

# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

NOVEMBER 1969



Bust of Swedenborg,  
Gift of Philadelphia Church,  
Presides over Cullen Memorial Wing  
of Swedenborg Memorial Library  
at Albana College

## PRESIDENT'S CORNER

Dear Friends:

I have just returned from Urbana College where I attended a meeting of the Board of Trustees. I brought with me the picture you see on the cover of this issue. This picture was printed in the October 1st issue of the Urbana Citizen along with an article written by David Wright, managing editor of the paper. The article was released through the Associated Press Wire Service and appeared in other papers in the middle west.

The spirit and morale at the college are high under the administration of the new president, Dr. Paul Zehner. We are proud of the participation of church members on the staff, faculty and student body. Dr. Dorothea Harvey is chairman of the Department of Philosophy and Religion and teaches courses in both fields. Dr. Horand Gutfeldt teaches Psychology, Sociology and Ethics. Dr. John Peters teaches languages, and both Dr. Gutfeldt and Dr. Peters have taught an ungraded seminar in the Meaning of Life. Next spring Dr. Harvey is teaching a course in Swedenborg's Religious Thought. This is described in the catalogue: "Readings in Swedenborg, illustrating some of the main aspects of his thought, as seen in the light of religious questions of his time and of current issues. Consideration of such topics as the nature of God, reason

and religious belief, marriage and the nature of person."

Roger Paulson, stalwart church member, is business manager at the college. He is a man for all seasons, and has had a leading role in the development of the college over the last seven years. Jean Hoyt has more than a full time job, serving as director of the health service. Her experience as a registered nurse for the last 47 years helps her to cope with all sorts of ailments from colds and sniffles to tonsillitis and football injuries. Ruth Abecherli from Cincinnati has recently joined the staff as a volunteer worker.

Swedenborgian students at Urbana include Pamela Blair of East Bridgewater, Mass., Cindy Turley of Bellevue, Washington, and Carol Rothstein from the General Church. Betsy Johnson Bishop, daughter of the Rev. and Mrs. David Johnson, plans to return to Urbana next term to continue her education. The enrollment of students from our church has declined from previous years, but we sincerely hope that it will show a marked increase in the coming years. The school is becoming a first-rate institution, and we can recommend it with enthusiasm.

Swedenborgians on campus have brought new life and vitality to the church in Urbana. Worship services are led by Dorothea Harvey, Horand Gutfeldt

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**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.

John Peters, Roger Paulson and Jim Zehner. Lectures and musical programs have been held in the church, and an archeological exhibit has been displayed by Dorothea Harvey. In addition to formal worship and other programs at the church, informal discussions and bull sessions take place in the homes of faculty and staff members, and in the dorms. The full influence of the church is impossible to measure but we have faith that it will become an increasingly significant influence in the life of the college community.

The Swedenborgian Memorial Library is in active use seven days a week and we can be very proud of our role in providing this building. On Sunday evening and Monday, October 19 and 20, the Board of Education of Convention met in a conference room at the library. In August of 1968 a four-day conference of more than 30 members of Convention was held at the college library. Institutes, retreats and conferences have been held at the college, as well as the 1968 session of Convention. We have accepted the invitation of Urbana to hold our 1971 Convention there.

The campus is growing by leaps and bounds. Work is progressing on the new College-Community Center which will include an auditorium, gymnasium, swimming pool, classrooms, and other facilities. Before this building is completed, plans will be drawn up for the construction of a new million dollar student union. Enrollment is now approximately 650 students and the goal is to accommodate 1100 students by 1975. We have no ambition to become a mammoth university, but the 1100 figure seems ideal for a four-year college with a varied program.

During this period of rapid growth and development, the financial problems are critical. The church and community have contributed generously, and under the new administration it is hoped that foundations and corporations will also contribute support. The college has recently published a list of 216 items needed during the coming year. They range from \$.40 for "Tangible Division—Scored Hundred Square, to \$3000 for "Video Tape TV for Education and Psychology." If you would like to contribute one of these items or something in between, speak to your minister who will have copies of the list.

*Ernest O. Martin*

## CINCINNATI DEDICATION

The Kemper Road Community Church (Swedenborgian) in Loveland, Ohio, a suburb of Cincinnati, was dedicated on Sunday, October 19. The service of dedication was conducted by the Rev. Ernest O. Martin, President of Convention. The Rev. Richard H. Tafel Sr. participated in the service and spoke on the topic, "An Adventure in Faith."

The team of ministers, Richard H. Tafel Jr. and F. Robert Tafel, were presented by Philip Chapman, president of the congregation. Other leaders of the community and the Association participated in the service, including Gilbert Heddaeus of Pittsburgh, and Paul Zehner, president of Urbana College. The dedication took place in connection with the annual meeting of the Ohio Association.

## STAMP OUTLET MILESTONE

The Board of Missions' stamp outlet in St. Petersburg recently celebrated the filling of its 125,000th order. Established in a made-over bedroom in Paterson, N. J., just about 30 years ago, the net proceeds of this work go to help finance Convention's missions.

Although small lots from individuals continue to come in well, Leslie Marshall reports, there has been a noticeable decline in accumulations gathered up by the churches and missions, particularly abroad, foreign stamps being in most demand because of the variety.

This has meant purchasing from outside sources, every dollar so spent necessarily reducing the Board's income from the Outlet. Postage is refunded and often a small payment can be made, so will all concerned please remember the Missions Stamp Outlet, Box 386, St. Petersburg, Fla., 33731.

