

# THE MESSENGER

Official Organ of the Swedenborgian Church

*The rise of a new church is the Lord's kingdom on earth:  
in general, when any church on the globe is being raised  
up anew;  
in particular, when man is being regenerated, and being  
made new (for then the Lord's kingdom is arising in him,  
and he is becoming a church);  
and in the least particular, whenever the good of love and  
faith is working in him; for this is the advent of the Lord.*

*The Lord's resurrection on the third day in the morning  
involves all these things in regard to his rising  
again in the minds of the regenerate every  
day, even every moment.*

*Emanuel Swedenborg, Arcana Coelestia, 2405*

## LETTERS TO THE EDITOR

Dear Editor:

The letters to the Editor by Paul Zacharias and Henry Peters in the March issue served as the fillip to overcome my reluctance to enter into the current Messenger controversy re Vietnam.

My first thought is that in the "official organ of the Swedenborgian Church" a word from Swedenborg pertinent to the subject might be in order. A brief statement from True Christian Religion (#407) seems to me to be apropos: "Wars that have as an end the defense of the country and the church are not contrary to charity. The end in view declares whether it is charity or not." Divine Providence (#251-2) — too long to quote in full, but worth our careful thought — says in part that "all wars ... represent in heaven the states of the church." It seems to me, therefore, that whatever our stand in regard to the present conflict in Vietnam, our concern as churchmen should be, not to try from our ill-informed positions to decide what U.S. policy should be in this matter, but to try to read the lessons to the organized Christian Church implicit in the existing conditions which precipitated the conflict. (See P. 2515)

Quite unlike Paul Zacharias, I was not "ashamed and dismayed" to read the letters in the Feb. issue. My only feeling about the several re-

actions to Bronson Clark's article has been disappointment that for the most part they have been little more than politically partisan. I cannot agree with Clark's stand, but I feel he has every right to hold such a position, and I'm sure he does so in good conscience. I see nothing particularly "Christian" in either lambasting him or eulogizing him — or his critics! At least, not in a religious journal.

Let me state some of my areas of disappointment: I can see no warrant for a Swedenborgian to state, as Paul did, that because it is his opinion that this is "the most barbarous, immoral conflict ever," therefore everyone who supports the current U.S. effort is "living in a fantasy world." This suggests that one has the right to impose one's own conscience on others. The same comment would seem to apply to Henry Peters' "contradiction." His letter appears either to ignore the question of U.S. motives, or to assume that they are de facto evil. My first question would be: Can the New Churchman fall back on "observing the principles of the N.T. literally" in assessing matters of conscience? For example, we read in our teachings, "It is not from Divine providence that wars exist ... and yet they must needs be permitted." (P. 251) Surely there is room to hold views on both sides conscientiously — either in support of or in opposition to present U.S. policy.

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The duly qualified and elected representatives of the American people supported in the majority the grave decisions that led us into this conflict. The present administration states unequivocally its conviction that our stand is both sane and moral. To them the "so-called 'treaty'" is viewed as a solemn commitment. In a recent newspaper article, the foreign minister of Thailand, Thanat Khoman, is quoted as saying: "Too many politicians, too many in the press, express doubts about the United States, about the government, the regime, the policy of their own country. How can you expect others to have faith in you if you have no faith in yourselves? Paradoxically, many Thais have more faith in America today than many Americans themselves."

In getting back to the February-issue letters: first let me say that with the challenging typographical mix-ups on pp. 26-30 one had to be something of a detective to figure out who said what! Like Paul, I, too, could scarcely believe my eyes — but for a different reason. My reactions also were quite different. To me, here were some laymen, most — as far as I know — unused to writing for publication, stating their concerns. Some of them said what common sense has led many to believe: that international communism is a threat to Christianity and world peace. There were some bitter words, but nowhere do they say to me that "all the 'bad guys' live in Russia and China" — some, certainly, but not all. I would not condone the impugning of the motives of the American Friends Service Committee in one letter — but I would attribute it to a mis-apprehension rather than malice. One letter suggests that it is the goal of "Lenin and his disciples" to destroy the noncommunist world — but I see nothing that says to me that "peace will only come when communism is wiped off the map." That it must be contained, that it must be opposed when apparently bent on aggression — yes! And may I ask: who is to say that after this war, "communism will be as strong as ever in southeast Asia"? Not many southeast Asians, I'll venture. The American people will have opportunity this fall to use the ballot box to express their convictions about the kind and degree of future involvement in southeast Asia they are willing to tolerate. At this writing, however, it is perhaps ironic that the leading opposition candidate seems to be even more "hawkish" than the incumbent! But perhaps this simply is

evidence of a sort that the majority of the American people feel that our stand in Vietnam is both morally and spiritually sound.

What I really wanted to ask when I began this long letter was: What should the attitude of a Swedenborgian be toward such controversial political statements as that of Bronson Clark when they happen to appear in our official organ? In my opinion, most of the letters that have appeared do not reflect even a basic Christian point of view, let alone a New Church point of view. The tone that I should have hoped to be typical (without reference to the content) is perhaps best exemplified in the letter of Mrs. John S. Saul in the March issue.

