

AUGUST 1964

NEW-CHURCH MESSENGER



—EDWARD F. GLIFORT

The Elmwood Leaguers were in the spotlight throughout the Philadelphia Convention. This is the moment at which they took permanent possession of the traditional Shaw Trophy. (See story, HOW TO CAPTURE A TROPHY, page 111.)

SPECIAL CONVENTION ISSUE

NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

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AUGUST 15, 1964

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ESSENTIAL FAITH OF THE NEWCHURCH

There is one God, and He is the Lord and Savior Jesus Christ.

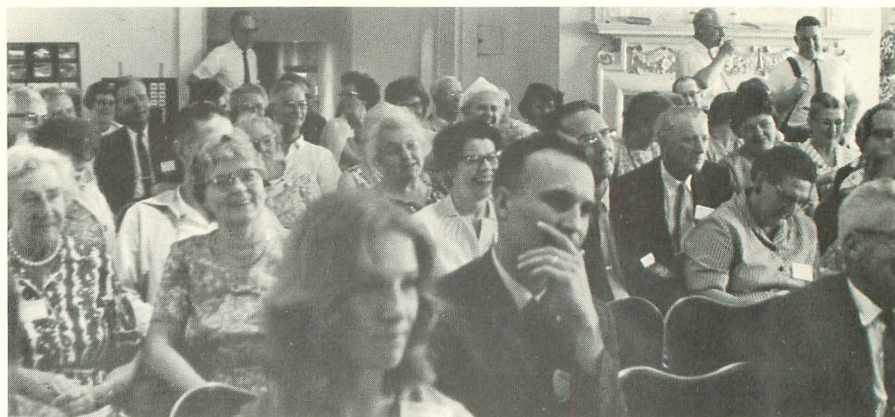
Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

141st



WILLIAM R. WOOFENDEN

THIS YEAR the annual convention of the Church of the New Jerusalem met in the historic city of Philadelphia. This city has a double historic interest for those attending Convention, because of its interest to all Americans, and because it was here that James Glen gave the first lecture in America on Swedenborg and his teachings, and it was here that the first edition of one of the books of the writings was issued.

All of this was admirably brought out by Convention's president, the Rev. Richard H. Tafel, in his June 18 address opening the one hundred and forty-first session in the Philadelphia church. Following his address there was an audio-visual presentation, *Camp Paulhaven*, given by the Mite Box committee of the Women's Alliance, and a presentation by Convention's Public Relations Bureau of the film, *Wayfarer*.

On Friday, June 19, there was a service of Holy Communion in the church, conducted by the Rev. Othmar Tobisch. This was followed by a memorial service for the Rev. Messrs. Clyde W. Broomell, Louis A. Dole and Chauncey G. Hubbell, and for Mr. Daniel E. Krehbiel.

The business session of the Convention then began, after opening devotions by the Rev. Paul Zacharias, in the commodious, air-conditioned Adams Room of the Warwick Hotel. There was the roll call of delegates, the report of the nominating committee, and nominations from the floor. A proposed amendment, relating to a change in the manner of electing the editor of the *MESSENGER* was brought in, but because of some ambiguity in the language in which it was couched it was referred back to the Committee of Amendments.

At noon the Rev. Antony Regamey gave an address on New-Church Day which was that same Friday. (See your *Book of Worship*.)

The afternoon session was given over to a program: *Our Church in Action*, the first part conducted by the American New-Church League and presided over by the Rev. Richard H. Tafel, Jr., minister of the Cincinnati Society.

Then came a stirring and thought-provoking address by the Rev. Ernest O. Martin on "Where the Leisure Hours Go". In it he pointed out the social significance of the growing leisure in store for Americans due to our increasing productive power, a result of automation and other improvements in present-day technology. At a later date this address will be printed in full in the *MESSENGER*.

The evening, as has been customary, belonged to the Board of Missions. Devotions were led by the Rev. George F. Dole. The meeting was presided over by the chairman of the Board, Philip M. Alden. The principal address was made by the Rev. Brian Kingslake on "The Impact of Swedenborg on the African." He outlined the history of the British Conference missions, in the Republic of South Africa and in Nigeria (West Africa). He told of the steps which had been taken to develop these two movements into independent autonomous New-Church bodies.

He retold the now familiar story of "The Amalgamation": how the South African government threatened to close down all unrecognized non-European church organizations; how one of the largest of these—an all-black denomination with a hundred ministers and about 20,000 members, called the *Ethiopian Catholic Church in Zion*, sought protection by amalgamating with the New-Church Mission; how eventually

the government relented, and all those who wished to withdraw from the amalgamation did so; but the vast majority elected to remain behind as keenly satisfied New-Church members.

The speaker analyzed the appeal which the teachings of the New Church have for Africans, especially in the areas of the Divine Humanity, the spiritual world, and correspondences. He spoke of their prayer life, their simple trust in Providence, and their joy in worship. He ended by an appeal for integration within the New Church in the U. S., and said that to run the Convention without the participation of our colored brethren was like playing an organ with white keys only.

The meeting ended with a concert by the Singing City Chorale of Philadelphia and a social hour in the parish house.

The next day, Saturday, a service of Holy Communion was conducted by the Rev. Andre Diaconoff. Devotions for the business session were led by the Rev. William R. Woofenden. There followed the first report of the credentials committee and the elections. The following officers were chosen: for President, Rev. Richard H. Tafel, Sr.; Vice-president, Stewart E. Poole; Recording Secretary, Horace B. Blackmer; Treasurer, Chester T. Cook; Editor of the *MESSENGER*, Rev. Bjorn Johannson; for members of the General Council: Rev. Ernest L. Frederick, N. Houghton, Harvey M. Johnson, Wilfred C. Locke; for Board of Education, E. Ellsworth Seibert; for Nominating Committee, Adolph T. Liebert; for Augmentation Fund Committee, George Pausch; for Board of Managers of the Theological School: Rev. Bjorn Johannson, Rev. Andre Diaconoff, Chester T. Cook, Adolph T. Liebert; for Board of Home and Foreign Missions: Rev. Erwin D. Reddekopp, Rev. Rollo K. Billings, Mrs. Alan W. Farnham, Tomas H. Spiers; for Board of Department of Publication: Mrs. Robert G. Lawson.

The day was topped by a cruise on the Delaware River in the "Showboat," with the evening meal served on the boat. There was entertainment, consisting of music and dancing, and an opportunity to visit with friends.

In addition to the regular Convention activities, there were held meetings of a number of auxiliary bodies and boards and committees.

The Board of Managers of the New Church Theological School, according to Prof. Dorothy Harvey, secretary of the Board, at its meeting took the following actions:

"The Board of Managers voted unanimously to recommend to the Board of Directors that they arrange with Harvard University for the sale of at least four-fifths of the property on Quincy Street, excluding the chapel.

"The Board voted unanimously to recommend to the Board of Directors that they offer the Cambridge Society the use of the present Theological School Chapel, this arrangement to be subject to review at ten year intervals, and that they offer to expend up to \$50,000. towards the cost of such alterations as are needed to make the building suitable for parish use.

"The Board voted unanimously that, contingent upon the completion of the two above mentioned motions (the sale of the property and the use of the chapel), it would then expect the Cambridge Society to assume full responsibility for the maintenance and upkeep of the property."

A report was made by the Rev. Othmar Tobisch on the work being done to promote the New-Church World Assembly in 1970. This event promises to be an outstanding success.

There was an encouraging report on the New-Church exhibit at the World's Fair in New York, given by the Rev. Harold B. Larsen and by Frank Vanderlip. A brief summary of these Fair activities will appear in a later issue of the *MESSENGER*.

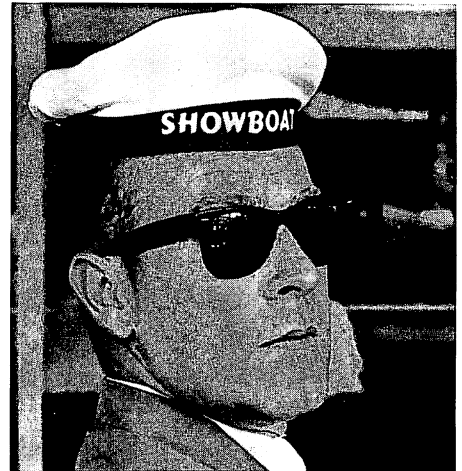
Convention came to a close with the worship service Sunday morning in the church. This was preceded by a Communion service, conducted by the president of Convention, the Rev. Richard H. Tafel, Sr., at nine o'clock in the morning. The Convention preacher, the Rev. Rollo K. Billings' stirring sermon, "Stretch Forth Thy Hand," from the text "Then sayeth he to the man, stretch forth thy hand. And he stretched it forth; and it was restored whole, like as the other." (Matt. 12:13), will appear in full in the *MESSENGER*.