### WARNING

#### APPROACHING DEADLINE!

It is imperative that all who wish to go on one of the tours to London and beyond in July of 1970, register now if you have not already done so. Write immediately for registration forms and other information. Write to the Rev. Othmar Tobisch, 2201 Los Angeles Avenue, Berkeley, California 94707.

## LETTERS TO THE EDITOR

Dear Sir:

*The Messenger* Convention Issue II came today and I've just finished reading *A Letter to Adults*. If only I'd had the nerve to shout out when I was still an active leaguer. Listed here are the very things that have bothered me deeply for years!

Swedenborg *means* something to me today. Yet, until I attended Fryeburg it was nothing more than a name. Now, for the past nine years his ideas have had a very real meaning in my life. Still, I want to know *so much* more!

"It seems that Swedenborg is irrelevant to many young people today." Yes it does. And to many older people too. I wish someone would honestly translate Swedenborg's works into modern language. How many times have I attempted *Heaven and Hell* or *Divine Love and Wisdom* and fallen asleep on the second line.

Having been isolated from the New Church for over two years—here in the wilds of Montana—I've had time to search my soul for what I really believe. I believe in the New Church, that it can meet the needs of its young people, of its entire membership and that the profound writings of Swedenborg have a place in the world today!

But reform must start with Sunday School. If a church says New Church on its door, let it teach New Church Doctrine!

And involvement is essential! Where are all the young married couples, and all the others who've past twenty but haven't yet reached the magic age? Am I doomed for the next twenty years to a life of repression before my ideas are valid? Is the New Church only for the very young and over forty?

When my last *Messenger* came, I nearly cried. I felt so left out! Not that I couldn't attend Convention. But none of my peers are ever mentioned. Ernie and Torgny I surely remember. But where are all the others? Are they due to follow a confined life too until some special age is reached?

My spiritual ties with the church are strong, but I

have only the *Messenger*, a Round Robin, a few books of New Church Doctrine—which I feel inadequate to translate—and letters from home to keep me up to date. And though I honestly try to read each *Messenger*, I often feel it's written for a chosen few. Are the communication lines between generations so frayed that even correspondence can't reach us all?

I wholeheartedly agree with every statement in a *Letter to Adults* and hope something constructive—not just talk—will come out of it. The young people of the church today have my utmost support!

Merrilee F. Phinney

*Mrs. Phinney is an isolated member and comes from the Swedenborgian Church in Bridgewater, Mass.*

To the Drafting Committee for the House Party:

Thank you for your superb *A Letter to Adults*. It was written with restraint, understanding and not a little desperation. It is startling that Swedenborg's unique clarity and intellectual toughness in explaining the Bible and the relevance of the Lord to all of living is an area you feel has passed you by, trapped in a communications breakdown.

Could any of the following ideas be used as a starting point for change? Plan I for you the younger members, to give you immediate action while the older members attempt to put together something like Plan II. Plan III is for all members to work on long term.

Plan I Collect your primary sources:

A working Bible, one you can underline, add cross references, fill with book marks. For example: *The Holy Bible* King James Version. *Living Age* Meridian Books LA41 \$2.45 paperback. One or two, not more, of the new attractive paperbacks of Swedenborg's writings put out by the Swedenborg Foundation.

Open Swedenborg, or look up an idea in the rather meager index remembering that the numbers refer to paragraphs not pages, and read a page or a paragraph, and its Bible references.

You are not reading literature at length; you are not doing intellectual exercises; you are comparing Swedenborg's ideas with your ideas and emotions, as you would in any of your academic courses. Swedenborg is hard, but not that hard. Ninety percent of the problem is opening your mind to a new idea. Do you honestly agree with it; or not? The "church can be within you" but for the time being you are the ones who are going to put it there.

Plan II to be developed by the older members. Choose an idea, or one suggested by younger members. Love, war, comparative religions, astrology Allah and Mohammed (TCR 833) since that matter has been brought up.

The ministers, or one minister to one idea, bring together brief and pertinent Bible verses and quotations from Swedenborg, followed by translations or parallels in today's terms, and a brief commentary.

This could be presented as a department in *The Messenger*, open to any and all questions, possibly also followed up by discussion groups. Ministers and members who would not be rattled by change, frankness and idealism could work the ideas through with you younger members at the speed and level you choose.

Plan III Long range efforts by all, in improving the presentation of Swedenborg's writings. Continue the Swedenborg Foundation's new stylish paperback series. Check the question of up-to-date translation; abridged editions; anthologies of information by ideas.

I believe the words should be Swedenborg's, not commentary on Swedenborg. From the first year of High School you are more than able to undertake Swedenborg's work in a contemporary translation. You have busy schedules; a small amount of Swedenborg gives you a lot to think about.

Continue the work begun on the forms of the church services, music, etc. (One note on sermons: Do keep asking for a dialogue, but don't

forget that some people, at some times, are too hurt to respond. They can only listen. Don't leave them out entirely on Sundays.

We need to make this effort. The older members will have to ask for immense courage, because it doesn't always well up as readily in the old as in the young. Real questions are valid—even as we fumble for answers; honesty and frankness serve truth better than censorship and sentimentality.

You younger members will have to ask for a supply of tolerance that you have not had time to learn. Real answers are in the Bible and Swedenborg—even as questions, good ones, moral ones, jolting ones spring from your generation.

It is utterly necessary for us to respond to your plea; to show how the New Church is unique; why the love of the Lord and of the neighbor is so relevant. Let's start, and keep changing the format until we meet your needs.