The Rev. William R. Woofenden  
St. Louis, Mo.

Dear Editor:

You say it is non-communication that grieves you, so I write to ask if you can't get better cooperation from your printer than he seems to give? In the February issue of The Messenger:

Page 28 should have been 27, page 27 should have been 28. On page 30 in the second column "continued from page 25" should have been "continued from page 29." On page 26, 6 lines from the bottom of the first column, something is left out before "and impugn his patriotism."

Personally I enjoyed putting the puzzles together, but it did interfere with the flow of the articles. Otherwise, I thought this issue was very interesting.

Marion Greene  
Summit, N.J.

(A few others noticed too. Apologies. Ed.)

Dear Editor:

You deserve much credit for trying to be objective as editor, and you are often the "Puck" in this game, and many will try to use you to make a score.

A good student and lover of Swedenborg should be able to sift out of the opinions not only the truths in the subjects offered, but also some insight into the minds of the people who write them. What a revelation greets us often!

....

Thomas M. Walton  
Philadelphia, Pa.

## FOR YOUNG SWEDENBORGIANS

L. E. I. '68

### WHERE

The Fryeburg Assembly is the site for the 1968 Leadership Education Institute. We are most fortunate to have been invited to enjoy the lofty pines along the Saco River, the spacious buildings and comfortable accommodations at Fryeburg. In short, the facilities are more than adequate and the grounds large enough for individual contemplation or group activities. The Assembly is truly an optimum site for leadership education training.

### WHAT IS LEI

A joyous Christian experience in living and learning together ... A positive program for developing our inner resources toward personal and church-life enrichment ... A broadening of our understanding of the Swedenborgian Church and its effect on our lives ... A group of Swedenborgian young people gathered from all parts of the country ... A deeper commitment to a life of love of the Lord and His creations, our neighbor and ourselves.

The purpose of LEI is explained in the title: The education of future leaders in the Church. LEI is not a camp. It is an institute that involves intensive study of various qualities that make for good leaders. LEI, in the light of our theological heritage, attempts to assist one in broadening his understanding of himself, his society, and his church. A great deal of encouragement is given to all present to ask questions and search for meaningful answers that can be applied to life. LEI trainees find that they are more sensitive to the needs and purposes of other members of any group of which they are a part; that they have greater skill in organizing and utilizing their own

resources and those of a group with which they are affiliated.

The faculty of LEI is made up of concerned people from our church who have a background in the particular course they are teaching and seek to fulfill the goals of the institute.

### ELIGIBILITY AND SELECTION

First year LEI trainees must have had their sixteenth birthday or be a senior in high school and not have reached their nineteenth birthday. There is no stated age limit for returning trainees. Selection for LEADERSHIP EDUCATION INSTITUTE attendance is an honor for the individual and for the parish. From all the Swedenborgian young people in the United States and Canada, only twenty trainees can be chosen each year. The major basis for applicant selection is: How much can this young person contribute to the life of the church? Has enough maturity been demonstrated to insure that the program will be assimilated and used positively in the home parish? Has the applicant shown a loyalty to his home Church? A less vital consideration is geographical location.

### HOW AND WHEN TO APPLY

To request an application form (if you or your minister do not already have one) fill in the blank at the end of this article. Return it today! The form will be sent to you immediately and is to be completed and returned within two weeks. It is hoped that acceptance notifications will be mailed prior to Convention June 27.

The latter part of August has been chosen by previous trainees at the time which least affects summer jobs, summer school, and so on. It also provides maximum opportunity for you to secure the necessary funds for fee and travel. Should you be one of the selected twenty, you are expected to attend. Illness or catastrophe are the ONLY acceptable reason for creating a vacancy in these limited ranks.

Leadership Education Committee  
c/o Jerome A. Poole  
2024 Du Pont Building  
Wilmington, Delaware 19898

Date \_\_\_\_\_

I wish to apply for admission to the 1968 Leadership Education Institute. Please send application forms to: (please print)

Name \_\_\_\_\_ Address \_\_\_\_\_

Age \_\_\_\_\_ School grade now in progress \_\_\_\_\_

I (have) (have not) attended a previous LEI. (For those who have attended an LEI, state which year, 19 \_\_.)

