, progressed to the chancel and returned to the rear in the recessional. During the course of the service, she drew everyone a little closer into the meaning of true worship. She explained the phenomenon as a kind of sympathetic response or expression of inner involvement.

I was interested in the audience's reaction. Many people preferred the single dancer, while others liked the entire dance group better. One person would rather have just listened to the chamber choir, which was excellent. Next season, some time in early Spring, the Series will present a complete service with the whole Contemporary Dance Group. We hope you will join us then, if you are in town.

Ethelwyn Worden

Comments: While it is understandable that we may at times be somewhat fearful of introducing unusual features such as dancing and certain musi-

cal instruments into our beloved worship service, we perhaps need to realize that these are among some of the oldest forms of worship.

In ancient times, we read in AC 8339, gladness of heart was shown not only by means of musical instruments and singing, but also by dances, for the joys of the heart break out into such acts. Because in ancient times the gladness which surpassed all others was spiritual, that is, was from the delight of spiritual loves, it was allowable to join dances to their songs and musical harmonies, and so to show their joy.

This is why dances are mentioned in the Word. David danced before the Lord. His dancing represented the gladness of joy, which resulted from the affection of truth and good from the Lord through the influx of divine truth. (AE700). Miriam, we read, "went forth with timbrels into dances." To praise with the timbrel and dance is from the good and truth of faith (AE 8337). Internal things are described by means of external ones; in the same way joy and gladness which are within us, are expressed by sports and dances. (AE10416).

Psalms 150 exhorts us to praise the Lord in his sanctuary; to praise him with the sound of trumpet, the psaltery and harp; with the timbrel and dance, stringed instruments and organs; with loud cymbals and high sounding cymbals.

That our praise must be in a suitable form is suggested in *Lamentations* 11:7, which mourns that the Lord has cast off his altar, abhorred his sanctuary and given the walls of her palaces into the hand of the enemy because "they have made a noise in the house of the Lord." As explained in the *Spiritual Diary* 4739 "There was a crowd outside the temple, leaping and carrying on dances which were not holy."

While some may feel that they do not need such further additions as the dance and various musical instruments in their own worship, we can readily appreciate the possibilities of such reverent interpretations as that of Mrs. Wolber.

Leonore T. Spiers

Miss Worden is a member of the Philadelphia church, who had much to do with arranging the special service. Mrs. Spiers is the sister of the Philadelphia pastor, and is a member of Convention's Department of Publication.

WHERE DO WE GO FROM HERE?

Some years ago I toyed with ideas of making changes in our churches: 1. Eliminate the Sermon, which originally served to instruct an illiterate people, but is no longer an effective medium for our present day source-people; 2. Eliminate pews, where everyone sits facing other folks' backs, and replace the pews with chairs set in a large circle.

But I have grown more radical now than that! I would eliminate most of the Swedenborgian churches!

The New Church must grow and the distinctiveness of New-Church doctrine must have a central organization from which to function. But is the Lord's New Church limited to organized Swedenborgian churches? Or is it even, to much extent, contained in them?

Our forefathers felt the need of separate and distinctive places of worship. This was rather necessary, because to be Swedenborgian was to be a heretic, and to be excluded from orthodox churches. Also, parents wanted their children to be taught correct theology.

But now, we are no longer considered to be heretics. And, as to having separate Swedenborgian churches so that our children will be taught true rather than false doctrines, there are several reasons why this is no longer essential:

New Church doctrines have spread to other churches, there is more and more recognition of the oneness of God; the vicarious atonement is no longer a thing of central emphasis; the realization of inner significances to the Word is growing; the nearness of the Spiritual World is gaining credence; and usefulness rather than blind faith as a criterion for salvation has long since been accepted by many.

Along with the increasing change-over in other churches to New Church beliefs, there has been a decline in the organized Swedenborgian churches of exploration into New Church doctrines.

And, for any who want their children to grow up imbibing straight New Church concepts, outside as well as inside the home, there are the Academy schools of the General Church.