*Amelia T. Vose*

*Mrs. Vose is a member of the Cambridge Church and comes from St. Paul, Minn.*

Dear Sir:

Two communion services stand out in my life as *real* communion with my Lord. The first of these was at LEI, in Duxbury, led by John King. That day I discovered how deep the message of communion could go, and how it could weld mortals to the Immortal. Then came this year's Convention Sunday, and again came a true communion—not a service by rote, not a service straight from the well-loved but by now somewhat mechanical Book of Worship, but a service of spontaneity, of love and thanksgiving, of heart-stirring oneness with our Lord and with each other, an all-encompassing oneness that transcended printed words, that commanded full attention, that wove a spell of deep and loving devotion.

Couple that communion service with Randy Laako's sermon, which got to the heart of our church today, which cut through the overlordship of years of acceptance of our uniqueness and got down to the wonder and the power of what we share, and we have a day of memories, of beauty, and of real convention of Swedenborgians.

Surely you'll hear from those who were unhappy with the Convention Sunday service, for it seems almost instinctive to complain. I hope fervently that mine will not be the only positive response but that all who felt the depth and breadth of that service will tell you about it. Many, many of us talked of our positive feelings. Let's hope they all let Convention know how deeply they felt the message of Convention Sunday.

*Jan Seibert*

*Mrs. Seibert is a member of the El Cerrito Church and the Department of Publication*

Dear Sir:

The Convention Worship Service left me feeling cheated—cheated because of several intrusions on this opportunity to worship together in what were quite ideal conditions: a beautiful day, an enjoyable walk to a lovely chapel, and the company of fellow Christians with whom we had worked, eaten and played for several days.

It began with the group of ministers and laymen working out the mechanics of the service in front of the altar as we gathered to worship. Could not this planning be done beforehand? Many use the time before the service for meditation and prayer.

To me the "Call to Community" was an unnecessary distraction. For several days we had been living and working together, greeting old friends and making new acquaintances. Those who attend Convention feel a sense of community and shared interests or they would not be present. Besides, most were seated with their friends, making this "liturgical greeting" meaningless.

The Communion Service missed me entirely. There was confusion about when to actually partake of the bread and wine. The folk song during the serving of the elements only added to the feeling of distraction. This would have been more meaningful to me if it were done before or after the serving. I felt a real spirit of communion at the non-traditional dialogue service held on one of the previous mornings, but here, at what is usually the climax of Convention I experienced nothing of the quiet presence of God.

*Doris W. Tafel*

*Mrs. Tafel is a member of the Philadelphia Church and secretary to its minister*

Dear Sir:

For several years we have been personally experimenting with new forms of worship, more in keeping with the needs of the contemporary world. The old symbols were powerful in their day, but now seem to be losing their meaning for many, especially the young people who will be the church of the future. How thrilling to attend the Convention Worship Service at Claremont, and experience a major break-through!

It was quite unexpected. Convention services in the past have been fairly stereotyped, with the kind of warmth that makes the senses drowsy. But within minutes this time we were awakened to reality by a splash of cold water.

"Thus says the Lord," we heard, "I am the God of Churchill and Hitler, of Nixon and Mao." What? (I reacted) Does God know about real people of our present generation? And surely my God is not also the God of the Nazis and the Communists! Then I realized that, in thinking this, I was doing what the Hebrews used to do. Jehovah was *their* God; their enemies had other gods who were enemies of Jehovah. To fight against them was to fight Jehovah's wars. But the Hebrews were wrong; there is only One God. All men are His. The Egyptians and Assyrians were His, just as much as the men of Israel and Judah. But, what if our enemies are evil? (People's enemies always are! Is God also God of the evil? The Psalmist answers: "If I make my bed in hell, lo, Thou are there!")

"Thus says the Lord, I am the God of the dope pusher and the housewife, the rag picker and the surgeon, the theologian and the man who writes Anacin commercials." Bless me! I guess He must be like the Father of the prodigal son and the stay-at-home brother! In that case, we must *all* be brothers! It makes you think. I am a good Christian, of course; but have I been a good brother to some of these . . . ?

"Thus says the Lord, I am the God of Luther, Calvin, Swedenborg, Billy Graham, Malcolm X., Martin Luther King." Of course He is! Despite their differences, these men all worshipped the same God, for there is none else! And this fact has nothing to do with the relative value of their teachings or the truths revealed through them. Truth, like God, is absolute.

Another shock came when we were told to stand and hold the hand of the person next to us in the pew, and look him or her in the face. We Anglo-Saxons (and Americans!) don't do this sort of thing! It is embarrassing, acting like hippies! But perhaps the hippies have got something? Maybe our reserved attitude toward our neighbor is tied up with our reserved attitude toward the Lord, and both must be broken down if we are to progress spiritually. Public worship, in contrast to private worship, is supposed to be a group experience; it calls for "we," not "I." If we are not willing to be committed to other members of the group, to the extent of touching them and looking them in the eyes, our selfhood or proprium is probably too strong to allow us to be committed to God.

Then, the guitars, and the haunting folk-melody of "We are your bread now!"—at the Holy Communion. This was for us the high-light of Convention, revealing more of the Lord's love and wisdom than any of the old forms have done in years.

Dr. Clyde Reid, who was with us at Windsor last year, shows in his book, "*The God Evaders*" how the traditional church service is designed to insulate the worshipper, so that he can "feel religious" while evading a direct confrontation with God or his neighbor. This year's Convention Service was a notable effort in the reverse direction. Perilous, certainly; but healing. And our church just now is surely in need of healing.

*Brian and Jill Kingslake*

*Rev. Brian Kingslake is minister of the Church in Washington, D. C.*

Dear Sir:

After many months of preparation for Convention, many meetings, phone calls, and plane rides we finally got together to experience it. What a unique and marvelous experience it was.