My minister (lay leader) is: \_\_\_\_\_

# REPORT OF THE NOMINATING COMMITTEE

## N O M I N A T I O N S

### GENERAL COUNCIL (four-year term)

Ministers: Rev. Richard H. Tafel, Sr. (1972)  
Rev. Robert L. Young (1970)  
(to fill unexpired term of Rev.  
Ernest O. Martin)

Laymen: Mr. John M. Smaller  
Mrs. Virginia Branston

### BOARD OF MANAGERS OF THE SWEDENBORG SCHOOL OF RELIGION (three-year term)

Rev. Robert L. Young  
Rev. William R. Woofenden  
Dr. Dorothea W. Harvey  
Peter Greeley

### AUGMENTATION FUND COMMITTEE

Rev. Edwin G. Capon

### BOARD OF HOME AND FOREIGN MISSIONS (three-year term)

Ministers: Rev. Dr. George F. Dole  
Rev. Antony Regamey

Laymen: Miss Margaret S. Sampson  
Mr. Robert W. Tafel

### BOARD OF THE DEPARTMENT OF PUBLICATION (four-year term)

Mrs. Robert G. Lawson

### BOARD OF EDUCATION (three-year term)

Mrs. Franklin H. Blackmer

### NOMINATING COMMITTEE (five-year term) (one to be elected)

Rev. Ernest L. Frederick  
(S.E. Association)  
Rev. F. Robert Tafel  
(Calif. Association)

signed Nominating Committee  
Dorothy B. Farnham, Chairman  
Adolph T. Liebert  
Robert W. Tafel  
Margaret S. Sampson  
Erwin D. Reddekopp

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## B I O G R A P H I E S

### REV. ROBERT L. YOUNG

Rev. Robert Young was born Nov. 26, 1916 in Newton, Mass., and grew up in the Boston Church. He was educated at Harvard and Boston University, receiving his B.S. and Ed. M. degrees. Rev. Young graduated from the New Church Theological School in 1944. He became pastor of the San Diego Society from 1944-1960; of the Riverside Society from 1961-1963 and is presently serving at the Wayfarers' Chapel. He served many years as Director of the San Diego

County Council of Churches and of the San Diego Chapter NAACP, and also served on the San Diego Armed Forces YMCA, and as President of the San Diego County Ministerial Association. Currently he is a Director and member of the Executive Committee of the Council of Churches in Southern California.

Rev. Robert Young served one term as Presiding Minister of the California Association, and is now on its Board of Directors. He has served on the Board of Managers of the Theo-

logical School since 1959. He served two terms on Convention's Nominating Committee and was once President of ANCL. He is currently serving on the Executive Committee of the Council of Ministers, and as Chairman of the Advisory Committee on Admission into the Ministry. He was President of the American New-Church Sunday School Association in 1958 and in 1959.

In 1946 he married Elizabeth Schellenberg, a former Field Secretary of the ANCL and they have three sons, Loring Marr, Sewall Foster, and Jefferson Blair.

#### MR. JOHN M. SMAILER

John M. Smailer is 61 years of age, married, has two sons (both married) and resides in Lansdowne, Pa.

He received his education at the Frankford High School and attended evening Business School in cost accounting and CPA training. He joined the Sun Oil Company in 1926 and held various offices in accounting procedures and after serving his company for 40 years, retired in 1966.

He is a member of the Philadelphia Society and served on the Church Council, as Sunday School teacher and Treasurer and President of the Society for six years.

He is presently Treasurer of the American New Church Tract and Publication Society and the New Church Book Association of Philadelphia. He is also a trustee of the Middle-Atlantic Association of the Swedenborgian Church and a member of the Board of Directors of the Swedenborg Foundation and the Augmentation Fund Committee.

He has been an active Scout leader for many years receiving the Order of Merit and the Order of the Arrow. John Smailer participated in the Junior Achievement Program by organizing a company of high school junior and senior students sponsored by the Sun Oil Co. His hobbies are sports, stamp collecting, woodworking and enjoying his five grandsons.

#### REV. WILLIAM R. WOOFENDEN

The Rev. Mr. Woofenden grew up in the Detroit Society. He moved to New York City to enter the School of Commerce at New York University. He transferred his undergraduate study to Boston University when he entered the New Church Theological School in Cambridge, Mass. He received his B.A. degree from Boston

University, graduated from our Theological School, and then served as minister to the New York Society, the Detroit Society and the Good Shepherd Community Church of Des Plaines, Illinois. He is currently serving as minister of the St. Louis Church and working part-time toward a doctorate at St. Louis University.

#### DR. DOROTHEA W. HARVEY

Dr. Dorothea Harvey is professor of religion and philosophy at Lawrence College, Appleton, Wisconsin. Her B.A. is from Wellesley College and her B.D. from Union Theological Seminary. She received her PhD from Columbia University and has recently completed a year of post-graduate study in Biblical archaeology at the American School of Oriental Research in Jerusalem, and the University of Heidelberg, Germany. She is a contributor to the Interpreter's Dictionary of the Bible, and to Israel's Prophetic Heritage (Harper 1962). She has been active in adult education in Milwaukee, Wis. She has served on the Board of Managers of the Swedenborg School of Religion previously and on the Board of Education. Next year she will begin as Professor of Religion and Philosophy at Urbana College.

#### MR. PETER GREELEY

Peter N. Greeley attended Dickinson College in Carlisle, Pa., and spent two years in the United States Army. Since then he has been associated with T.B. O'Toole, Inc., Realtor, for the last few years working in the Industrial and Land Development Department of the Company. Last year he became one of the owners and was elected treasurer of the company.