For choosing a place of worship, love rather than doctrine should be the central experience. We can each find a church where love to the Lord and the neighbor are real. And if we are deeply desirous

that the New Church age shall spread here on earth, we will find ourselves teaching Sunday-school classes, joining in adult discussions, etc. If we are imbued with the New Church truths, with love for goodness, we will find our contributions welcomed with delight. Folks are searching for enlightenment and will welcome our concepts.

But if and when we should sell our church buildings, we must not be scattered. There must be a central organization.

My suggestion is that the money from the sale of the church buildings be given to the Swedenborg Foundation, to be used in various ways.

Some of our ministers, and some other capable men and women should travel to centers to be established, to organize both retreats and cell groups. Our Swedenborgian School of Religion could train other leaders.

Some of our already existing church buildings and properties could be retained as retreat centers. Several of the California churches, for example, would lend themselves well to this. Other places could be purchased or rented.

But I would not sell, or change over, every single one of our churches. The San Francisco church is a historical landmark; some 300 couples are married each year in this church. This is a unique opportunity for introducing New Church concepts. It is effective because a marriage is such a joyful occasion, and because the church of a couple's choice remains connected with deep and fond memories, and because they will look to this church later when needs arise. Any of our churches which serve uniquely enough should be kept as they are.

If a system of retreats and small cell groups should come into consideration, a committee should be formed to work out the methods. But, basic convictions of the goals involved must precede the calling into being of a working committee. A committee called too soon would be involved with questions of WHY and wherefore, and fail to work out any HOW.

Perhaps our present efforts should be to encourage folks to write their ideas, so that if and when the time is ripe, we will be ready to swing into action.

Emilie Bateman

Mrs. Bateman of Berkeley, Cal. is an active member of the San Francisco Society.

URBANA COLLEGE STAGES FESTIVAL OF THE ARTS

On Thursday, February 19th, Urbana College hosted an exciting Festival of the Arts in Ohio, which was well supported by neighboring schools and colleges as well as our own students. So many programs ran concurrently that our greatest frustration was having to choose between them. In three sessions, from 9:30 to 3:30, there were presentations of music, literature, science, theatre, and arts that included painting, ceramics and sculpture, as well as poetry readings and on-the-spot compositions of a kind of mimed drama. Brian, as a Guest Composer, played and discussed some of his piano music. In the evening, the College Chapel (i.e., the Swedenborgian Church on Main Street) was full to capacity for a "Showcase of the Arts." Music, including one of Brian's anthems, was presented by the fine Urbana Choir, and a band gave refreshingly challenging performances of baroque chamber music. Mr. John Zeilman showed slides of his "Agrisculpture," an immensely varied and vital series of sculptures fashioned from such things as pitchforks and disc harrows, accompanied by a delightful commentary on his aims and methods. (A number of these "sculptures" were on display around the campus.) The highlight for me was the "multimedia presentation" by four drama students from Wittenburg. It had no title or text, and had been composed and rehearsed between 3 and 6 o'clock that same day! It was an unforgettable experience. The four actors conveyed a deep allegory of universal humanity, evolving from a state of solitary alienation, through tension, violence and rejection, to the solution of love and acceptance. . . all by means of facial expression and bodily movement, and occasional gasps of sound. Only four words were spoken by one character near the end: "Let me be me." Music was provided by brilliant and subtle improvisations on a flute, and harp effects using the strings of a piano with its action removed. I felt that this presentation, apart from its universal significance, could be taken as a demonstration of the essential purpose of education at Urbana.

The campus of the Urbana College, which was transformed a few years ago by the addition of the beautiful library premises, is now being changed again as a huge new gymnasium rises from the Ohio mud. This is to be the College Community Center,