The most memorable and moving experience of my life was at the end of Convention at the Sunday Service. It wasn't like the traditional type service that we had at previous Conventions. It was more like a group participation service. Of trying to feel love from the person beside you and by doing that feel all the love God has to give.

I had a difficult time trying to hold back the tears of love and joy that I experienced at this service. As we were asked to hold our neighbor's hand then was when the love started. And as we sang together, stood together, and prayed together, I realized how much love our church has. I've never felt this way at any church service.

Communion the different and wonderful way we had it, was the high point of the service. I can actually say with all sincerity that I got something out of communion that I never have before. It was real and meant something important.

There were a lot of people I talked with who felt the same way as I do. They loved the service. If this is a new trend toward making you feel more of an individual with wants and needs in the church that can be answered, then I am all for it. At the service we were not fixed, immovable or dead objects but we actually had a part.

I hope that as time goes on that this type of service will reach out and touch the hearts and minds of many people in the church. It was the best thing that ever happened to me.

*Ernie Ekberg*

*Aic Ekberg is past President and Consultant to ANCL*

Dear Sir:

Congratulations on the Convention issue of *The Messenger*. It is wonderful to have so many pics of folks and learn just what went on. Have heard conflicting ideas on this and that, but it sounds as though it was a very rich experience for those attending.

I received a note from Ernie Ekberg who raved about the Sunday service and received much inspiration. Of course I would like so much to have a discussion with you about it, but you are too busy!

Had a very good year at Fryeburg—never have had so many teen-agers at a session. And all so interested in the discussions.

The spirit of the session was so good, also.

*Mildred B. Calby*

*Mrs. Calby is a member of the Boston Church and former secretary of SSR*

## E. SWEDENBORG HOSPITALIZED

Dear Sir:

We are all concerned with the public image we give of our Church, especially as this is reflected in the press. I was therefore chagrined and embarrassed at the write-up given the Church at the recent Convention meeting, which appeared in the *Los Angeles Times*. It certainly gave a one-sided, distorted, and most superficial picture of the Church, which can hardly be recognized as ours.

Can you tell me how such a garbled account could get into print, and how the Church could be protected against this kind of reporting in the future?

*Leonore T. Spiers*

*Mrs. Spiers is a member of the Philadelphia Church and the Department of Publication.*

**EDITOR'S NOTE:** *The article in question was based on an article from The Messenger and interviews with three Convention ministers, but selected what the reporter considered newsworthy without giving full context or perspective. The Department of Publication has discussed means of improving the Church's image in the press.*

A funny thing happened to Swedenborg on the way to the library—he got his nose broken. The marble bust of Swedenborg pictured on the cover came to the Swedenborg Memorial Library at Urbana College from the Philadelphia Church, traveling in the bus with the Urbana Choir on their way home from their 1967 tour. A bump, which barely disturbed the choristers, broke the nose of the bust.

At the college, where the bust is valued for its long association with the church, as well as for its artistic and intrinsic value, the injury was viewed with alarm. A call to the local monument company brought an ambulance (equipped with oxygen and other equipment that this “patient” scarcely needed) and corrective surgery was undertaken.

Following the surgery and careful post-operative care, the bust was returned in an ambulance, but has since been able to resume the full schedule of activities normal for a marble bust. In due course a bill arrived at the college for “Nose job on E. Swedenborg.” The operation was a success, and the patient is looking as good as new!



## BEYOND THE CHURCH?

If our organized group is diminishing and dying, the very fact can signify the effectiveness of the new dispensation. It produces practical problems, but are not these problems covered by the principles of our faith? There is nothing in the nature of the internal church—the spiritual community—that requires the existence of an external church in a particular and traditional form. What do we lose, or seem to lose, should we be deprived of our external church organization?

We stand to lose, to a degree, the close companionship of like-minded persons. Yet the Lord's way with men is not to herd them together into mutually exclusive groups. Each of us could do with—and most of us now enjoy—companionship with persons who are *not* like-minded, or who at least never learned to speak “Swedenborgese.” When

did our “like-mindedness” on an organized level ever make for notable harmony? Witness the average New Church Convention! If the Lord was consistently a friend of publicans and sinners, it might do us good to be thrown on our own resources among Republicans and Democrats.

We stand to lose the supposed opportunity to convert unsuspecting acquaintances to our way of thinking on a verbal level. This amounts to a loss of opportunity to “sell Swedenborg” in what is too often a disguised spirit of superiority and truculence. In the spiritual world Swedenborg would revel in his new-found freedom from having to be classified as a “Swedenborgian.” As to the spiritual principle of faith, what, frankly, doth the Lord require of us in this regard?

*Howard Spoerl —*

*Article in “New Christianity”  
Summer 1952*



## A VISIT TO DERBY

In June of this year we wrote to the Rev. Christopher Hasler requesting particulars about the invitation to Derby that he had extended to visitors to the New Church World Assembly 1970. He replied most cordially and we quote below from his letter.

"Derby is 120 miles from London, is the home of the Rolls Royce and has good train service. It is set in a very charming country-side which is full of historical interest, old villages, many stately homes which are open to the public and where many art treasures can be seen. All these things are within a very few miles of the city, so that the few days spent here should be quite relaxing without any extensive travelling. At the same time, the fine country-side and places of historical interest should fascinate anyone from the 'New World.'

"Our program is arranged as follows—with the proviso that days may have to be interchanged, or even that we should start on the Monday if most people would want to leave London so soon after the official celebrations:

July 7th — 12th

Tuesday — Reception for our visitors and garden party.