Sunday evening, at the invitation of Rev. and Mrs. Richard H. Tafel, Sr., a large number assembled for a buffet supper and a social hour at their home in suburban Narberth.



—EDWARD F. GLIFORT

Bjorn Johannson, editor of the *MESSENGER*



⚓ Peter N. Greeley, Wilmington, Del.

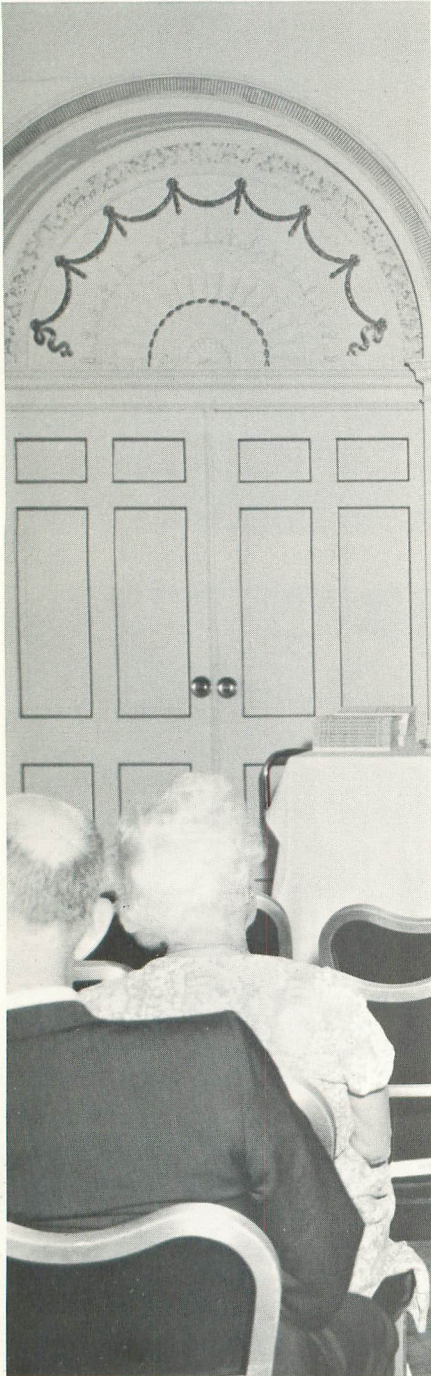
Presentation of gifts to Mr. and Mrs. Horace Blackmer celebrating 50th anniversary.



—EDWARD F. GLIFORT

CONVENTION

by REV. RICHARD H. TAFEL, *President*



—EDWARD F. GLIFORT

WE ARE MEETING here in annual convention on the anniversary of a most important event in the history of our church. The First Society of the New Jerusalem in Philadelphia has invited you to meet here to help us celebrate this event, because it has deep significance not only for us locally, but for our church as a whole.

One hundred and eighty years ago, in 1784, the first public lecture on the teachings of Swedenborg was delivered here in Bell's Book Store and advertised in the newspaper. The speaker was James Glen, who came to this country from abroad and stopped off in our city on his way to British Guiana. Although there is no record of the fact, it is quite likely that some of the founders of our Philadelphia church were present on that memorable occasion. However that might be, there is no doubt that the beginnings of our church go back to that brief visit of James Glen—and not only our church in Philadelphia, but also our national church, the General Convention of the New Jerusalem in the United States and Canada.

James Glen intended to offer for sale, at the time of his lecture, a large supply of Swedenborg's theological works which he had shipped here to Bell's Book Store from England. These arrived after he had left our city, and the proprietor—after waiting a reasonable time—offered them for sale at public auction. We know—and we are not speculating now—that a number of those who bought these strange new books were among the founders of our church. One of these, a printer, was inspired to print the first American edition of *The True Christian Religion* followed by other books and pamphlets. Another, a merchant, conceived the brilliant idea of putting this printed material in the bales of his merchandise which he was shipping to the new frontiers beyond the Allegheny Mountains. In that new country, Johnny Appleseed, horticulturist and Swedenborgian missionary, came to look to Philadelphia as his source of supply for his "news from Heaven" which he distributed among the backwoodsmen.

It was from Philadelphia, also, that the call went out to all believers in the new doctrines to meet together. As a result, in 1817 Philadelphia was host to the first convention of New-Church people, and it was here that our national organization, the General Convention of the New Jerusalem, was born. In a very true sense, you see, the beginnings of our church—locally as well as nationally—go back to that far-reaching lecture in that little bookstore in Philadelphia so long ago.

We are deeply thankful, therefore, that so many of you here have accepted our invitation to help us celebrate this occasion which is so significant for all of us.

As we meet here, as we plan and take thought together, as we seek to make ours a "church in action"—so that we do not protest in vain, "Lord! Lord!"—may we therefore not think of our General Convention as "The Church in Philadelphia"? And in that sense, may we not hear "what the spirit saith unto the churches" as it addresses itself in that letter unto the church in that Philadelphia of long ago? And, in hearing it speak to us, may we not find divine inspiration and guidance which we so sorely need if this is to be the Lord's church, dedicated to Him and to the finding and doing of His will?

As I read that letter, and as I seek to hear what our Lord is saying to us here, today, certain words seem to stand out: "Thou hast a little strength." "Thou hast kept my word." "Thou hast not denied my name."

Now, we here have looked back at those first years of our beginnings as a church and as convention of churches. But we did not mention the love, the devotion, the sacrifice of our founders as they committed their time, their talents, their treasure unto the Lord, and to the New Christianity, the new way of life, which He was bringing into the world.

Our history as a church, what a relatively small handful of men and women before have dared and done, the bold proclaiming of the *new* (and not holding back in fear or hesitation because it *was* new!), the striving to make the vision real—to bring down

OPENS

the New Jerusalem to earth—all testify to the zeal, the courage, and the hard and devoted work of our forebears. . . . We have done comparatively so little in our time to build the New Jerusalem.

As we look at the church, this general convention of churches, which has been placed in our hands and keeping, we must confess, indeed, that "other men have labored and we are entered into their labors"!

The money and funds which allow us to function as a church are largely theirs, not ours. (How much do we contribute yearly to the larger church? Some \$13,000 or so from all over the country!) The books and much of our collateral literature are theirs, not ours. We are the trustees of funds which still distribute the precious new truths for a new age—in *their name*, not ours! And so we could go on and on, but it only brings home to us the shaming fact that they asked so *much* of themselves; we ask so little.

And as a consequence these words fairly jump out at us from that letter—if we read it as addressed to ourselves: "Hold that fast which thou hast, that no man take thy crown." Too easily that warning could be interpreted as keeping the *status quo*: as maintaining unchanged the ways, the practices, and the institutions which have been handed over to us—forgetting the daring, the adventuring, the courageous faith of which these were the expression and the fruit.

"Hold that fast which thou hast, that no man take thy crown." I rather take these words to mean that in our times, in our present circumstances, in face of the opportunities open to us today, we are to "hold fast" to their sense of commitment, to their measure of sacrifice and devotion, and to their daring and their readiness to try new things and new ways in the service of their Lord. If we fail them and fail our Lord, if we draw back either in smugness, complacency, fear, or in an unwillingness to sacrifice or serve, our "crown," our mission as a church—yes, those very doctrines and spiritual insights (which we should keep sparkling as so many jewels in that crown) will be taken from us—and given to others!

But above all, in reading this letter to the church of the Philadelphia in Asia Minor and to the church of today in the Philadelphia of today, let us remember the glorious promise which our Lord holds out to all: "Behold, I have set before thee an open door, and no man can shut it."

To the Philadelphia in Asia Minor, that "door" was the door of missionary activity and opportunity, leading out to the Christianizing of Europe. To the Philadelphia of yesterday, here in the New World, that "door" was the proclaiming of the New Evangel in new ways and in new places. To the Philadelphia of the church of today, that "door" is the door to . . . what?

That depends, my dear friends and fellow-churchmen, largely on what you and I do in the sessions of this convention, on the decisions we make as we take thought together and plan for the years ahead.

As we talk together, as we work together, and as we plan together, let us be mindful of this name—"Philadelphia": Brotherly Love, the love of one another, out of our love to the Lord. If this love binds us to one another and to our Lord, all our discussion this week, all differences of opinion and points of view, all differences of approaches—far from causing dissension and disunity—will but serve to enrich, and deepen, and make wiser our decisions and conclusions. "Where Charity unites," says Swedenborg, "faith cannot divide."

For perhaps too long we have tried to make our church a lighthouse. Let us now determine to make it a powerhouse as well! Let us combine head and heart and hand! Then indeed, ours will be "A Church in Action"!