to include a Convocation Hall to seat 3,000 people, gymnasium, handball courts and additional classrooms. With the four-year course now in operation, the student enrollment has increased to over 600. Of these, only a handful, unfortunately, come from New-Church families. However, the college is rapidly becoming more "Swedenborgian" in emphasis. The three full professors on the faculty are all strong New-Churchmen (Dr. Dorothea Harvey, Dr. Horand Gutfeldt, and Dr. John Peters). A regular course is being given on Swedenborg's religious thought in relation to present day concepts, and a well-attended evening seminar on Swedenborg's life and teachings. A course on marriage uses Swedenborg's book *Conjugal Love*. The New-Church section of the Library is now one of the finest in the country. There are two other New-Church members of the non-academic staff: Jean Hoyt, and the incomparable Roger Paulson. The Swedenborgian Church premises on Main Street has been adopted as the College Chapel, and is being used more than at any other time for many years past; and the Convention is making more and more use of the campus facilities for meetings and conferences. The Annual Convention is to be held next year (1971) in the new Convocation Hall. At the Swedenborg Birthday celebrations this January attended by 250 students, there were five birthday cakes, each bearing a slogan from the Writings. The students kidnapped the bust of Swedenborg from the library, and only consented to return it after all the New-Church people on campus had succeeded in quoting some significant passage from Swedenborg's works! As you can see, the progress of the Urbana College during the past few years has been quite phenomenal, and well merits our warmest support.

Jill and Brian Kingslake



"NO FAIR PRAYING."

LETTERS TO THE EDITOR

Dear Sir:

I have just read and enjoyed your Thesis-Article in *The Messenger* and make a reply, as suggested.

I enjoy reading in the *Arcana*. We are well into it for the second time thru. Also, rather than attend no Church, we attend the local Presbyterian Church and in other years and other places have attended "other" Churches.

Lately the adult Sunday School Class here "went thru" the Old Testament, with an interesting enough glance at its contents. Very little notice was taken of the "state of civilization" in those times. We are also currently reading *The Bible as History* by Kellar and seeing confirmations and glimpses from the side given by archeological explorations. This latter shows the Bible history as very well authenticated from contemporary records.

The Sunday School class had, we judge, no doubt whatever that the Old Testament was the Word of God and was important because it gave the history of what led to the coming of Christ into the world.

What is unique about what the *Arcana* gives from the Old Testament is the "inner meaning" which it expounds most carefully concerning each phrase and expression. In fact it says that the expressions used in the text are the exact containers of foundation for a spiritual sense relating directly to the Lord in His process of coming into His Own Divine Human and His dealings with the human race in general and in particular.

The stories—before we come to the Laws, the erection of the Tabernacle and the ceremonials of worship—are a dramatic representation of unfolding and growing life—first in the Lord, becoming Divine Human—and a distant picture of every man and every "spiritual church" as it develops toward Salvation. For only the Coming of the Lord brought Salvation and the "New Church" or the Return to Jerusalem, so often promised by the Prophets.

The surface meaning of the Old Testament is stranger than we often admit or realize.

Most people are sure that an "inner sense" is something entirely beyond them—outside their experience.

And yet they *constantly* use two or three things that are completely outside their knowledge or at least their consciousness. The telephone, the record player and the radio and television, transmit by using something above our consciousness. We "know" that the sound of our own voice does NOT travel over the telephone wires in the same way that the sound travels across a room.

Perhaps we know and perhaps we do not know just how a record player or the radio or the telephone or television "works." We do know that when we use any of them, something different from our experience of hearing in a concert hall or a theatre has gone on. The point of connection between a spiritual meaning and all of these things is that an action or sound has "gone into" "something else" and come back to us so that we see or hear what went in. This is NOT a "spiritual meaning" but is an illustration of the fact that a sight or a sound can go into something else and return to give its meaning—its message.

These gadgets we use were not invented in time for Swedenborg to use them in telling about the spiritual world and explaining "representations" and "correspondences." Correspondences are so easily demonstrated in nature that they are easy to believe. "Representations" we commonly use in television. Perhaps we could consider a good record-player an example when we hear familiar music *beautifully* reproduced from a most unlikely-looking source. We cannot see with our eyes what is waiting for us on a record—except for the label, which is put on in a very different language from that picked up by the needle of the player.

It is not necessary to grasp the entire picture the *Arcana* is presenting, but it can show us—if we look—a way to realize that these old Bible stories are really part of the Word of God because we see them as a Foundation that supports wonderful spiritual meanings that can be of practical spiritual use to us.