Mr. Greeley has been active in the United Community Fund and has been a trustee and secretary of the Church of the Holy City in Wilmington for several years. He has been a member of the Board of Managers of the Swedenborg School of Religion, and has served on its Executive Committee. He is also a member of the Board of Directors of the Corporation of the school, and served on the Committee which planned the relocation of the SSR.

Mr. Greeley is married to the former Faith Poole and has three daughters. The Greeleys live in Greenville, Delaware.

#### REV. EDWIN G. CAPON

The Rev. Mr. Capon is the President of the Swedenborg School of Religion and Chairman of Convention's Council of Ministers. Before

joining the faculty of the School, he served as Pastor of the churches in Bridgewater and Elmwood, Mass. and has since served as interim minister in both Brockton and Boston. Mr. Capon was educated at Harvard College, Andover Newton Theological School, and the New Church Theological School. He is the great grandson of the Rev. Edwin Gould, who was minister of the Swedenborgian Church in Montreal for many years.

#### REV. DR. GEORGE F. DOLE

The Rev. Dr. George F. Dole, son of the late Louis A. Dole, and his wife, Anita, is the pastor of the Cambridge, Mass. Society. He was born in Fryeburg, Maine. As a Rhodes scholar, he went to Oxford, England, where he distinguished himself, both for scholastic and athletic activities. He graduated from the New Church Theological School and was ordained into the ministry in 1960. He has served as vice-president of the Alumni Association of the New Church Theological School, and is now a member of the Board of Missions, the General Council, and is completing four years' service as President of the Massachusetts Association. He received his PhD from Harvard in 1965. He is Director of the Fryeburg New Church Assembly. His wife is the former Lois Seekamp, and they are the parents of four lively youngsters Stuart, Alicia, Sara and Andrew.

#### REV. ANTONY REGAMEY

Mr. Regamey was for many years pastor of the Boston Society of the New Church. He is Chairman of the Council of Ministers' Committee on Worship, chairman of the Foreign Section of the Board of Home and Foreign Missions and has been a member of the Hosanna Revision Committee of the New Church Sunday School Association. For several years Mr. Regamey has been teaching courses at the Swedenborg School of Religion in the field of Worship and Homiletics.

#### MISS MARGARET SAMPSON

Miss Sampson was born and brought up in the Newtonville Society in Massachusetts and was active in the Young People's League there. She went to school in Newton and at the Framingham Normal School where she studied household arts. She decided that she was not cut out to be a teacher and retrained herself as an artist in the United States and abroad. She has been active in the New York Society since 1948 and more recently in the New York Association. She

has been a member of the Board of Missions since 1956 and is presently Chairman of its Projects Committee. As a member of the New York Association she has served at the World's Fair and also as delegate from the Association to the Protestant Council of the City of New York. Her present absorbing interest is in publicizing the New Church World Assembly 1970 among members of Convention. As for hobbies, theater production has always interested her, and she has sung with the New York Choral Society.

#### MR. ROBERT W. TAFEL

Mr. Tafel grew up and went to school in Philadelphia. He received his B.S. degree in mechanical engineering from the Drexel Institute of Technology. He is a registered professional engineer in the state of Pennsylvania and has been employed by the Navy Department for the past 25 years as a research engineer in the field of airborne photographic equipment.

Mr. Tafel was baptized, confirmed and attended Sunday School in the Philadelphia church where he has served on the Church Committee with a 6-year term as its chairman. He served for 3 years as chairman of the Stewardship Committee of the Philadelphia Society and is now President of the Society. He is a member of the Board of Home and Foreign Missions and has served as President of the American New Church Tract and Publication Society. He is also a member of the Convention Nominating Committee.

#### MRS. ROBERT G. LAWSON

Mrs. Robert G. Lawson (Carol Skinner) has been named technical editor of the Solid Wastes Program of the U.S. Public Health Service's National Center for Urban and Industrial Health in Cincinnati. The Solid Wastes Program focuses on the protection of health and welfare of Americans from pollution resulting from improper solid wastes disposal.

Mrs. Lawson formerly assistant to the editor of the American Journal of Pathology, studied writing and literature at Bennington College, Bennington, Vermont; chemistry and literature at the University of Cincinnati and worked with the Junior League Docent Program at the Cincinnati Art Museum.

A native of Cincinnati, Mrs. Lawson resides there with her husband, Robert and their six children.



Mrs. Lawson served as Associate Editor of the Messenger from 1952 to 1964. Her husband is a trustee of the National Church.

#### MRS. FRANKLIN H. BLACKMER

Mrs. Franklin H. Blackmer (Carolyn A) of Urbana, Ohio, received her Masters in Education from Harvard and worked as Instructor at Urbana College from 1921 to 1924. She was the Director of the Nursery and Primary School at Urbana from 1929 to 1932 and writer of Junior Notes for American New Church Sunday School Association 1933-39. Carolyn Blackmer served as Instructor and Counselor at Chapel Hill School in Waltham, Mass. from 1941 to 1944 and as Associate Editor of the New Church Messenger from 1945-48.