"Why call ye me Lord! Lord!, and do not do the things I say? By *this* shall all men know that ye are my disciples, if ye have love one to another."



—EDWARD F. GLIFORT

NEW JERUSALEM CHURCH
SWEDENBORGIAN CONVENTION

MRS. SEWARD BOWERS
DORIS

JUNE 17-21, 1964 PHILADELPHIA



my first convention

I FEAR THAT the things I will remember longest about my first convention have little to do with the business of the meetings.

There were, for instance, the two-and-a-half hour dinners at the Warwick Hotel (service was unconscionably slow!) and the two girls overheard discussing the proper pronunciation of the hotel's name. As to the former, the food was *worth* the time. It was about as fine as any I've eaten anywhere and that includes some pretty good eating places at home and abroad.

As to the second matter, I can only tell the girls that in England, where the name 'Warwick' originated, the second 'w' isn't pronounced although Webster authorizes it for secondary use in this country. For my part I find 'Wor-ik' (Webster's indication of pronunciation) rolls off the tongue a lot easier than the lip-stretching Warwick.

One thing I remember which is important—the show of tolerance and friendliness between persons even in the midst of disagreement. If all the deliberative bodies in the world, if all the individuals in the world, could carry on their discussions and come to agreement or compromise with as little rancor there would be an immediate end to the cold war. And to hot wars, too, I think. Of course we *should* find this attitude in a church group else where would we find it?

'Hot' reminds me of the temperature in Philadelphia. Fortunately most of the meetings were scheduled for air conditioned hotel rooms but at the church it was just plain hot! Palm leaf fans, the

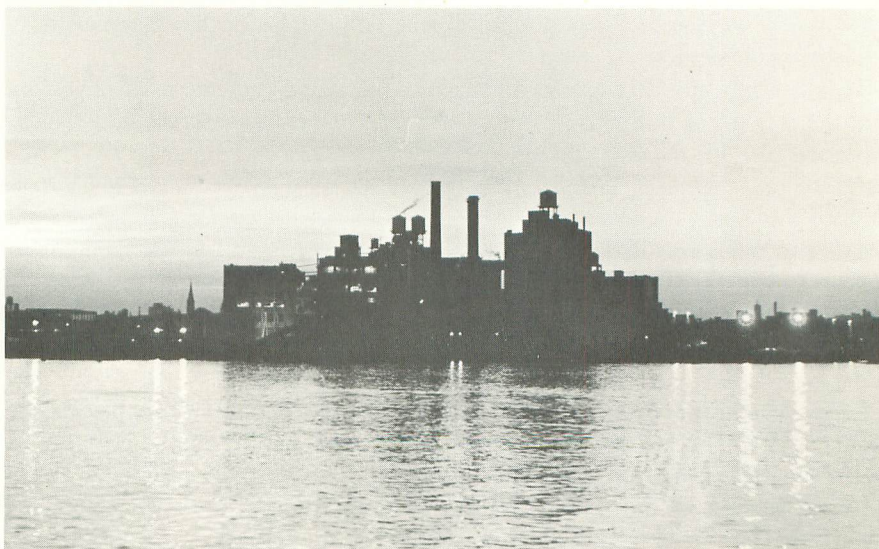
first I'd seen in many a year, stirred the air sluggishly over individuals in the pews while the speakers stood nobly but noticeably wilted before them. Members of the Singing City Chorale, which gave a concert at the church Friday night, must have been carrying cakes of ice under their robes!

The boat ride on the Delaware River Saturday evening gave me quite a lift, not because it was much cooler on the river but because of the home-made music.

There was a band, of course. A typical dance band, I expect, but my youth being a bit far behind me I'm not sure I know what is or isn't typical today. The boat

had been chartered. Everyone aboard was from the convention with the possible exception of a few friends of Philadelphia church members. The band struck up its music on the lower deck and a slow but obvious exit of adults got underway as they sought to put as much distance as possible between themselves and the source of the sound. For a time the younger folks danced but after awhile they took over from the band and there was singing of folk songs and favorite melodies and hymns. Several members played autoharps. The do-it-yourself entertainment surpassed in pleasantness the professional band. This is opinion, of course, and needn't be taken as fact.

The two photographs above and the one below of the Delaware River boatripe at twilight, were taken by the Rev. William R. Woofenden. Bill's candid views of Convention goers has delightfully supplemented the beautiful camera work of Ed Glifort, official photographer for Convention, to vivify Convention for all of us who could not attend.





Corinne: Competition for Perle?

I don't know whether the showing of the "Wayfarer" film comes under the heading of business or entertainment but for Dick Tafel it was frustration. As president of Convention and minister in the host city, he was anxious that the premier of the picture be a success. Thoughtfully he had had the projector checked in advance. But Thursday night, with the palm-fan-waving group seated in the church, the sound sputtered, growled and groaned; the light flickered, dimmed and failed.

The next evening, after the boat ride, the film was shown—successfully—in an air conditioned room at the hotel. When it was finished the audience applauded and the hotel electrician was overheard to say "that really was a fine film." Those of us who had worked on the script for it—writing and writing and re-writing—who were still aware of little changes we would like to have made—relaxed. There may have been some who didn't care for it but, if so, they were quiet. It seemed nearly everyone was satisfied.

The film had, of course, already been chosen by the management of the Protestant Pavilion for showing at the World's Fair and the producer was hoping it would win him an award.

There was business conducted at the convention, naturally. Officers were elected, speeches were given, and panel discussions held. Rev. Richard Tafel of Philadelphia will be Convention president for another three years. Stewart Poole from Wilmington will be vice-president again with Horace Blackmer, secretary, and Chester Cook, treasurer. Bjorn

Johannson will continue to edit the *MESSENGER*. And the Shaw Trophy, awarded each year to the young people's League having the best representation at Convention in relation to miles traveled, found its final resting place with the Elmwood League. (See story, page 111.)

My husband and I had to be back in Washington Sunday so we said our adieu Saturday night. One of my last recollections is of the calm, cool and collected Corinne Tafel checking the list of those who had accepted an invitation

to the Tafel home in nearby Narberth for a buffet dinner Sunday evening. "There seem to be eighty who have accepted," she was musing aloud. "and I know there are some who won't know for sure until tomorrow morning. I'm borrowing the church silver and plates—yes, I can take care of a hundred and twenty, I think. They can eat on the porch and out under the trees." Only then did a slight frown pucker her brow. "Oh dear, I hope it doesn't rain."

—DORIS BOWERS

AT THE URBANA COLLEGE EXHIBIT: The author of this feature, Doris Bowers, contrasts a typically American garment with Miwako Torita's Japanese kimono. Doris, who gave great assistance with this Convention issue of the *MESSENGER* is a member of the Washington, D. C., Church. Miwako is the daughter of New-Church minister Shiro Torita, and a student at Urbana.



—EDWARD F. GLIFORT



DAVID P. JOHNSON



ROLLO BILLINGS



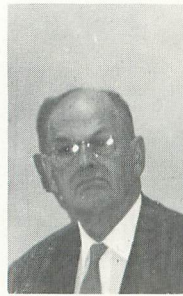
OTHMAR TOBISCH



ERNEST FREDERICK



GALEN W. UNRUH



FRANKLIN BLACKMER



KENNETH W. KNOX



ANTONY REGAMEY



EVERETT K. BRAY



MINISTERS BRING MANY

IF YOU HAVE a flair for American history, you would have been in seventh heaven at this year's session of the Council of Ministers. From June 15 to 17, meetings were held in the Anthony Wayne Room of the George Washington Motor Lodge in King of Prussia, Pennsylvania. Our Britisher, Brian Kingslake, in welcoming the ministers on behalf of the Philadelphia Society, acknowledged that if he had been in America during the Revolution he probably would have been lodged comfortably in Philadelphia while Washington and his men were roughing it in the Valley Forge-King of Prussia area.

George Washington never slept here. Even if he had, he could not have dreamt of air-conditioned rooms, swimming pools, a putting green, and a modern restaurant. Conditions were ideal for the serious discussion of ecclesiastical problems and theological matters. While the ministers went at it day and night, their wives had their own meetings to share their concerns, insights, and experiences.

Among subjects discussed at the ministers' meetings were different points of view within the church regarding the authority of Swedenborg's writings and the name of the church. Some prefer "writings" to "Writings." Does this suggest a greater or lesser loyalty to the church? The Public Relations Bureau favors the use of the name (Swedenborgian) following the name of our local

churches. Some ministers are opposed. What is the significance of this?