Wednesday — Visits into the country-side, e.g. Norman Church: Saxon crypt dating to 650; Rep-ton School; Lichfield Cathedral, etc., picnic lunch. Evening meal at a Derby hotel and discussion on New Church topics.

Thursday — Country-side; old villages; hills for those who would like to walk; some parish churches; Kedleston Hall and its art treasures. In the evening a Marionette Show on the life of Swedenborg.

Friday — Shakespeare country and a visit to the Stratford-on-Avon theater.

Saturday — Market Day in Derby for anyone interested, otherwise we may leave the morning free. In the afternoon we may try to find some historical pageant. In the evening a social in the Church Hall.

Sunday — Special Church Services with Bible puppets in the morning.

"I hope that this will give you some idea about our plans; we shall not be able to finalize them until we know how many people we may expect and for how many days. We realize that some may only be able to come for a shorter time. However, we should be able to give an approximate cost of the visit soon and then ask for a firm booking."

You will see at a glance that the people who are going on any one of the tours through Britain or to Scandinavia or on the Continent would not be able to accept this invitation. However, there is a growing number who would prefer the "Short Tour" of two weeks, the first week at the Assembly and the second week "on-their-own." These are the ones who could most profitably take advantage of the hospitality offered by Mr. Hasler's Church in Derby.

The basic cost per day in England for room and meals is averaged at \$10, making the cost of the second week \$70 plus bus and train fares. With the round trip air fare of \$360 which includes accommodations in London during the Assembly, plus \$25 per capita for the general expenses of the Assembly—four lunches, one social tea, one banquet and pro-rated tax for hall rentals—the total minimal cost for the two weeks would be \$455. This figure is \$45 less than the \$500 we first advertised as the cost of attending the Assembly and that amount should cover incidentals of travel and in London.

We hope that all who can will accept this kind invitation as it will bring our members into contact with Britishers and give them a far better appreciation of English life than merely talking with guides, no matter how well informed they may be. Since our travel chairman is not handling reservations for Derby but only the tours, we ask all who are interested to write directly to: Rev. Christopher V. A. Hasler, 33 Littleover Lane, Derby, England. He will send you full particulars and ask for a firm booking and a deposit for hotel accommodations. A very few people can be housed in his Parishioners' homes.

If any of you want to take a third week "on-your-own," it should be well understood that in order to take advantage of the "bulk rate" air fare for

either 14 or 21 days, it is absolutely necessary to state which length of time you want when you confirm your tour with Mrs. Reddekopp. You cannot change your tour en route. Above all **MAKE YOUR RESERVATIONS IMMEDIATELY!**

*Margaret Sampson*  
1970 Committee

*Miss Sampson is a member of the New York Church and Convention's Board of Missions*

## BLACK MANIFESTO?

The September *Messenger*, in giving the Report of the Council of Ministers, cites their vote to ask the General Council to study our responsibility to the black community and to recommend possible courses of action.

I concur wholeheartedly with this aim, but must express a hope that the Council will not decide to endorse James Forman's Black Manifesto as an answer to this problem.

Truly, the black community desperately needs black leadership—a strong, effective, moderate leadership. It does them a grave disservice when white groups encourage the rise of militant, violent leadership by responding to extortion and threats. It is a mistake to subsidize gangsterism. It is a mistake for sections of the white community to try to assuage their own guilt by paying ransom—"throwing money at the problem."

I would urge instead that the Council consider setting up a positive project meeting an unquestioned need—for instance, a literacy program in the inner city. Such a program, the Watts Crusade for Literacy, operated successfully in the Los Angeles area for over three years, using black instructors trained by volunteers.

This would insure a known goal of real value. This would call for personal commitment, as well as merely financial—surely a vital part of any action on the part of our church.

Let's be sure we are buying books, not bullets!

*Nan Hepp*

*Mrs. Hepp is a member of the San Francisco Society*

## LETTER TO SOCIETIES AND ASSOCIATIONS

The Convention Planning Committee at the last meeting at Claremont, California, voted to send a letter to all presiding officers of the constituent churches to have them consider the desirability of sending their ministers and their wives to the coming World Assembly of the New Church in London, July 1970.

Most ministers of Convention will not be able to defray all or part of the expenses of travelling to this unique gathering. Therefore, many departments of the Church are making a great effort to help our ministers.

General Council has voted to assign the usual travel allowances to Convention meetings to this purpose, as there will be no Convention held in 1970.

The Alliance of New Church Women will devote its "Mite Box" collection for 1970 to help bring two ministers from Asia (Korea and Japan) to London.

However this is by no means sufficient. May we ask you therefore, if your minister and his wife desire to go to this Assembly, can they count on Society and/or Association Funds to help them with travel expenses? We understand that the New York and the Massachusetts Associations are doing this already.

Please present this plea as soon as possible to the proper meeting of your Board or Committee, as reservations must be made in London hotels this FALL, as they will be booked to capacity in July.

To give you an idea of the costs involved, consider these estimates: Jet round trip—Philadelphia—London, about \$350.00 per person. Hotel rooms near the Assembly meeting hall about \$8.00 single and \$13.50 double, including Continental breakfast. Meals during Assembly \$25.00—in restaurants they range from \$1.00 to \$2.50.

Trusting that you will give this problem your affectionate attention,

I am most sincerely yours,

*Othmar Tobisch*

*Rev. Tobisch is minister of the San Francisco Church and Chairman of the 1970 Committee*

## ALMONT REPORT

Another year has been added to the Almont New Church Summer School's history. For the first time since the beginning of the School in 1899, it was necessary for us to operate without the services of ministers. The religious instruction and the general running of the camp was under the capable direction of Joyce Fekete and Ruth Brandau.