Mrs. Blackmer was the Dean of Guidance at Bradford Junior College in Mass., staff member of the Leadership Education Institute and a Trustee of Urbana College since 1955. She was Dean of Studies and Instructor of Psychology at Urbana College from 1958 to 1964 and has also served as member of the New Church Board of Education. Presently she is on the Board of Managers of the Swedenborg School of Religion.

#### REV. ERNEST L. FREDERICK

An active business man for many years, the Rev. Ernest Frederick was attracted to the New Church by Swedenborg's writings. After studying at the New Church Theological School he served the Brockton Church in Mass. until moving to Florida. There he is active in missionary work in the southern states, and is pastor of our Miami Church.

Mr. Frederick has served on the Executive Committee of the Council of Ministers, on the Public Relations Bureau, on the Board of Trustees of the Pension Fund and is completing a term on General Council. He is very active in the Spiritual Frontiers Fellowship in the Miami area.

#### REV. F. ROBERT TAFEL

The Rev. F. Robert Tafel was graduated from the New Church Theological School in 1964 and ordained to serve the San Diego Church. Since 1965 he has been serving on the Executive Committee of Convention's Council of Ministers. He is the son of the late Rev. Immanuel Tafel.

## CONVENTION '68

### CONVENTION ACCOMMODATIONS

Detroit hosts for the 1968 meetings of the General Convention announce that arrangements for facilities are virtually complete. As previously announced, the Convention site will be on the campus of the University of Windsor, in Windsor, Ontario at the foot of the Ambassador Bridge from Detroit. Meetings of the Convention, and of boards and committees, as well as all meals, will be in the University Center — a large, modern building, which is exceptionally versatile and well suited to our needs. Housing will be in nearby MacDonald Hall. This air conditioned, ten story dorm is the newest building on the campus offering most comfortable accommodations, and a lounge on each floor for informal meetings and get-togethers. Prices will be \$7.75 per day for room and board (for two-to-a-room-accommodations) or \$9.75 per day for room and board with private room.

It should be noted that there are no travel or monetary restrictions on visits to Canada. Acknowledgement of your reservation will include information sheet with detailed travel instructions.

Day after Convention  
Plan to attend

#### DEDICATION OF URBANA

#### COLLEGE LIBRARY

July 1, 1968

Rooms available on campus

Room \$3.00; Meals \$3.75

For Reservations write:

Roger Paulson  
Urbana College  
Urbana, Ohio



# HIGHLIGHTS OF CONVENTION

JUNE 24-30

## Monday, June 24

Council of Ministers meetings begin at 2 p.m. on Monday and continue until 5 p.m. on Wednesday. Ministers' Wives will hold meeting concurrently.

## Wednesday, June 26th

Graduation Service of the Swedenborg School of Religion will be held Wednesday evening in the Church of the Holy City, Detroit. Transportation from Windsor will be arranged. Four graduates are expected: Messrs. Jaikoo Lee and Frank Shaw, Dr. Donald Miller and Mrs. Marian Kirven.

## Thursday, June 27th

General Council will hold its pre-convention meetings Thursday morning and afternoon. The American New Church League begins its meetings on Thursday morning and the Women's Alliance will hold its annual meeting. A variety of interest groups will highlight Thursday afternoon, with sessions of special interest to church treasurers, librarians, those interested in Worship, Education, Youth and summer camps.

The Official Opening of Convention will be Thursday evening at 7:30, followed by the "President's Reception" at 8:30. Everyone is

invited to attend and participate.

## Friday, June 28th

Convention Business Sessions begin at 9:00 in the morning, with Friday afternoon devoted to small-group sessions on the theme of Convention, "The Layman Speaks." Discussions will include: A Layman's Look at Religious Education; The Ministry; The Swedenborg School of Religion; Youth; Social Responsibilities and Our Denomination as a whole.

Friday evening there will be a reception for all delegates and visitors at the Church of the Holy City, Detroit.

## Saturday, June 29th

Convention Business Sessions continue, beginning at 9:00. A highlight of the morning will be the elections of officers, boards and committees (see Report of Nominating Committee p. 53). There will be a speaker at the Saturday Luncheon and subject to the requirements of Convention business there will be free time for tours, visits and recreation. A social highlight of the Convention will be the Saturday evening banquet and program.

## Sunday, June 30th

Convention Worship Service. The Rev. Dr. George F. Dole is the Convention speaker.

### 1968 GENERAL CONVENTION 1968 RESERVATION FORM

I EXPECT TO ARRIVE IN WINDSOR ON JUNE \_\_\_\_ AT \_\_\_\_ p.m.  
a.m.

MEANS OF TRANSPORTATION. \_\_\_\_\_

I PLAN TO DEPART JUNE \_\_\_\_ AT \_\_\_\_ p.m.  
a.m.