There was a lengthy discussion of the advantages and disadvantages of holding conventions every other year rather than annually. The majority of ministers explained that they could not vote for or against biennial sessions until a definite proposal is worked out and it is known what type of regional meetings would be planned for those years in which convention is not held.

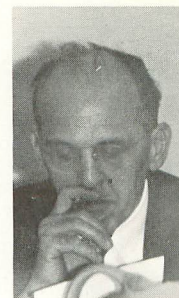
The Swedenborgian exhibit at the World's Fair was discussed in a frank manner. Harold Larsen, chairman of the exhibit's personnel committee, spoke in glowing terms of the public response to our exhibit. More than a thousand people a day stop to look, listen, and read. On the other hand a *Christian Century* observer visited the fair and wrote, "It is virtually impossible to escape the aggressive hawkers at the Swedenborgian, Assemblies of God and other exhibits."

Leon LeVan described the extensive advertising program being carried out in the Pittsburgh area via telephone messages and newspaper ads. Eleven people joined the Pittsburgh church in response to this program. Thomas Reed spoke of a similar project in the Baltimore area with emphasis on telephone messages.

The most profound session of the Council was devoted to a study of Swedenborg's psychology. Robert H. Kirven,



RICHARD TAFEL, JR.



RICHARD H. TAFEL, SR.



CLAYTON PRIESTNAL



ROBERT L. YOUNG

VIEWPOINTS TO COUNCIL

instructor at our theological school, presented a scholarly paper outlining Swedenborg's psychology and comparing it with modern psychology. He explained that Swedenborg's masterpiece, *Economy of the Animal Kingdom*, is more accurately translated "Structure of the Psychic Realm." One hundred and fifty years before Freud, Swedenborg had developed a theory of the unconscious.

Robert Kirven's paper, "Swedenborg's Psychological Theory," gave the Council of Ministers a summary of the method and the results of Swedenborg's search for the soul—first in Swedenborg's own terms, and then indicating the parallel terms in modern psychology. The methodological section established Swedenborg's credentials and limitations as a modern scientist: he was thoroughly informed, making use of the best theoretical studies and experimental evidence of his day; he was methodologically competent, combining empirical evidence with hypotheses posed for later confirmation, but avoiding pure speculation; he was creative, hypothesizing a theory of the Unconscious one-hundred-fifty years before Freud, and a theory of the Collective Unconscious one-hundred-seventy years before Jung. Because he sought a behavioral type of confirmation, and concentrated on normal behavior, his theory did not receive confirmation or recognition until long after his death.

The summary of the psychological theory as stated in *Economy of the Animal Kingdom* (Structure of the Psychic Realm), and *Rational Psychology*, showed how far Swedenborg anticipated the groundwork of modern theoretical psychology, with his description of the functions and interactions of the four parts of the wholeness of man.

On Tuesday evening Brian Kingslake presented a reappraisal of Signe Toksvig's biography of Swedenborg, *Emanuel Swedenborg: Scientist and Mystic*. Brian's presentation was most scintillating, but he was taken aback when laughter and applause came at unexpected times. He carried on, however, like a good sport, and noted that we are much more sympathetic with Miss Toksvig's point of view today than when she wrote the book in 1948. The book was written from the viewpoint of psychical research, and fifteen years ago we were not ready to discuss automatic writing and self-induced psychic states in reference to Emanuel Swedenborg.

At the business sessions reports from various sub-committees were read, discussed, and acted upon. Our Committee on the National Council of Churches was authorized to "converse with appropriate officers and committees of the Council in order that the basic positions of our church might be better understood and that a basis be established for our formal applica-



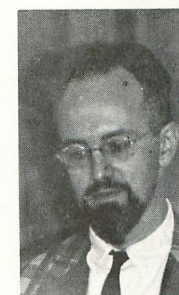
ROBERT TAFEL



JOHN W. SPIERS



GEORGE F. DOLE



ROBERT H. KIRVEN



EDWIN G. CAPON



ANDRE DIACONOFF



BRIAN KINGSLAKE



PAUL B. ZACHARIAS

tion for membership." A decision was made to hold a two-day institute for ministers and their wives at the close of the 1965 convention in Massachusetts. It was voted to publish a quarterly journal for the ministers during the coming year under the editorship of Paul Zacharias of Kitchener, Ontario. Paul had suggested the Journal and so he was the logical editor. It will include articles, book reviews, letters, questions, comments, news, views, etc.

Officers elected for the coming year included: Chairman, Edwin G. Capon; Secretary, Erwin D. Reddekopp; Executive Committee Member, Paul B. Zacharias; Advisory Committee on Admission to the Ministry, George F. Dole; and Convention Preacher for 1965, Brian Kingslake.

At the communion service on Friday morning, tribute was paid to the ministers who died during the past year: Clyde W.

Broomell, Chauncey G. Hubbell, Louis A. Dole, and William E. Fairfax. Memorials were prepared for the first three men and will appear in the *Convention Journal*.

Each day's session was opened with a brief devotional service led by one of the ministers. On Tuesday evening ministers and wives joined in a communion service conducted by David P. Johnson and Calvin E. Turley. This was a tremendously moving experience for it gave expression to the spirit of love and unity that developed during the sessions. It is in communion with one another that we find communion with God.

—ERNEST O. MARTIN

During Convention meetings word was received of the passing to the higher life of the Rev. William E. Fairfax, pastor of the Harlem, N. Y., New Church. A fuller memorial will appear later.



ERWIN D. REDDEKOPP



ERNEST O. MARTIN

TWO NEW MINISTERS were ordained on Convention Sunday: F. Robert Tafel (R) and Theodore Foster (L) at the 'laying on of hands' by the Rev. Richard H. Tafel, Sr. The Rev. Antony Regamey is at left of chancel and the Rev. Rollo K. Billings in the back.





Stewart E. Poole, vice-president of our national church organization, announces the new trophy in memory of the late Mrs. Poole.

HOW to capture a trophy

THIS YEAR at its annual meeting in Philadelphia in June, Convention came up with a new "first." The Senior League of the Elmwood New Church in Elmwood, Massachusetts, won the Shaw Trophy for the third time in succession. This means they can keep the trophy.

The Shaw Trophy is a handsome seven-branched candelabra which is awarded each year to the league which has the greatest percentage of their membership at Convention in proportion to the distance traveled. The original provision of the donor, Robert A. Shaw of the Brooklyn Society, stated that the league which won it three years in succession got to keep it. The Elmwood League is the first league to do this!

Last fall, when the league had just won the trophy for the second time in a row they set busily to work planning how they could raise enough money to send all their members to Convention again this year so that they could win the trophy and keep it. Through the year they raised approximately \$250.00 by paper drives, bake sales, and,

best of all, a play. The play netted them the largest part of the money. The play, *Keeping Company*, by Nora Seidel was given June 5 and 6. It was under the very able directorship of Mrs. Wilfred G. Rice, wife of the pastor of the Elmwood Church. Besides working part-time, Mrs. Rice puts in a full day's work as a minister's wife. In addition to working with the women's groups in the church she conducts the weekly activities of the Junior (young people's) League in Elmwood. These church activities are a full-time job in themselves, but this doesn't phase Mrs. Rice one bit, and she took over the direction of this play for the Senior League during the spring. She has the heartfelt thanks of each and every one of the Senior Leaguers and she should feel a just pride each Sunday when she sees the candelabra in its place of honor on a handsome mahogany table at the right of the chancel. During the greater part of the church year the weekly meetings of the Senior League are led by the Rev. Wilfred G. Rice. This summer he has been expanding his church

activities by directing Camp Blairhaven in South Duxbury, Massachusetts.

The cast for the play were as follows: Peter Egan, Sally Thornton, Sharon Healey, Ernest Ekberg, Sally Campbell, Susan Flagg, Dennis Lyden, Ingrid Anderson, Mark Whitman, Thomas King, Pamela Blair. The others who helped with the play were: Director—Mrs. Ethel Rice; Prompter—Pamela Bullard; Sets—Bill Flood, Peter Egan, Ernest Ekberg, Dennis Lyden; Publicity—Miss Michael Gale; Posters—Mr. Bob Clark; Tickets—Mrs. Dorothy White; Refreshments—Mrs. Ruth Ekberg, Mrs. Agnes Thornton.

We at the recent convention were delighted to learn that the young people need not go without a trophy to earn. Mr. Stewart Poole is giving a trophy in memory of his late beloved wife, Mrs. Leonore D. Poole. Many thanks. I can't help but wonder if the Elmwood League will win this one some day. At any rate, good luck to all the leagues as they work to earn the new trophy.