Cornelia Hinkley Hotson

Dear Sir: "HELP ON POTTS CONCORDANCE"

The monumental Swedenborg Concordance by J.F. Potts is priceless. How indebted we are to Potts. But there is more work to be done. Many important things have been left out. For example under "prayer" one does not find that beautiful teaching that today anyone who goes straight to the Lord and prays to Him is enlightened in reading the Word.

I started a year ago to collect additions from readers in different parts of the world. From a British scholar I received a hundred references to the Hebrew language found in the Writings. And just recently a set of the Concordance was put into my hands in which a man had been adding references for thirty years! I put all these references into the "NIC FILE." (Not In Concordance). This growing file is circulated to those who desire it.

I would like to appeal through your pages to anyone who has or knows of additions to the Concordance to communicate with me.

Rev. D. L. Rose
135 Mantilla Road
London, S. W. 17
England

Dear Sir:

Your article in the January *Messenger* has one paragraph that reminds me of the reality or non-reality of things in heaven. You say, "ideas are real, nothing else is." So, in the spiritual world one may see sheep grazing in a meadow if his affection and thought at the moment correspond to sheep. The sheep may be as real as his affection and thought. If these change, the sheep may disappear. Where did they go, or were they real?

This brings up the difference between material thought and spiritual thought about things. What appears real to persons in the material universe is limited to what can be measured, and includes matter, time and space. The infinite, beyond time and space seems unreal. But when we awake in the spiritual world, and see things in the light of heaven, then it is spiritual things that have reality, and material things are not real.

Alice Van Boven

Dear Sir:

The February issue of *The Messenger* was outstanding, but the article in which Ernie Ekberg did his thing, "Message to Leaguers," contained a sentence that really turned me off: "And if they see that you care, especially about them, they might be able to dig what you are rapping to them about."

Anyone who is really hip can see that if "they" didn't "dig" then of course "you" are in no wise "rapping." Rapping presupposes mutual digging. You don't rap "to" someone; you rap with someone. Come out of the dark ages, Ernie.

Walter E. Orthwein III
Walter is a member of the St. Louis church and a student at SSR.

Dear Sir:

In your introduction to the article by Mrs. Allen and Mrs. Hoyt in your February issue, you say these ladies contacted "a Bantu Swedenborgian group in South Africa." By this you apparently mean "The New Church in South Africa," an autonomous church organization of 25,000 members, by far the largest New Church body in the world, very much larger in fact than all the other New Church organizations put together.

If the Rev. Obed Mooki visited the United States, and afterwards reported that he had come across "a white Swedenborgian group in the United States," meaning the General Convention, would you not consider he was being rather patronizing? Yet "The New Church in South Africa" is over seven times as big as the General Convention, and has nearly double the number of ordained ministers. No wonder the Africans think that the Americans are ignorant and patronizing! This seems such an insult to what is from many points of view the main center of New-Churchmanship on this planet, that I feel an apology in your pages would not be out of place. (*The Messenger* has many readers in South Africa.)

Brian Kingslake

Dear Sir:

I want to compliment you on Swedenborg's "Holism" and "Empirical Revelation"—very clarifying—a real service.

Wilson Van Dusen

Dear Sir:

May I say first that I applaud what you are setting out to stir up in a Socratic way, even though I must confess that my prejudicial hackles rise several degrees at the sight of the word "holism." I should be interested to have references to the "couple of well-known writers" you refer to who have used the word in the way that you have found useful. So far my extremely limited experience with the word is its use to refer to Samuel Alexander's involved theory in *Space, Time and Deity* about how consciousness began—referred to also as emergent evolution. Bergson has a somewhat related idea in his *Creative Evolution*. Then, in a discussion of neo-materialism, Roy Wood Sellars emphasizes the need to avoid both "traditional reductionism" and "mystical holism." Thus I approach the word cautiously; although I must say that the definition you offer is a most engaging one. But it does seem to me to have one fatal flaw—or maybe two—for it seems (1) to have no provision for the third or (to use Swedenborg's term) celestial degree, and (2) there seems no way to separate spirit and matter as a discrete degree apart. It may be because I have been turning my attention to Swedenborg's concepts of causality and degrees that I seem so ready to crank in the concept of degrees as one of, if not *the* factor which most clearly distinguishes Swedenborg's philosophic position.