Our average daily attendance this year was sixty-six. This figure included twenty-eight children under twelve, eighteen young people, and twenty adults. Of this group of forty-six children and young people, twenty-two had New Church backgrounds, twenty-four did not.

Each day religious classes were conducted for all age levels. The children took "The Life of Christ," the teenagers enjoyed a "Spiritual Experience Seminar" and the adults had alternate days of doctrinal classes and related discussions. The morning and evening Chapel services, as well as the Sunday morning services, were conducted by the young people, assisted by several adults. Children as young as seven years of age enthusiastically and reverently took part in these services. The Sunday sermons were prepared and given by the young people, as well as many of the Chapel sermonettes. Having experienced a variety of forms of worship initiated by the young people, we are struck with the potential of Almont as a "proving ground" for new ways of worship.

Many new crafts, such as: wood working, sewing, knitting, flower arranging, art work (including painting, copper craft and leather) were added to our program.

Our recreational facilities were expanded this year, with the addition of new equipment. A small pool was installed on the camp premises and arrangements were made for the young people to use a large backyard pool owned by the Milans, at Almont.

Our "Almont Courier," started last year by Ruth Brandau and carried on so ably this year by Carol Albright, has added a great deal to our camp life. This year, Carol has started running a history of Almont Summer School, which has been very interesting for all of us.



Sunday morning Service in which nearly all of the young people took part.

We have dreams of making Almont into a Mid-West, year-round Retreat and Camp Center. This year, through donations, we were able to purchase and fence an additional three acres of land adjoining our present property. A new pump was installed and much needed repairs were made to our present buildings.

This camp has served a real use toward the stability and growth of the Church in this area and a large contribution to this use has been made by many ministers who in the past have willingly given their time and experience toward this end.

In the coming months many hours will be spent on plans for an even more meaningful camp in the future. We hope to be able to greet new as well as old friends when the 1970 camp opens next summer.

*Helen Keith, Sec.*  
The Almont New Church Assembly



## CONVENTION SLIDES

Convention President Ernest Martin is seeking to collect color slide pictures of the California Convention to show to groups he visits around the country. Anyone who has slides of the event and would be willing to share with fellow churchmen are asked to send them to the Rev. Ernest Martin, Box E, Newton, Mass. 02158.



## FRYEBURG NEW CHURCH ASSEMBLY

Our three-week Fryeburg Assembly has proved most interesting and inspiring. The lecture theme—THE GRAND MAN (the healthy functioning of human society)—was presented from its many parts so interestingly that juniors, as well as adults, listened attentively. The lecturers included the Rev. Messrs. Everett Bray, George Dole, Brian Kingslake George McCurdy and William Woofenden.

Rev. Harold Larsen lectured on the subject of a new look at the Apostles' Creed. It was generally felt that the New Church Creed should be advertised with New Church sermon announcements at least once a month. The President of Convention, Rev. Ernest Martin, reported to us on the highlights of the 1969 Convention. Stephen Larsen gave several lectures on modern psychology in relationship to the psychology of Swedenborg. Rev. Ted Foster also gave a lecture when he came for a week-end on the subject of space-age ethics.

Our attendance peak was 105 which included over 30 young people. Fourteen joined THE FLAMES and celebrated it with a Candlelight Service led by their president, Laurie Sullivan, and vice-president, Sara Ebel.

The Wednesday outing days were devoted to mountain climbing, swimming, canoeing and drives through the White Mountains. A highlight of the session is Stunt Night when the young people delight us with their amusing skits.

During the session there were two baptisms of the babies of George and Lois Dole and Stephen and Robin Larsen. There was also a Confirmation Service when Torgny Vigerstad, Nathan Abato, Gardner Perry, Brenda Thomas and Randall White were confirmed into the New Church.

We were happy to become acquainted with the Orthweins from St. Louis. Walter Orthwein is entering The Swedenborg School of Religion this year.

The Brian Kingslakes were with us several weeks and added to the inspiration of the camp.

A new feature was added to camp life by having fireside talks led by Rev. Everett Bray and Mrs.

Anita Dole. Gardner Perry, Jr. gave a talk on his stay in Costa Rica. Slides of the Convention in Claremont, the camp as it looked in the unusual snowstorms of the winter, and the skiing exploits of the Fred Perry family were shown.

We cannot over-estimate the influence of our camps for strengthening our faith in Swedenborg's doctrines and encouraging warm relationships among New Church membership.

*F. M. Greene*

*Mrs. Greene is a member of the Cambridge Church and secretary of the Fryeburg Assembly*

## GOLD DOLLAR

Back in 1909, there was a subscription in the church to raise money for the Swedenborg Memorial Fund in Stockholm. Mrs. Amelia G. Kirven of Wynnewood, Oklahoma, a friend of the church (and probably a distant relative of the present *Messenger* Editor) contributed a dollar to the fund. Of course, a dollar was more of a contribution in 1909 than it is today, but this dollar was something special even then, for it was a gold dollar.

Convention's Treasurer at the time, James Richard Carter, replaced Mrs. Kirven's gold dollar with a paper one from his own pocket, hoping that he could further boost the fund by selling the gold dollar to someone at the 1909 Convention for perhaps \$5.00. Apparently he did not succeed because the gold dollar and a small sheaf of correspondence concerning it, has remained in an envelope in the Treasurer's records for 60 years.