—MARTHA KING

The Grand Alliance

Photographs by Robert Kirven

President	Mrs. Robert L. Young, 3715 Via Palomino, Palos Verdes Estates, Calif.
1st Vice-president	Mrs. Harold P. Berran, 5727 Ravenspur Drive, Palos Verdes Peninsula, Calif. 90274.
2nd Vice-president	Mrs. Wilfred G. Rice, Elmwood, Mass. 02337
Recording Secretary	Miss Alice E. Unruh, Pawnee Rock, Kansas 67567
Corresponding Secretary	Mrs. Immanuel Tafel, 5710 Woodlawn Avenue, Chicago, Ill. 60637
Treasurer	Miss Frances Spamer, 1261 Meridene Drive, Baltimore, Md. 21212
Executive Member	Mrs. Richard H. Tafel, Sr., 200 Chestnut Avenue, Narberth, Pa. 19072
Religious Chairman	Mrs. Alice P. Van Boven, 446 Chestnut Avenue, Redlands, Calif. 92373
Round Robin Chairman	Mrs. Louis A. Dole, 887 Middle St., Bath, Me. 04530
Mite Box Chairman	Miss Mildred Billings, 5710 Woodlawn Avenue, Chicago, Ill. 60637
Publication Chairman	Mrs. Robert H. Kirven, 48 Quincy Street, Cambridge, Mass. 02138
Nominating Comm. Chmn.	Mrs. Ernest L. Frederick, 2609 N.W. Seventh Street, Miami, Fla. 33125
Nominating Comm. Member	Mrs. Ronald Clark of Detroit, Mich.

THE NATIONAL ALLIANCE OF NEW-CHURCH WOMEN held its annual meeting June 18, 1964, in the cool, cheerful Washington Room of the Warwick Hotel, Philadelphia. The meeting opened with a lovely worship service conducted by our Alliance Chaplain, Mrs. Alice P. Van Boven. This included prayers, singing, and a responsive reading about the early church in Philadelphia and the Holy City New Jerusalem. Dorothy Farnham, Alice Secrist, Margit Tobisch, Doris Unruh, Dolly Frederick, Dora Pfister, Elsie Reddekopp, all participated in this responsive reading.

Leonore Spiers spoke on behalf of the Alliance women of Philadelphia, welcoming us to their fair city.

The business meeting opened with acceptance of the minutes and other reports as printed in the Annual Report. A suggestion was made that a Round Robin group be formed among young people (college and young married) who have moved away from their church connections. Discussion followed resulting in the decision to ask all Alliance women to send the names of such young people who might be interested, to Mrs. Louis Dole in Bath, Maine.

Miss Alice E. Unruh read the recommendations from the Alliance executive committee (which met the day before) which were: (1) that one hundred dollars be given to the Fryeburg Assembly to help construct the Louis A. Dole memorial



wing being added to the main building; (2) that one hundred dollars be given to the Special Travel Fund to be kept in trust for need; (3) that one hundred and twenty dollars be given to the Leadership Education Institute to further the education of a number of young people; (4) that one hundred dollars be given to the Planning Committee of the 1970 World Conference for promotional work; (5) that one hundred dollars be set aside to create a special fund for sending young people to the 1970 Conference. All these recommendations were adopted.

Peg Tafel (Mrs. Immanuel) read correspondence from Mrs. Marshall, Stewart Poole, LEI officers, and our response to Mrs. Stace in England.

Margaret Sampson reported (via Alfred Regamey in Switzerland) on our mission church in Port Said, Egypt, which is in the care of the Reverends Raghieb Risq and Jack Hardstedt. They report 60 to 80 children and 30 to 40 adults in their church, but suitable buildings are scarce; so they have not yet used the 1963 Mite Box fund given to their use.

The 1964 Mite Box fund totaled approximately \$1,750.00, including the offering given at this meeting and a sum of \$16.07 given by the children in the summer, interdenominational Bible School of Pawnee Rock, Kansas. It was voted to send the 1964 Mite Box fund to Camp Paulhaven in Western Canada to be used as camperships (like scholarships to aid



LUNCHEON PROVIDED OPPORTUNITIES TO EXCHANGE NEWS

children attending camp). An excellent Mite-Box audio-visual presentation on Camp Paulhaven was seen by the majority of those attending Convention as a part of the Thursday evening (June 18, 1964) Opening of Convention program. This was a program of slides accompanied by a tape-recorded talk. It may be available for individual church programs; positive information about this would have to be obtained from Margaret Sampson, 112 East 35th Street, New York, N. Y. 10016.

The proposed amendment to the Constitution of the National Alliance of New-Church Women, which had been given proper consideration and notice in the MESSENGER (March 1964) as called for by Article VI, was voted upon by the authorized delegates and officers attending this annual meeting and was unanimously adopted. This amends Article IV, Section I of the Constitution to eliminate "a Third Vice-president." Therefore, in the listing of the officers newly elected at this meeting, there is no Third Vice-president.

Mrs. Richard H. (Corinne) Tafel reported on her travels which were made possible by Alliance funds. The funds made it possible for her to attend the Maine Association meeting held in Bath, Maine, in October 1963 and to visit in Miami, Florida. In Miami she talked to women in the newly formed Women's Service Group. These women have raised the moneys necessary to have a well dug, a sprinkler system put in the lawn, their

AND MAKE NEW FRIENDS.

At the center front table:

Alice Dullea sits at "3 o'clock"

Dolly Frederick (white sweater) at noon

Dot Farnham at 10 o'clock

beautiful, ancient Banyan tree sprayed among other things. One grandmother babysits to raise money for these projects; another woman makes pottery to earn money. The Women's Service Group of Miami also expressed their desire to join the National Alliance. So their acceptance was officially recognized and welcomed into your National Alliance of New-Church Women.

At the Alliance executive meeting held after the annual meeting, June 20, 1964, it was learned that Corinne Tafel plans to use the Alliance travel fund provided her for this year to visit Western Canada with her husband, the Rev. Richard H. Tafel, president of Convention. They will leave June 23, 1964 to motor through Western Canada visiting various mission groups including Camp Paulhaven. Probably by the time many of you read this you will have had the pleasure of becoming personally acquainted with Corinne and Dick, or becoming better acquainted.

After a charming luncheon in the hotel, the Alliance program was opened to all

WOMEN AT THE ALLIANCE LUNCHEON

Closest to the camera and facing us is Jill Kingslake.

Behind Jill is Ida Zibell (checked dress), and next to Ida is Alfreda Gale, also of St. Louis.

Elizabeth Johnson, Bellevue, Wash., stands Margaret Tafel, Chicago, in white sweater, far left.



ALLIANCE WOMEN ASSEMBLED FOR BUSINESS

Betsy Young is at table (back to camera) and Alice Unruh at end of table. Partly hidden by Alice's hat is Mrs. John Locke, Detroit, and behind her to right smiles Mrs. Thornton Smallwood, Chicago. Sitting together in front row are Elsie Reddekopp (with glasses) and Jill Kingslake. To right, behind Jill, is Margit Tobisch; behind Margit to right, is Alice Dullea, Brockton; at left behind Margit, is Dolly Frederick, Miami.

those attending Convention and many men and young people joined us. The program opened with the presentation of a corsage of yellow orchids to Mrs. Horace Blackmer, for she and her husband were celebrating their fiftieth wedding anniversary on this day. At this time George Pausch presented the Blackmers with a large goldwatch shaped clock.

After this presentation the program was given over to Dr. Dorothea Harvey who gave a fascinating, educational talk on her travels and diggings in Jordan. Her talk was accompanied by slides showing how her party dug a trench beside the spring and city wall in the Kedron valley, where they hoped to find some of the wall to David's city at Jerusalem. There were pictures showing a Canaanite-Jebusite wall dating from 1800 B.C. that the group uncovered, and she explained how they identified it. They dug into a mound to see if it might have been Ramoth-Gilead. They found walls from the time of Solomon. There were also pictures of Dolmons dating from the Stone Age; the mosaic floors of a Byzantine church at Nebo; the Qumran caves where the scrolls were hidden; the defense gates of a Hittite city and the main temple of Rameses II on the Nile. This is a fine program. If your group should be so fortunate as to have Dr. Harvey visit you, do try to include this talk in your plans.

The Alliance held its annual election of officers which resulted in this listing.

—MARIAN KIRVEN



—EDWARD F. GLIFORT

Betsy Young, president of the Women's Alliance, presents the mighty Mite Box to Philip M. Alden, president of the board of Home and Foreign Missions on BOM night.