Unfortunately, I do not at the moment have a substitute generalization to offer, but I'll think about it. Meanwhile, have you looked into Ernst Cassirer's *The Philosophy of Symbolic Forms*? In his vol. 2, *Mythical Thought*, he has a provocative reference to Swedenborg, who, he says, "in his *Arcana Coelestia*, attempted to construct a system of the intelligible world according to this category of universal correspondence." He has been talking about the microcosm/macrocosm theory which, he says, involves "mythical space." What it actually involves of course is a correspondential relationship between man and the cosmos—again, the doctrine of degrees.

I am somewhat more entranced by your invention of the category of "empirical revelation." You make a good case for defining Swedenborg's revelatory experiences as "empirical." However, again two considerations come to mind. (1) By one way of defining terms, Swedenborg's position could as well be defended as epistemological *realism*. How

about "realistic revelation" as a co-equal designation? This would make it possible to say that Swedenborg not only gained his revelatory knowledge by *experience*, but that it was also knowledge of *reality*. This would then render unnecessary the term "holism." How about that!

The communications chasms which you decry should indeed be matters of thoughtful concern within Swedenborgianism. However, it occurs to me that in the instance in point, part of the problem may involve the very terms you have used, "ontology" and "epistemology." It seems clear that Swedenborg was well aware of *ontologia*, a word presumably coined by Wolff, but it is not clear that he ever used it in the technical way of modern philosophy. Acton, for example, justifies the subtitle of Swedenborg's little tract *Ontology (or The Signification of Philosophical Terms)* by noting that it was first designed "to be a treatise on First Philosophy, that is, to contain the primary principles and notions which enter into our reasoning, for so 'First Philosophy' is defined by Wolff. (*Ontologia* n. 1)."

On the other hand, Swedenborg was well aware of the Aristotelian philosophy of Being in the *Metaphysics*, and it seems to me that we might turn to his many treatments of *Esse* and *Existere* in seeking to define Swedenborg's ontology. What you have characterized as his holistic view might, it seems to me, more justifiably be applied to his cosmology than to his ontology. He does seem to see all of the created universe holistically; whereas I'm not sure he sees "reality" (whatever that is) in just those terms. When the chips are down, the "really real" for Swedenborg is the spiritual, not the material. This in no way implies that he was tainted with Berkeleyan immaterialism, but simply points out that "the material world" is never more than a matrix—Mother Earth, if you will. Once it has served its temporal use for each individual, that individual leaves it entirely, never to return to it, never to need it again.

The term "epistemology" seems to be of even more recent origin. Runes' *Dictionary of Phil.* attributes its first use to J. F. Ferrier in 1854. Again, I feel it is too broad a term to be the most appropriate one to link to Swedenborg's *method* of acquiring certain types of knowledge. The methodological problem is only one facet of the subject. The *first* problem of epistemology, of course, is that which Kant

faced, the very possibility of knowledge. Equally weighty are such questions as the origin of knowledge, the extent of knowledge possible, etc. Probably, however, all of these subdivisions could profitably be explored in the Swedenborgian perspective.

I hope you'll take these ramblings in the "chatty" spirit intended. You've opened up a provocative area, and I'll have to give it more thought. May I comment in closing that I am rapidly coming to the conclusion that, at least in the discipline of philosophy, there has been precious little "scholarship" (Swedenborgian, that is) "in all these years." There have been a few bright spots like Hite and Sewall, but even their writings have to be used with caution because of their unevenness. There is indeed an immense job that is scarcely begun.

William R. Woofenden

Dear Sir:

I was told you could help me get a pen-pal. It makes no difference where she comes from as long as she can write and speak English. I am 11 years old and in sixth grade.

Thank you.

Debra Copeland
355 South Street
Bridgewater, Massachusetts 02324

Dear Sir:

The Doctrine of Charity advises us to shun evils and do our daily work to the best of our ability.

It appears to me that abiding by this admonition may be the reason why our church periodically slumps. It is, it seems to me, precisely the patrician's disdain for the jousting of the market place. This attitude of 'doing the best we can under the circumstances' retards revitalization. It allows us too much laxity, for who is not human enough to "resort" to this philosophy, and who is to question our "best"?