I WILL WANT ACCOMMODATIONS FOR:

(Give names of each person and child in your party, please include ages of children)

Name	Names	Children's ages
_____	_____	_____
Street and No. _____	_____	_____
City and State _____	_____	_____
Zip _____	_____	_____

Mail to:

Convention Committee  
576 West Woodland  
Ferndale, Mich. 48220

# EXISTENTIALISM ON CAMPUS

*by Frank Theriault*

Dr. J. Glen Gray, head of the Philosophy Department at Colorado College, in a recent article in *Harpers Magazine*, inquires why Existentialism is capturing students on so many of our campuses. There is a general uneasiness among our literate population about the attitudes of our current collegians which has probably resulted from the rash of recent campus demonstrations from Berkeley to Harvard. It has been established that only ten percent of the students on the average campus have any affiliation with any Christian church. So, we know that whatever authority college students look to, it is not a religious authority. Existentialism has undoubtedly become a substitute for the ultimate authority which religion has traditionally provided. The question we are asking ourselves is: as one approach to the serious problems of life, will Existentialism prove destructive or constructive in the lives of these young college people?

Pernaps with a few facts before him the reader may be able to decide for himself. Let us ask ourselves first, where does Existentialism fit into the inquiries of the average college student? What does he think Existentialism is answering for him? Is it a doctrine which will make our economic activities clearer, or our political activities? Or will it make certain courses of study more meaningful?

Christian existentialism is a branch of study under the general field of religion. Existentialism itself bears no relation to Christian existentialism since the former does not accept the religious explanation of life. The following article is not concerned with Christian existentialism but with generic existentialism, one of the philosophies of life which are presented to our young people on campuses today.

I think that we have to acknowledge at the outset that Existentialism does not fit into any specific discipline. It is not an economic doctrine, a psychological, political or a sociological doctrine. Instead, it is a statement on the nature of life itself. What it says about life is that it is unknowable, except from what one feels about it from personal experience. Descartes began with the assertion: "I think; therefore, I am." The Existentialists end there. The term "estrangement" is often found in Existentialist writings; but rather than being used to define

the (Existentialist) individual who has yet to find spiritual communion with his fellows, it is attached to life itself.

Professor Gray states that one attraction of Existentialism is that it offers an avenue of self-identification: "...today's student is seeking above all to differentiate himself from the crowd." He notes: "The desire for self-definition often goes hand in hand with an inner need — more or less conscious — for a compelling authority to make freedom meaningful." The Professor sees college youth as seeking "some authority, both private and public, that will make possible authentic individuality."

The search for authenticity is a search for reality. The student who accepts the reality offered by Sartre, Jaspers, Heidegger and other leading Existentialists, is rejecting that offered by Moses and Jesus Christ. When the Professor says that the students are seeking some authority which will make authentic individuality possible, we must realize that they have already rejected religious authority, thus they have rejected any revelation, any revealed authority. There are only two possible sources of authority: God or man. Thus Existentialism holds that man is the ultimate principle of moral authority, for it is inescapable for human beings to seek a justification for their conduct. At the same time, such a principle becomes indispensable in the philosophic approach which they must bring to all their liberal arts courses.

It is not possible, as we can see, to accept a religious explanation of life and also be an Existentialist. The Existentialist starts from his own existence as an explanation of life. The religious man, however, starts from God's explanation of his existence. Religion has lost face in our universities since the scientific revolution. Most parents are shocked to learn that no major area of study accepts the God of the Bible as a reality. If God cannot be accepted as the ultimate moral authority, the only alternative left is to accept man. Since the student thinks he is as intelligent in these matters as any member of the faculty, he ends up being his own moral authority. And that is exactly what an Existentialist is. (That is why when one reads Tillich, Buber, et al, one finds no humility.)

Looking back over my own years at college and viewing the situation today, I would say that the principal change brought about by the scientific revolution is that it has forced philosophy off the campus. Not only has it forced it off in

terms of departmental strength, but there is no longer any widespread effort among the students to use the insights of philosophy in their search for the fundamental truths of life. As a matter of fact, there is no longer any search for these fundamental truths. Existentialism is in full swing because it offers a substitute for a philosophy of life. What it says is that there is no rhyme or reason to life, so how can there be a philosophy. Since life, seen as purposeless, is also seen as lacking any continuum, the substitute for looking at life through a philosophy is to view it in successive little compartments. This is what the existentialist does. In the course of so doing, he perceives a feeling of anxiety because the purpose and order which in fact characterize life, while eluding his life concept (his so-called philosophy), do not exempt him from the sphere of spiritual life in which all human creatures move, live and have their being. In his narrow perspective and because the existentialist misses the total picture, the limited detail of his fragmented view produces anxiety. He calls this anxiety LIFE. So that is where about ninety percent of our students rest in their aborted inquiry into the primary truths of life.

Indeed, they may be satisfied that they have found an adequate philosophy in this non-philosophy of existentialism. It is, however, fit only for the individual. One cannot share its hopes and victories with anyone else. It is not a social philosophy. Society has nothing to gain from it. It is merely a paraphrasing of the law of the jungle.