SO MANY new ideas, new visions, new experiences, at this Convention! But so many people, who are really thirsting for something of this sort, draw back, saying: "It's fine, it's wonderful, but it's *not for me!*" Now this is the New Age, which is certainly an age of freedom. It's not for me to try to impose anything on others. But nor should they, or I, imagine that we can judge what is for us. Only the Lord Himself can judge; and *we* can only judge what is right for us insofar as we allow ourselves to listen and hear what HE says. Are we sometimes so afraid to expose our raw and tender self, that we resist the pressure of the Lord's Love?—and so die of inanition. Rollo Billings, in the Convention sermon, said that the church will die if we seek only religious activity and resist religious experience. Let us be strong and very courageous, and dare to expose ourselves to all the fullness of the Lord's loving will. Rise up, O men of God. Have done with lesser things!

—JILL KINGSLAKE

SEASONS

IN the summer
I work.
In a hot field—
In a dry field,
And I thirst
For water—
Found in the winter.

In the winter
I work.
In a cold field—
In a deep snow,
And I thirst
For heat—
Found in the summer.

—I.D.E.

our workshop attracts 18 church writers from California to Connecticut

URBANA, OHIO
JUNE 27, 1964

I WAS WRONG. I always thought that 18 times one equals 18. But a miracle occurred—and now I know that 18 times one equals one.

Perhaps you think I have forgotten how to use numbers, but I say this because of what is happening at the Writers' Workshop which I am attending at Urbana College, for here is occurring (in Swedenborgian terms) an ultimatum of that idea.

We arrived on Friday in the form of "one," or "one and one equalling one" (if friends traveled here together). But something had to occur before the 18 "ones" could become a single one. This is the miracle of growth: some new complex unit becoming actual from diverse parts which in a former state were whole unto themselves. And this is what is happening to us as we undertake to discover our resources in communication here at Urbana.

How can I make this miracle real to you who are not here? I can't, but *you* can—wherever you are one of a group. Or maybe as you read this, you and I can reach each other and as the result of our new bond, never be *exactly* the same again.

Do you want me to go through the events of each day here, and describe the qualities of those attending and describe the situations we are in? Although I could give you a chronological account of the events, you can conveniently go to the May 15 MESSENGER and look that up. If you do look it over, perhaps you can visualize us at the different times coming together from our rooms in one of the new dormitories—coming together as little onenesses, sitting around in a classroom, or on the cool grass and *there* producing in our give-and-take a new unity of thought and feeling—perhaps keeping opposing views and certainly keeping individual perspectives—but with a new richness that could not have been

manifest without our reaching out to one another.

As I sit here Sunday morning on my bed at seven o'clock, in my outer awareness I hear someone typing an assignment across the hall, water running in the pipes, and birds chirping rather monotonously (perhaps they are having a hard time waking up, too). But most alive in my memory is the dinner and evening last night at the Blackmer's lovely old home on the other side of town. After a relaxed meal in the shade of the pawpaw tree spread out above our table, we continued the discussion of the previous evening. Our concern was the Ohio Association's project DORIC, whose letters stand for "Discovering Our Resources in Communication"—also the theme for this workshop.

What special quality did this evening have? It may be that sheer physical exhaustion from the pace set by our energetic director, Jack Matthews, let us remove some of the external blocks that have a way of holding people apart. Or it may have been our good fortune to feel for a time some of the gentleness and patience Carolyn Blackmer—leader of this discussion—radiates. It is pointless to try to pinpoint a single occurrence as an essence because the essence is the process of single things growing together to make up a new complex—and each must play his own part—whether it be the location's contribution, the topic of discussion, the spontaneous offerings of those actively "talking through" things, or the equally spontaneous offerings of those who like to listen. But it is the synchronization of all the moving present with the single purpose of communicating and the raising of no single part from its proper perspective in its placement in the whole, that can give new meaning to abstract mathematical concepts, and the idea which I am focusing on as I write this.

I want to make the workshop real for you who could not be here, but I am prevented from that if we limit our thinking to space and time, for when you read this, the workshop itself will be an event of the past. But the idea is for all time, and if you have been part of an organic group, an experience of novel advance in feeling and thinking with awareness of these changes of state of being, then you have already shared our experience. If you are confused by such a concept, think of yourself as an organism in your natural physical development. When you can carry this idea beyond the natural and apply it in your spiritual life, then you, too, will know what went on

here at Urbana one weekend in June 1964, when a cold mathematical "fact" became a warm reality.

—JUDY RICHARDSON

Judy attended The MESSENGER's workshop as a representative of the Connecticut Association. In the family Volkswagen, well burdened on top with camping equipment, the Richardsons arrived in Urbana after the trek from their home in Cromwell, Conn. Depositing Judy at the College, Baxter Richardson and the two little girls departed for the nearest state park for the duration of the Workshop.

COPY PREPARATION

[Brief recap of the discussion on copy preparation at the Writer's Workshop in Urbana, June 28, 1964.]

FOR TWO DAYS we have lived in a world of ideas and word games through which we hope to become more able writers for church publications. Now we descend with a thud to the world of the pragmatist—the dealer in the small black and white rules with which to guide our great ideas into publishable form. Let's play the cliché game first, to give a horrible example of the kind of prose we do *not* want in the MESSENGER. So we may say: In the frame of reference of the subject at hand, and with the expertise now adnate from years of implementation, let us concretize the hypergeneralities before we finalize the presentation. This, patently, is not the level of communication we want in the MESSENGER. Above all, use clear, straightforward English prose, in simple sentences and concise paragraphs.

To the direct, active, and lucid prose style needed, we must add the a b c's of copy preparation—spelling, punctuation, usages, and typing format.

- (1) Date all news events.
- (2) Obituaries and memorials should not exceed 200 words (except with approval of the editor). Fewer words are better.
- (3) Births, deaths, and weddings are newsworthy. Baptisms and confirmations should be omitted. Such

memorabilia are interesting to many, but space precludes their continued use.

- (4) For the MESSENGER, submit copy that is 40 spaces per line (including spaces and punctuation). A one page article takes 135 such lines as a rule of thumb.
- (5) Avoid "widow" lines, that is, shorten or lengthen a page so that at least two lines of a paragraph appear together at top or bottom. This helps the typesetter.
- (6) Avoid hyphenations at end of line as the typesetter may have to make a decision on whether or not to include it when the word appears in the center of a line. If you are forced to hyphenate for some reason, consult Webster for accurate word divisions.
- (7) Submit ribbon copies only. Carbon copies smudge in the process of editing, typesetting, and the many handlings required. Too often carbon copies lead to typographical errors.
- (8) If you must duplicate material for submittal to the MESSENGER, send the original and keep the copy.
- (9) Double space throughout!! (This avoids omission of lines in typesetting and gives the editor space for his necessary marks.)
- (10) White paper only! Size 8½ by 11

inches. Odd colors and sizes make for confusion in the composing room.

- (11) For other than MESSENGER copy [see note (4) above] use broad margins of at least 1½ inches on the left, and one inch on right, top, and bottom.
- (12) If insertions are required, type them neatly or letter by hand clearly. For more than a few words, place insertion on an additional sheet of paper and make clear where it belongs.
- (13) Capitalization is a continuing headache to authors, editors, and typesetters. A general rule is that lower case is preferable to capitals. This applies to such words as church (except when referring to the universal Christian Church or church as a part of a proper name), school, faculty, writings, board, committee, department, minister, etc. See a good style sheet or manual for usages. (Note item 15.)
- (14) Spelling, particularly of past tenses, plurals, and gerunds where there may or may not be a doubling of the final consonant or a change from such as y to i. See Webster's dictionary.
- (15) Procure the excellent little *Herald House Manual of Style* to solve such vexing problems as when and how to abbreviate, when to capitalize a word, when to use numbers and when to write them out as words, exactly how to punctuate, and so on. It may be obtained from Herald House, 103 South Osage, P. O. Box 477, Independence, Missouri. It's a gold mine of useful information. Or consult the *Chicago A Manual of Style*, put out by the University of Chicago Press. It is available in all public libraries.

Following these suggestions carefully will ensure that your manuscript will arrive in print in the best possible form with the fewest possible errors. Good writing!

—JAN SEIBERT

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IS LEI WORTH IT?

by HENRIETTA ZEHNER URBANA, OHIO
JUNE 27, 1964

WHAT DOES LEADERSHIP EDUCATION INSTITUTE mean to you? How can this project help the church? "Is all that money spent on kids worth it?" "Those 'good time' funds could help some local society pay for a minister." Yes—I'm afraid this is an all too familiar reaction.

Please listen to us, we parents of an LEI graduate. Our son's friends attended larger churches with youth groups, clubs, bowling leagues, choirs, and other "good" diversions. How long before he would join them? A session at Almont Summer School, his first introduction to Swedenborgians outside our own society, planted the seed for all possible future associations. The following year our minister told us of the recently inaugurated LEI program and paved the way for that first giant step away from Mom and Dad—hundreds of miles away and alone—with LEI assuming most of the financial load. The next year the institute too was at Almont; then an evaluation session at Pawnee Rock; and last year a full session at Bass Lake. In between institutes he attended Almont.