Shun evils, yes. But isn't this the aim of every person who professes to be a Christian? And doesn't every good man perform his daily work to the best of his ability?

Where is the challenge, in the Writings, to run the extra mile? To do *more* than is required of us instead of barely enough.

At the risk of making you mad, I declare that the members of our church are too content. We know we have what it takes, right there on our shelves titled the Thirty Volumes. I say to you nothing is enough! Each one of us needs to rededicate, reconsecrate our lives to the revitalization of our church. Our church needs:

Your responsibility . . . respond—ability

Your righteousness . . . right usefulness

Your atonement . . . at—one—ment

Prayer and participation is the answer to revitalization. We need to do *more* than is required of us. We need to question, to criticize, to insist. For what is love, really? Is it love to be always kind? Is it love to be always complimentary? Is it love to be content?

Let's pray each moment for the direction and support. Let's participate in every function of our church. Let's participate in every moment of our lives as if our life depended upon it.

Alice Spear

Alice Spear, from California, is a frequent contributor.

Dear Sir:

To Anne and to me the memory of Rev. William F. Wunsch will always be sweet, loving and memorable. He filled a special place in our hearts and in the hearts of people of the Washington Society to which he ministered so capably and with heartfelt feeling in the fifteen years that he occupied the pulpit.

His approach to the Writings was universal, that is, the Lord is making his Second Coming, not merely in books, not in a particular ecclesiasticism, not to those alone who are aware of a spiritual sense to the Bible, but, rather, in the minds of men who are moving broad upon the face of these times.

There he was in the pulpit, pointing his finger at the music sheet on the organ console, asking pointedly, if the music was in the sheets. No, and neither is the Second Coming in Books, he declared! In a group of people, when someone intimated that Swedenborgians were advantaged over others for having the spiritual sense, he quickly and firmly re-

marked that the person who was a Bible student or lover was more blessed than one of us who thinks he knows the Writings but had very little knowledge of the literal sense!

He loved to reminisce, especially after a long hard committee meeting about people and things, screw-up his face into all kinds of angles, in laughter and in serious commentary. He was asked if he would do it all over again and instantly replied in the affirmative.

He could weep, dear man! But best of all, by far, was his love of Robert Browning. His single-volume edition was tattered and torn. I took my volume with me when he gave two public lectures on Browning. He related that he often read aloud the great dramatic lyric "Saul" of a Sunday to one of the Sewalls at the turn of the Century. Until then I never knew there was so much beauty.

So, here was a grand man in warm, human understanding; a great intellect, perceptive, sensitive, responsive to the every-day things of life reflecting the spiritual in so many ways, and also alive to the profound, the inmost and the highest that the human spirit can love and adore. Life is too short for me to meet another like him!

Daniel Nielsen

Mr. Nielsen, of the staff of Wayfarers' Chapel, is a past President and Lay Leader of Mr. Wunsch's last parish, the National Church in Washington, D. C.

WUNSCH MEMORIAL LIBRARY FUND ESTABLISHED AT SSR

The Swedenborg School of Religion announces the establishment of a fund in memory of the late Rev. William Frederic Wunsch, former teacher, principal, manager and chairman of the Board of Managers of the school. The fund will be called *The William Frederic Wunsch Memorial Library Fund* and will have as its purpose the enhancement of the school's library as a facility for scholarly research. Its uses will include, but not be limited to, the purchase of scholarly works in the fields of religion and theology. Contributions to the fund may be sent to the Swedenborg School of Religion, 48 Sargent Street, Box E, Newton, Massachusetts 02158.

A permanent record of donors to the fund will be sent to the Wunsch family. Checks may be made out to the New Church Theological School.

NOTICE OF CORPORATION MEETING

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at the Swedenborg School of Religion at 48 Sargent Street, in Newton on Wednesday evening, May 20, at seven thirty p.m.

A catered supper will be served to all members beforehand, at 6:30 p.m.