According to the most recent appraisal, Convention Treasurer, Chester Cook, reports that the gold dollar would now bring \$32 to \$35 if sold to a dealer, and would be resold for about \$40. Considering this a promising rate of growth, Mr. Cook has put the gold dollar back in its envelope to repose in the records a while longer. So there is at least one case on record in which the dollar which "isn't worth what it used to be" is worth more.

## S T A T I S T I C S

### BIRTHS

The following children were born to parents of the Boston church: Heather Lynn, daughter of Rev. and Mrs. George D. McCurdy, on June 27th; Catherine Jane, daughter of Dr. and Mrs. Richard B. Hatheway, on July 19th; Anita, daughter of Mr. and Mrs. Johan C. Synnestvedt, in July also.

In Fryeburg, Maine the following babies were born this past summer; on May 28th to Marvin and Betty Libby, Clinton Matthew; on June 13th to Lawrence and Lanny Perry, Travis Lee; on July 1st to Rodney and Judy Hatch, Vicky Lynn; on July 15th to Michael and Sarah Clemons, Michael Patrick; on July 27th to Donald and Judy Baker, Melaney Joyce; on August 8th to Jerry and Paula Foster, Stephen Gerald; on August 17th to Melvin and Margaret Eastman, Michele Lee.

A daughter, Monica Faith, was born to Mr. and Mrs. Marvin Broten of Meadow Lake, Sask. on June 19th.

David and Susan Moorman of the Church of the Open Word in Creve Coeur, Mo. are the proud parents of Cynthia who was born on September 7th.

Walter and Kathy Orthwein, newly arrived at SSR in Newton, announce the birth of Elizabeth, born on September 29th.

A son, Sean Calix, was born to Const. and Mrs. James Ackison of Dauphin, Manitoba, on August 28th.

On September 12th, a son, Terry Lynn, was born to Mr. and Mrs. Jake Neufeld, of Central Butte, Sask.

The following children were born in the Fryeburg, Maine area recently: September 17th to Franklin and Lilla Parent, Kelly Jean; September 9th to Robert and Judith Chase, Darlene Ann; and September 2nd, to Henry and Judith Brown, Christopher Scott.

Mr. and Mrs. Kenneth L. Smith of Kansas announce the birth of Bradley Kyle on August 24th.

### BAPTISMS

On October 12th in the Boston Church, Heather Lynn, daughter of Rev. and Mrs. George McCurdy was baptized by Rev. George Dole.

At Fryeburg, Maine on August 31st, Bruce Daniel Dole, son of Rev. and Mrs. George F. Dole was baptized by Rev. George McCurdy.

Sherri Lynne, infant daughter of Mr. and Mrs. Dave Funk of Roblin, Manitoba, was baptized by Rev. Henry W. Reddekopp, on May 25th.

Renee Christine and Danelle Jean, daughters of Richard and Nyla Hefling of Phoenix, Ariz. were baptized at the Pawnee Rock New Jerusalem Church by the Rev. Galen Unruh, on July 6th.

Quite a few children were baptized in Fryeburg this summer. They included Dwayne Alan, son of Ronald and Brenda Ela on June 8th; Lynn Joyce and Roger Lee, children of Roger and Lola Deschambeault also on June 8th; Robert Alton, 2nd, son of Robert and Marie Chaplin, and Bernardine Helen, daughter of Eugene and Blanche Tobias on June 15th; Edward Royce Jr., son of Edward and Aloha Garland on September 14th.

In Edmonton, Canada, Sandra Aline, daughter of the Rev. and Mrs. Harvey A. Tafel, was baptized on July 13th, by her grandfather, Rev. Richard H. Tafel, Sr.

Kimberly Eve Storoschuk, daughter of Mr. and Mrs. Walter Storoschuk, was baptized by the Rev. Harvey A. Tafel of the Edmonton Church on July 18th.

The following infants were baptized in the San Francisco Church by the Rev. Othmar Tobisch: Jonette, daughter of John and Babette Middleton of Millbrae on June 29th; Eric, son of Warren and Wartha Wong of San Francisco on July 4th. Matthew Philip, son of Mr. and Mrs. John Montesa of El Cerrito, was baptized on August 24th by Rev. Erwin D. Reddekopp.

In September Rev. Othmar Tobisch baptized the following children: Lisa Kathryn, daughter of

Dennis and Roberto Chinn of San Francisco, on the 6th; Heidi Karen, daughter of George and Marsha Blake of San Francisco on the 11th; Karen, daughter of Patrick and Janet Norris of San Mateo, on the 28th; and John Andre, son of Giovanni and Voy Wiederhold of Woodside, also on the 28th.

## MARRIAGES

Nancy Howland and John Alexander were married in the Elmwood Church on July 4th by the Rev. George McCurdy.

Angela M. Gennato and Allan W. Young were joined in marriage at St. George's Catholic Church in Framingham, Mass. on September 13th.

The following marriages took place in the Fryeburg Maine area: on June 7th Stanley Dolley and Deborah Lord; also on June 7th, Allan Fox and Susan Harndon; on June 14th, John Botting, Jr. and Frances Mills; on June 21st George Andrews and Patricia Brown; on June 28th, Austin Webster and Jodine Burnell; on July 12th, Carl Perry and Barbara Smith.

In Guy Hill, Manitoba, Canada, on August 9th, Christine Eidse became the bride of Patrick Corrigan.

Ed Gilchrist and Sue Snyder were married at the Bethlehem Lutheran Church in Edmonton, on August 16th.

Michael Davidson and Carol Fazzio were married on July 6th in the sanctuary of the San Francisco Church by the Rev. Othmar Tobisch.