These sessions returned to us a mature boy—just as lovable and appreciative of his family, only more so. He had a course in marriage at the tender age of fifteen!; an excellent introduction on doctrine and how it applied to life; a working knowledge of the church's operation and the meaning of our ritual; learned to conduct religious services; found people who were willing and able to listen to problems parents might not "understand." At Almont he received further instruction in doctrine and service. In our Pittsburgh church he makes himself useful, and whenever possible, attends and participates in Association meetings. What a thrill the first time we heard him conduct a religious service!

Not too long ago, he told us he thought he could never be anything but a Swedenborgian. Now he is a student at Urbana, active in the Urbana church. He considered no other college!

If we are to continue the New Church here and elsewhere, we must have knowl-

LEI SWITCHES COASTS

The majority of 1964 LEI trainees come from the east. To remove the financial burden of transcontinental travel, the institute will be at Blairhaven, South Duxbury, Mass. Dates are August 16 to 29. Trainees adversely affected by this change from Washington State will be advised of travel assistance by the Leadership Education Committee.

edgable leaders. Let's educate our young folks and use them as ministerial assistants, office workers, on our church committees, as Sunday school teachers, camp counselors . . . Is LEI worth it? In a few years these young people will be the church.

THEOLOGICAL SCHOOL NEWS ITEMS

THE REV. EDWIN G. CAPON, president of the Theological School, supplied the United Church of Christ in Millis, Mass., during the month of July, with the exception of the second Sunday. On July 12 he preached at the union service of the Boston, Cambridge, and Newtonville churches in the Theological School chapel. Randall Laakko, a theological student, preached for the union services on the first and third Sundays in July.

LIVESEY — George Albert Livesey, 68, Wakefield, R. I., passed away on Oct. 29, 1963. An antique collector until his death, he formerly owned shops in Providence and Wakefield, R. I. He played the bass viol, and as a young man had played with the Providence Symphony Orchestra. He was a member of the New York Society of the New Church. Mr. Livesey was a son of the late Christopher R. and Rhoda (Bennett) Livesey of Providence. For the past twenty years he had lived in Wakefield and also had a home in Miami Beach, Fla. He and his wife, Mrs. Gretchen (Gans) Livesey, travelled extensively abroad. He was a veteran of World War I and served overseas from 1917 to 1919. Besides his widow he leaves two sisters, Mrs. Frederick Wyman, Warwick, R. I., and Mrs. Allen Thornton, Cranston, R. I., a niece and two nephews. Services were held at a funeral chapel in Cranston, R. I., on Nov. 1, 1963, and were conducted by Rev. Harold R. Gustafson, Bridgewater, Mass., former pastor of the Providence Society.—H. R. G.

SOVIETS UNTRUSTWORTHY

To the Editor:

Mr. J. Stuart Innerst, in his article "The Communist and I" (MESSENGER, May 15), made a good point when he stated that we should not hate the people of Communist countries. The theme of the rest of his plea, that, after all, our system is as evil as Communism, is questionable.

In supporting his view, it seems to me, Mr. Innerst was on particularly weak ground when he held that it was "perfidy" on our part not to have trusted the secret of the atomic bomb to our wartime ally, the Soviet Union.

What, it must be asked, had the USSR done to indicate trustworthiness? Reviewing some facts: in 1939, even while holding discussions with France and Great Britain regarding possible military cooperation with them, the Soviet government cynically concluded a non-aggression pact with Germany, which freed Hitler to attack Poland. As he did so, the USSR seized the Polish eastern provinces, then proceeded to take the Baltic States and attack Finland. By spring 1945, when Mr. Innerst apparently believes we should have been giving it the atomic bomb, the Soviet Union was busy pushing its army into as many European countries as it could, meanwhile giving false assurances that free elections would certainly be held to decide their future governments.

Yet, trust the Russians we did: lend-lease, the Yalta agreement, the partition of Germany, three seats for the Soviet Union in the U.N. and a permanent place on the Security Council—all of these things carried with them a hope for postwar cooperation.

The question is not why we did not trust the Soviet regime more, but on what basis we trusted it as far as we did.

Peter A. Diaconoff
Alexandria, Va.

McCALLUM—Mrs. Frances Agnes McCallum passed into the spiritual world April 26. Resurrection services were conducted by Rev. Andre Diaconoff and Rev. Kenneth Knox at the Los Angeles New Jerusalem Church. Mrs. McCallum was an active church member and especially interested in young people. She had been superintendent of the Sunday school, treasurer of Split Mountain Camp Board, a participant in Cub Scouts, Boy Scouts, Brownie and Girl Scouts, and a recipient of an honorary life membership in the P.T.A. She was also a member of the Stitch and Study Club of the Los Angeles New Church.

A native of California, born in Los Angeles, she is survived by husband Irving, daughter Peggy, son Terry, father Fred E. Detmers, Costa Mesa, Calif., and brother Fred H. Detmers, Coco Beach, Florida.

The Swedenborg Student

ARCANA CLASS—August, 1964

Volume XI, 9599—9709

August 1—7	9599—9632
8—14	9633—9655
15—21	9656—9671
22—31	9672—9709

OUR READING last month had to do with some of the furnishings of the tabernacle and this month's reading is about the tabernacle itself, which is described in great detail.

The Hebrew word translated "tabernacle" means "habitation," a dwelling-place, coming from the word meaning "to dwell." This word is used, except in one instance, only for the tent of worship, not for the dwelling place of men. The tabernacle was the center of Jewish life and worship, and holds an important place in the Bible story. The Lord's presence was manifested there. It is the symbol of heaven and of the church, and spiritually interpreted it is the pattern of the true human life—"the measure of a man, that is, of the angel" (Rev. 21:17).

There are three divisions of the tabernacle, representing the three heavens, and the Lord's presence in them. So the tabernacle is the symbol of the Lord's Divine Humanity, of heaven, of the church, and of the individual soul when brought into order.

Our reading begins with the curtains of the tabernacle. Like the walls of the temple they represent the truths which teach of the Lord as our heavenly Father, Redeemer, and Saviour. The curtains were joined together with loops and hooks of gold, making "one habitation." This teaches that the whole heaven is altogether one, joined together in bonds of love. "That heaven is one when so conjoined, is manifest, for heaven consists of myriads of angelic societies, and yet the Lord leads them as one angel, or as one man and the more in numbers they are, the more strongly they are one" (9613). This is a picture of the Grand Man. And we are told in the same number that this bond is the love that they receive from the Lord. It is the Lord's presence that makes heaven, and all other bonds, such as mutual charity and love to the neighbor, derive from this.

The curtains which enclosed and protected the tabernacle represent the truths which cover and protect the church and divine things. These curtains went around the tabernacle and overlapped, to picture the fact that the truths are in abundance; the covering is not "narrower than that he can wrap himself in it," nor is it just sufficient to go around. In a vastated church truths are few, and there are many gaps in

the system of doctrine—not so of the true church.

The three coverings of the tabernacle have their significance: the outmost covering the letter of the Word, the next its interior truths, and the other its inmost truths.

The planks of shittim wood overlaid with gold, which support and give stability, are the good of the Lord which supports heaven and gives existence to it; for truth without good does not exist. The bases of silver are the truths of faith by which good is supported and through which it exercises its power.

The numbers throughout this chapter represent fullness and conjunction. There is no lack of truth to meet each and every need for spiritual development.

The veil separated the Holy of Holies from the Holy Place. The veil, in one of its meanings, represents the heavenly societies which are intermediate between the celestial and the spiritual heavens (the celestial-spiritual and the spiritual-celestial) conjoining them.

The interchapter readings this time are very brief but of great interest. In the one on "the first earth seen in the starry heaven" we note that there the Lord speaks to the people by filling an angel with His presence, as He did on our earth before the Incarnation. We note also that Swedenborg was allowed to see that earth itself through the eyes of the spirits from it, and his brief comment on its appearance makes it very real to us.

In the reading on charity and faith we are told not to confuse the "Internal Man" with everything of our will and thought. The "External Man" has its three degrees of will, thought, and act, and "to think and will from the External Man is to think and will from the world, that is, through the world from self." "So far as a man thinks and wills from the world, that is, through the world from self, so far the Internal Man is closed." But "So far as a man thinks and wills from heaven, that is, through heaven from the Lord, so far his Internal Man is opened."

Notes

9600. This is one of the places where we are told the correspondence of one of the less common numbers in the Word. Another is in number 9616.

9632. A number on the importance of a knowledge of the spiritual sense of the Word.

9637. "Good without truth does not appear, and truth without good does not exist, for truth is the form of good, and good is the being of truth."