Harvey M. Johnson
Clerk

RELEASE

Early in life
I lived in a dark box
Set among hundreds of other dark boxes.
I twisted and turned
Trying to relate to them.
But the Lord took me out
So I could examine them freely.
I looked into one after another
For many years,
But found not one
Shining with light.
I returned to God and said,
"Lord, there is no place for me
In any of those hundreds of dark boxes."
He asked: "Why be in any?"
Then the Lord took me up
And raised me
Into a great empyrean of light
And He said:
"This is your box,
Without walls, without ceiling,
Without limits or bounds.
Its walls are Infinity;
Its ceiling Eternity;
Its limits Love and Truth."
Since that time
I have not tried to go back
To my dark box on earth
To twist and turn
Trying to relate
To other dark boxes.

Leon C. LeVan

SIR THOMAS CHADWICK, K.C.V.O.

Those who attended the Convention at Brockton, back in 1936, will remember the distinguished representative of the British Conference, Mr. Thomas Chadwick. All were captivated by his unpretentious charm and the extreme suppleness of his mind, and he made many enduring friendships here. In later years, New Church visitors to London were honored if they could be taken to visit him at his modest home at Herne Hill, and it is sad to realize this will not happen again, as he passed over into the spiritual world on December 20th, aged 81.

My own memories of "T.C." go back to when I was a maverick adolescent, straining to break out of a somewhat rigid social framework; I used to lie on the carpet in front of his fire, talking, talking, talking. I was not the only youngster whose wayward energies were channelled by him into the New Church ministry. He had always wanted to be a minister himself (he had preached to his daddy from a rigged-up pulpit when he was still a child!); but he had been told, truly I think, that he could best serve the Church as a layman.

Always he was the young ministers' friend. He counselled them when they were in difficulties, and helped them to get their values right. "Decide what is important," he used to say, "and hold fast to that. Never mind about unimportant things; let them go as they will." And he protected their creature needs, too. In 1919, when the cost of living had rocketed as a result of the Great War, it was young Tom Chadwick who led a campaign for "a living wage for ministers," and won the day. Ever since then he has been pushing the stipends up, to keep pace with the falling value of sterling. I remember his indignation when an opponent quoted the complacent maxim: "We must cut our coat according to our cloth." No, he retorted. Rather, we must decide what is right to do, and, having decided on that, then we must set about finding ways and means of doing it; and, if we cannot do it at once, we must push on and on, never forgetting our goal, never giving up, until we get it! (And T.C. usually got it.)

He was born in 1888, one of six children. His father, who died when Tom was twelve, kept a small shoe shop in Southport, a seaside resort in N.W. England. He attended the local elementary school, and then went to London to seek his fortune. He became a post office clerk at \$2 a week, but at the age of 19

bettered himself by transferring to the Treasury at \$3.50 a week! Here his genius at finance began to show itself, and he quickly rose. It was during the dark war years of 1914-18, when merit and ability counted more than high academic qualifications, that he really came into his own, and his brilliant handling of his country's finances earned him the M.B.E., then the O.B.E. and then the C.B.E. He was appointed Assistant Accountant to the Treasury, and finally Accountant. One of his responsibilities was to prepare the budget which the Chancellor of the Exchequer had to present to the House of Commons, and T.C. came to be known as "The Man of Fifty Budgets." He was also Accountant to the Royal Household, and worked closely with the present Queen when she first came to the throne, so that in January 1953, early in her reign, she knighted him as "Knight Commander of the Victorian Order"—a special royal award.

He was now Sir Thomas Chadwick, but in the little New Church Mission which he ran for many years in the slum area of Deptford in S.E. London, they still called him "Chaddy." When he married Ethel, now Lady Chadwick, he insisted that the wedding should be held in that same tiny mission church, and the neighborhood was amazed as the shiny Rolls Royces drew up outside, and the Lords of the Treasury and other high government officials proceeded into the church!

His main allegiance was to the Camberwell Society, where he held every possible office: Chairman of the Committee, Sunday School teacher, Lay Preacher, Organist. (He played the organ at my wedding!) In the wider Church, he served as Chairman of the Conference Council, Treasurer of Conference, Treasurer of the Theological College, Treasurer of the Swedenborg Society, and so on. Even while he was handling the finances of a Great Empire, his chief joy was to talk about the New Church, to young people in his home, or in the Sunday School. He longed to help the young, the struggling, the needy, and it was appropriate that at the time of his death he was President of the New Church Orphanage.