Linda MacDonald and Bill Moran of Edmonton were united in marriage on September 12th.

On August 1st Howard W. Perkins and Beverly Blake were married in Brownfield, Maine, the Rev. C. Weston Jones officiating.

In Lovell, Maine John H. Reed and Linda A. Purinton were joined in marriage on September 20th.

On August 16th Charlotte Ann Brach of Otis, Kansas became the bride of Dennis Russell Hett.

## DEATHS

Mr. Leigh Clark Latta of Glendale, Ohio passed into resurrection on May 15th. Funeral services were conducted by the Rev. David Holm.

Arno Hauck of Waterloo, Ontario, who was affiliated with the Church of the Good Shepherd, passed into the higher life on August 16th. The Resurrection Service was conducted by the Rev. Paul Zacharias on August 18th.

Ralph Libby and Thomas Adams of the Fryeburg Church passed away recently.

Mrs. Henry Bergen of Rosthern, Sask. passed into eternal life on July 14th. Resurrection Service was held on July 17th with Rev. Henry Reddekopp officiating.

The Philadelphia Church has recently lost three of its old and faithful members: Clarence W. Rodman, Caroline H. Drost, and Mildred Boericke.

Ethelwynn Croy of San Diego, Cal. passed into the spiritual world on July 26th. Rev. Tafel presided at private services.

Paul H. Habeny of the Riverside, Cal. Church passed into eternal life on July 3rd, three days after his ninetieth birthday. Services were conducted in Temple City.

On July 11th Lloyd Fishbeck of Lake Worth, Fla. passed away. He is survived by his wife and one son.

Miss Laura J. Hagemann of the Church of the Open Word in Creve Coeur, Mo. was called to the higher life on August 14th.

Walter Tobisch, youngest brother of Rev. Mr. Tobisch, passed away suddenly on September 19th in Vienna, Austria. He is survived by his widow and one daughter.

Mr. William Legare of Edmonton, Canada, passed into the spiritual life on September 9th. The funeral service was conducted by Rev. Harvey Tafel.

Alfred Schroeder of Nyssa, Oregon, a member of the Pawnee Rock Church, passed away on September 12th. He is survived by one son and three sisters.

## MEMBERSHIP OF THE NATIONAL CHURCH

New Church people throughout the country who do not belong to any local church but would like to be members of Convention, are invited to write to the Rev. Brian Kingslake, Minister of the National Church in Washington D. C. (Address him at the Church of the Holy City, 1611 - 16th Street

N. W., Washington, D. C. 20009.) He is preparing a list of people who, without any financial responsibility toward the Church of the Holy City, will nevertheless be technically Members of the National Church and therefore of the Convention through the Middle Atlantic Association. This plan has been designed to take the place of the National Association which was disbanded in 1967.



Mr. Ralph G. Vogeley of the Pittsburgh, Pa. Society passed into eternal life on September 10th. He is survived by his wife, Elizabeth and a nephew. The Resurrection Service was conducted by Rev. LeVan.

Col. Edson A. Edson of Washington, D. C. died on September 16th. He is survived by his wife, one son and a daughter. Funeral services were conducted by Rev. Brian Kingslake, assisted by Rev. Robert Butt. He was buried with military honors in Arlington Cemetery.

Harold C. Dutnell of Cleveland, Ohio passed away in Lakewood. He is survived by his wife and two sons.

Resurrection services were held for the following Fryeburg people: on September 2nd for Thomas W. Adams; on September 29th for H. Leigh Smith; on October 6th for Josephine E. Higgins; and on October 10th for Bert W. Brackett.

Mrs. Anna Cook Glaser of the Glendale Church of the New Jerusalem passed into the higher life on January 6th at the age of 101. Resurrection service was conducted by Rev. Richard Tafel Jr. of the Kemper Road Community Church of Cincinnati, Ohio.

Ann Emma Hayhurst, mother of Mrs. Leon (Jane) Le Van, and a devoted member of the New Church in Accrington (England), Providence, R. I., Pittsburgh, Pa., and St. Petersburg, passed quietly in her sleep in St. Petersburg, Fla. Sunday, October 5th at the age of 91. After her resurrection service in Florida on October 7th, the Le Vans took her remains to Providence, R. I., for interment with her husband.

John F. Seekamp died June 9th in a New York hospital. President and Chairman of the Board of Trustees of the former Brooklyn Society of the New Church, Mr. Seekamp also was prominently active for many years in broader church functions. He was especially active in publishing enterprises connected with the church, having been a director (and for some time the treasurer) of both the New Church Board of Publications and the Swedenborg Publishing Association; and a director of the Swedenborg Foundation since 1925, and its President from 1953 to 1961, serving as President Emeritus since then. He also served as Chairman of the Board of Trustees of Convention's Pension Fund. Resurrection service was conducted in the New York Church by the Rev. Clayton Priestnal.

Dorothea ("Auntie Dora") Pfister died September 22nd. Long active in Convention, serving on the Board of Managers of the Theological School and other committees, and a mainstay of the church in greater Cleveland, she was perhaps best known and loved for her years of leadership as the Director of Almont Summer School. Her love of people and of Swedenborgian doctrines turned that section of flat Michigan farm land into an oasis of deep friendships and rich learning experiences. Memorial service was conducted by the Rev. Brian Kingslake in the Swedenborgian Chapel in Cleveland on October 22nd.

A memorial scholarship fund for Almont Summer School is being established in her name. Checks may be sent to the Cleveland Society at Swedenborg Chapel, 4815 Broadview Road, Cleveland, Ohio 44109.

**THE MESSENGER**

**NOVEMBER 1969**

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