9642³. Note the distinction between "a forest" and "a garden."

9644⁴. "The New Church of the Lord [the New Jerusalem] will succeed this church of ours." Here Swedenborg identifies himself with the church of his day. The New Church had not yet been formed at that time.

9648. Note this statement of the significance of the four quarters.

9668. This gives us a definite statement of the directions in which the tabernacle was set up—entrance toward the east, ark toward the west. This helps us to remember that in the Word length signifies states of goodness and breadth states of truth. We are sometimes confused because from our maps we think of the east-west dimension as breadth.

9683. "Reception is according to the spiritual and moral life in the world of every one, for the life in the world remains with every one to eternity." This number also gives us an interesting statement concerning involuntary and voluntary activity in the body and its correspondence.

9687. "In the inmost heaven there reigns the good of love to the Lord, but in the middle heaven the good of charity toward the neighbor, and in the ultimate heaven the good of faith."

9688. We should try to remember this distinction between the "thinker" and the "embroiderer."

If you are not a regular subscriber, or member of the Women's Alliance, you have received this copy of the MESSENGER

as a gift from our national Church's public relations bureau who want you to know about the lively meetings in Philadelphia.

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A NEW FEATURE

BY MUFF WORDEN, SECRETARY TO RICHARD TAFEL, SR.

from the president's office

In the last month the major excitement was the Convention held in Philadelphia. For some it included the day after the Convention closed its scheduled activities - but for Convention's President and his wife the excitement continued as they hopped from one bandwagon to another, and peace returned briefly as they arrived home on the 10th of July after a seventeen-day visit to the Churches of the Western Canada Conference.

Rev. and Mrs. Richard Tafel, Sr., flew from Philadelphia to Winnipeg on June 23rd on the first leg of a missionary visit to the Canadian churches.

The President's schedule included visits to Winnipeg, Boggy Creek and Northern Manitoba, to Rosthern, Four Corners, North Battleford and Saskatoon, Saskatchewan, and to Edmonton, Alberta, where he conducted the Sunday Service. Also on the itinerary were visits to the Western Canada Conference and to Camp Paulhaven.

One of the most interesting towns on the list was Flin Flon, in Manitoba. This town was named for the legendary explorer, Flintabatey Flonatin, whose statue graces the entrance to the town. One of Flin Flon's most interesting features is the bare rock on which everything is built - and which is the reason all the earth must be imported! A card from Corinne Tafel testified to the truth of the matter, much to our astonishment.

The President's Schedule for the next two months, August and September, is relatively quiet, with only a two-week trip to Maine in August planned so far.

The month of August, Europe's traditional "Vacation Month", see New Church Camps in operation in this country and abroad. Fryeburg, in Maine, holds its sessions from August 8th to 30th this year. Almont's second week will be the first week in August, and across the ocean in Austria the Lager am Milstattersee begins on August 1st and ends on the fifteenth. Blairhaven and Paulhaven will have ended by the first of the month - and this leaves unaccounted for only Split Mountain, whose dates I am afraid I don't know.

CONNECTICUT ASSOCIATION

THE ANNUAL MEETING of the Connecticut Association of the New Church was held May 19 at Center Church House in New Haven. The Rev. Clayton Priestnal conducted the morning worship and Holy Communion services.

Following a friendly and bountiful luncheon, the business session was called to order. The Association officers re-elected for a one-year term were President, Mrs. Foster G. Woods; Vice-president, Rev. Clayton Priestnal; Secretary, Mrs. Martin F. Lynn; and Treasurer, Miss Emma V. Bancroft. The meeting was then turned over to Mr. Priestnal who led a discussion on the Holy City.

—MRS. FOSTER G. WOODS

SUNDAY SCHOOL ASSOCIATION MEETS

THE NINETY-THIRD ANNUAL MEETING of the American New-Church Sunday School Association was held on Thursday, June 18, 1964, in the Adams Room of the Warwick Hotel in Philadelphia, Pa.

The following officers were elected: President, Mrs. Robert H. Kirven, Cambridge, Mass.; Vice-president, Mr. Eugene B. Denning, Riverside, Calif.; Secretary, Mrs. Alan W. Farnham, Brockton, Mass.; Treasurer, Miss Gertrude Dole, Bath, Maine; for Nominating Committee (1967 term), Rev. Kenneth W. Knox, Los Angeles, Calif.

There were 47 members and several visitors present.

Reports were heard and votes of thanks were given to the retiring treasurer, Mr. Daniel Nielsen, Washington, D. C., who had served for ten years, and to the auditor, Dr. Robert K. Somers, Arlington, Va., who had served for nine years.

It was voted to appoint a committee to study the possibilities of correlating the work of the American New-Church Sunday School Association and that of Convention's Department of Education.

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ELECTED BOARDS AND COMMITTEES

The General Council

The President, Vice President, and Treasurer, *ex officio*, and the following for terms expiring as indicated

1965	1966	1967	1968
Rev. Erwin D. Reddekopp	Rev. David P. Johnson	Rev. Galen Unruh	Rev. Ernest L. Frederick
Charles M. Townsend	Adolph T. Liebert	H. Page Conant	Frank N. Houghton
Wilfred C. Locke	Tomas H. Spiers	James Wilson	Harvey M. Johnson

The Recording Secretary of Convention is *ex officio* Secretary of the Council

Board of Managers of the Theological School

1965	1966	1967
Rev. William R. Woofenden	Rev. Ernest O. Martin	Rev. Andre Diaconoff
Rev. Robert L. Young	Mrs. John C. King	Rev. Bjorn Johannson
Dr. Dorothea Harvey	Roger R. Unruh	Chester T. Cook
Peter N. Greeley	C. Fred Burdett	Adolph T. Liebert

Board of Home and Foreign Missions

1965	1966	1967
Rev. Othmar Tobisch	Rev. Anthony Regamey	Rev. Rollo K. Billings
Rev. George F. Dole	Rev. Richard H. Tafel, Jr.	Rev. Erwin D. Reddekopp
Miss Margaret S. Sampson	F. Waldo Marshall	Mrs. Alan W. Farnham
James S. Spamer	Robert W. Tafel	Tomas H. Spiers

Augmentation Fund Committee

1965	1968
Stewart E. Poole	John M. Smailer
1966	1969
Philip M. Alden	George Pausch
1967	<i>Ex officio</i>
Rev. Owen T. Turley	President of Convention

Board of Trustees of Pension Fund

1965	1967
Rev. Ernest L. Frederick	Rev. Eric J. Zacharias
Mrs. Peter N. Greeley	Mrs. Gideon Boericke
John F. Seekamp	Daniel Nielsen

Treasurer of Convention, *Ex officio*

Department of Education

1965	1966	1967
Rev. Ernest O. Martin	Dr. Dorothea Harvey	E. Ellsworth Seibert

Ex officio: President of Convention, President of the Theological School, and President of the American New Church Sunday School Association.

Board of Department of Publication

1965	1966	1967	1968
Mrs. E. Ellsworth Seibert	Rev. William R. Woofenden	Rev. Robert H. Kirven	Mrs. Robert G. Lawson

Ex officio: President of Convention, President of New Church Board of Publication.

Nominating Committee

Mrs. William R. Woofenden, 1965	Rev. David P. Johnson, 1967	Mrs. Alan W. Farnham, 1968
Rev. Galen Unruh, 1966		Adolph T. Liebert, 1969

APPOINTED BOARDS AND COMMITTEES

Investment Committee

Chester T. Cook, Cambridge	Philip M. Alden, Philadelphia
Stewart E. Poole, Wilmington	Frank N. Houghton, Elmwood

Finance and Budget Committee

Chester T. Cook	Frank N. Houghton
	Horace B. Blackmer

Committee on Christian Stewardship

Chairman, Rev. Calvin E. Turley	Blake Eastin
Rev. David P. Johnson	Gordon McLaren

Research Committee

Chairman, Stewart E. Poole	Charles M. Townsend
Adolph T. Liebert	Rev. Ernest O. Martin

Members of Board of Managers of Wayfarers' Chapel

Dr. Garrard E. A. Wyld (1965)	Miss Mary Schellenberg (1967)	Rev. David P. Johnson (1968)
Stewart E. Poole (1966)		Merle F. Lundberg (1969)

Ex officio: President of Convention, and President of the California Association

Trustees of the Building Fund

Stewart M. Ayton (1965)
Adolph T. Liebert (1966)
Vincent R. Ewald (1967)

Public Relations Bureau

Chairman, Roger D. Paulson	
Rev. Owen T. Turley (1965)	Jack E. Billet (1967)
Rev. Robert H. Kirven (1966)	Mrs. Seward Bowers (1968)