We have reached a point in our colleges where it is no longer necessary for a student to somehow square his academic objectives with the democracy in which he will live for the rest of his life. Forgotten are the men who have died to free the masses from the shackles of privileged classes of the old European order and who painfully brought in those human rights which form the foundation of our democracy. They are like children who have been given a safe and orderly home in a civilized community but who see no connection between this and the moral effort of parents, etc., in making this possible. Faced with such social upheavals as riots the Existentialist is helpless in identifying any social causes; lacking any social philosophy his explanation would be that for a certain group of individuals the pressures of identical anxieties had somehow brought them together in concerted protest.

The actual economic or social doctrines which

have caused the dissent of the protesters would be meaningless to the Existentialist insofar as they either were supportive or destructive of the democratic process. Since he cannot identify with any social group as an organized segment of the society, nothing is at stake in his eyes except the well-being of certain individuals he happens to know personally.

This lack of concern for the form of government under which we all live is not only an outgrowth of Existentialism, but is part of the larger secularistic movement from which Existentialism grew. The religious bases of democracy were thrown overboard in the course of the scientific revolution. The captain threw the compass overboard on that fateful day. For when you remove the religious foundations from democracy, you are left with only political and economic rights based upon the authority of some man or group of men. What one man has given us, a stronger man can take away from us. That is why, when the human rights of our democracy were formulated in the founding documents (before the scientific revolution), they were ascribed to God.

Democracy without a viable religious base is fascism, for the idea of individual worth, human freedom and equality of rights rest upon a belief in a personal God. Unless our college population can be brought to this realization, they will be fit only for the kind of world predicted for us by George Orwell in 1984.

## '48 QUINCY' TO BE MOVED AND PRESERVED

48 Quincy St., the office-and-classroom building of the old New Church Theological School campus in Cambridge, Mass., is a historically significant building because of its age, architectural style, and its original owner — Jardel Sparks, a former president of Harvard, and one of America's first distinguished historians. Since Harvard planned another building in its place, many feared it would be razed.

Now it is announced that Harvard will move the main part of the building diagonally across Kirkland St., to a site between the Busch-Reisinger Museum and the New Lecture Hall. The move will be made this summer, and the house will be in use again by November. The other building of the old campus, "42," burned down (See The Messenger for Feb. & Mar.)

## TWENTIETH CENTURY IDEAS

by Ruth Abaecherli

My daughter's history book, The Story of Mankind by Hendrik van Loon reads as follows: "We live under the shadow of a gigantic question mark. Who are we? Where do we come from? Whither are we bound? We have not gone very far. In this chapter I shall tell you how (according to our best belief) the stage was set for the first appearance of man. In the beginning the planet upon which we live was (as far as we know) a large ball of flaming matter. Gradually, in the course of millions of years, the surface burned itself out, and was covered with a thin layer of rocks. Upon these lifeless rocks the rain descended in endless torrents. Finally the hour came when the sun broke through the clouds. Then one day the great wonder happened. What had been dead, gave birth to life. The first living cell floated upon the waters of the sea. For millions of years it drifted aimlessly. Some of these cells were happiest in the dark depths of the lakes, took root in slimy sediments and became plants. Others preferred to move about and began to crawl along the bottom of the sea. Gradually they populated the ocean with myriads of fishes. Reluctantly plants left the water and made a new home on land. They became lovely flowers, plants, and shrubs. Some of the fishes, too, had begun to leave the sea. Once outside the water these animals gradually adapted themselves to life on land. The world now began to be occupied by different creatures. They were the descendants of the reptiles but they were quite unlike these because they fed their young from the breasts of the mothers. Modern science calls these animals "mammals". And now we come to the parting of the ways when man suddenly leaves the endless procession of dumbly living and dying creatures and begins to use his reason to shape the destiny of his race. One mammal in particular seemed to surpass all others in its ability to find food and shelter. This creature, although you may hardly believe it, was your first "man-like" ancestor.

The above is a 20th Century Idea. It knocks out Adam and Eve and the Garden. It knocks out the Fall of Man. It knocks out the need for redemption. It knocks out Christianity because, if we are to believe our modern historians, there is no need to be saved.

Swedenborg was an 18th century scientist who was well aware of evolution. But evolution still

does not explain the beginning of life on this planet. 20th century scientists are searching for the origin of life within their powers. Swedenborg decided that Genesis is allegorical. In other words, that there is an inner spiritual meaning in the Bible. Then he gave a very hard look at Christianity as one of our predominant religions in the world today. He found a standard idea. People accept an idea that they like. The standard idea was that one God forced the crucifixion of another God so that appeasement and satisfaction could be given the first God. In addition there was another supernatural being, a God of darkness, Satan. Also, still another Person, supernatural.