He had booked hotel accommodation for the World Assembly next July, but he will not be with us for it. But I know what he will be doing! He will be helping to proclaim throughout the whole spiritual world, that "The Lord God Jesus Christ reigns." And he will be handling the riches of heaven—the ways and means to the ONE GREAT END: the extension of that Kingdom which shall be forever.

Brian Kingslake

STATISTICS

BIRTHS

Mr. and Mrs. William Walker of the San Diego Church became grandparents twice in January. Dori and John Dorman have a new baby boy, Matthew John, born January 9th. Liz and Michael Canas are parents of a girl, Lisa Marie, born January 15th.

Keith and Nancy Weems of the Miami Church are the proud parents of a baby girl, Kelly Jeanne, born February 2nd.

On February 27th, Mr. & Mrs. Loring Janes of Detroit became the parents of a daughter, Megan.

Mr. & Mrs. Raymond Pavlin of Grand Haven, Michigan announce the birth of a son, Jonathan Neal, on February 28th.

A baby daughter, Sandra Marlene, was born to Mr. and Mrs. Ronald D. Reddekopp of Fox Creek, Alberta, on March 10th. The Rev. Erwin and Mrs. Reddekopp are the paternal grandparents.

MARRIAGES

The following marriages took place in the Fryeburg area recently: on February 14th, Clarence H. Brown and Patricia J. Rogers; on February 21st, Sven A. von Magnus and Esther L. Sawyer; on February 28th, John K. Emery and Frances J. Davis.

BAPTISMS

The Rev. Othmar Tobisch baptized in the sanctuary of the San Francisco Church the two-year old son of Michael and Shirley Williams to the Christian name of Jeremy Peris.

June Lois Fine (Mrs. Burton D. Fine) was baptized in the Boston Church on March 8th, the Rev. George D. McCurdy officiating.

DEATHS

The Rev. Mr. Tobisch officiated at the following Memorial Services: January 7th for Mrs. Ellen Bryant, the widow of Thomas Bryant; January 14th for Mr. Robert Harney of San Francisco; January 16th for Mrs. Vicky Christensen of San Francisco, wife of Marvin Christensen.

Mr. Adolph J. Tafel of the Philadelphia Church passed into the Higher Life on January 17th.

Mr. William Burl of Australia passed away on September 30th last.

Resurrection Services were held on January 23rd for Georgie Goldthwaite of the Fryeburg Church.

Mrs. Carl T. Whittemore passed into eternal life on November 23, 1969. She is survived by three daughters, Miss Dorothea Whittemore of West Newton, Mass., Mrs. L.P. Leone of Cornwall, N.Y., and Mrs. Foster G. Woods of Bethlehem, Conn., four grandchildren, 13 great grandchildren, and a great great grandson. After her marriage, Mrs. Whittemore became a devoted member of the New Church in Newtonville where her useful activities included teaching Sunday School for 40 years. The resurrection service was conducted by Rev. George F. Dole on November 26, 1969.

Mrs. Bertha Hill of the Los Angeles, Cal. Church passed into the spiritual world on December 31st. Memorial services were held in the Los Angeles Church on January 4th, as well as in the Michigan Church as Mrs. Hill died at her daughter's home in Ann Arbor, Michigan.

Mrs. Isabel Laura Cousins of Woodstock, Ont., passed into the spiritual world on January 11th. The Rev. Paul B. Zacharias officiated at the Resurrection Service on January 15th in Woodstock.

The Rev. Othmar Tobisch conducted the Resurrection Service for Mrs. Marjorie Dalrymple of San Francisco on January 30th.

Resurrection Services were held in Fryeburg, Maine on February 15th for Susan T. Baker.

Mrs. Lennie Rolerson of East Bridgewater, Mass. died on February 14th at the Bridgewater Nursing Home. She was the widow of Pearl Linden Rolerson.

THE MESSENGER

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