He began to write. Not only people, but churches evolve. Jesus split the Great Hebrew Church in half, and was killed by his enemies. In this sense he did die for us. Later the Reformation split the Great Roman Catholic Church. All down through history we have had these evolutions. At one time Reincarnation was an accepted religion. Religions, Swedenborg tells us, start off with a pure idea. Within time they all become corrupt. The spontaneity of Christianity, its healing power, became lost with the Nicene and other creeds, when men compromised their misguided ideas with one another.

We are all familiar with Swedenborg's concepts of God, infinity, the powers and principalities around us. We know that the spiritual world surrounds us in a different dimension. We are aware that even by lying in bed we are travelling 66,000 miles an hour in our orbit around one small star, the Sun. The Earth in the Universe by Holt, Rinehart, Winston, tells us the inner planets are Mercury, Venus, Earth, and Mars. The outer planets are Jupiter, Saturn, Uranus, Neptune and Pluto. The Earth has a diameter of only 7,926 miles, but our neighbor Jupiter has a diameter of 88,700 miles. From there we go into infinity because there are countless other solar systems, and trillions, perhaps thousands of trillions of stars.

Science is staggering to the imagination. Our concepts of God are always too small. Surveyor 7 is happily digging away at the moon's surface to bring back (by packet) samples of its crust. The moon is not a planet. It is only a satellite which is a celestial object that revolves around a larger object, in this case, our Sun.

We are evolving into a New Church as Swedenborg prophesied. It is time to take heart. In Today's American Jew by Rabbi Morris N.

Kertzer it is stated, "I believe in a hereafter because life on earth is so obviously incomplete". He comments upon liberal churches, meaning the broadmindedness of a church. The more broad minded a church is, the less it grows. Organized religion when it is militant grows. It is a strange but true anomaly.

As Swedenborgians we have been taught that our Lord once walked this earth. Only the Lord can see the spiritual state of mankind. We don't

even know our own spiritual state, certainly not the state of our neighbor, certainly not the Whole. Only God can see the whole. He anticipates the need to return and there are many conflicting ideas on the form of this return. He is watching our spiritual state at this time, and He alone will know when to intervene again.

Out of this great mass of disturbance, wars and rumors of wars, social upheaval, unrest, scientific achievement, we will find our New Church.

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## SCIENTIFIC SUPPORT FOUND FOR 'WORLD OF SPIRITS'

*by Leon LeVan*

That resurrected men and women continue to live as spirits and function in a substantial world of apparent time and space has gained scientific support from the researches of Dr. Wilson Van Dusen (Ph.D.) chief psychologist of Mendocino State Hospital in Talmadge, Cal.

Dr. Van Dusen states in the Oct.-Dec. 1967 issue of THE NEW PHILOSOPHY that his researches with patients who "hear voices" and "see spirits" are in agreement with what Emanuel Swedenborg reported concerning such entities 200 years ago.

To the present time, there has been little to substantiate such reports. Even Christians who concur in various doctrines of personal resurrection have tended to look askance at the idea that people continue to be people after death.

To Swedenborg, spirits were no mystery. They were simply men and women who had departed the physical body and continued active in the spirit's real habitat, which is substantial rather than material.

The California psychologist completed most of his case histories at the Mendocino Hospital before discovering the rich materials published by Swedenborg two centuries earlier. It surprised him greatly that two men living in such contrasting periods of history and working under such dissimilar social conditions could report findings confirming each other in every major, and even minor respect.

Dr. Van Dusen, for example, found that spirits belong to either of two orders, a higher or a lower. Those in the lower orders, he found, are lewd, boastful, deceitful, irreligious, blasphemous, contemptuous, vengeful, destructive, and violent. They debase, deceive, and injure

everyone they can by attacking the vital body from the inner side of life. They infuse vile and criminal suggestions into every mind to which they have access, and are even able to injure men's physical bodies under certain conditions. At such times they particularly attack the eyes, ears, tongue, and genital organs of their subjects seeking to impair function or destroy use.

The higher orders by contrast are supportive of man and try to elevate his ideas and values while respecting his freedom. Their words and influences, Dr. Van Dusen states, come with an "almost inexpressible ring of truth". He found that patients who vacillated between the higher and lower hierarchies seemed virtually imprisoned in their own private heavens or hells.

Among the more startling of Dr. Van Dusen's findings are the following. All lower spirits are against religion — either irreligious or anti-religious. They do not believe in life after death. They do not believe in spirits ("The only spirits around here are in bottles!" one such spirit guffawed). All lower spirits try to injure, attack, mislead, or murder men. Many who were clearly liars and braggarts claimed they were "Jesus Christ." Equal numbers claimed to be the "Holy Spirit." Some claimed they were devils. Some admitted they were from hell. The mere mention of religion excited their anger and derision.

The higher orders, Dr. Van Dusen states, are clearly stronger than the lower, but somehow cannot do much to drive away the lower. All the higher orders are religious. They try to elevate ideas, emotions, and values in man but, again, without undue success. The higher spirits can at any time see the lower, but the lower cannot see the higher.

Dr. Van Dusen's empirical method of obtaining data consisted essentially in interrogating the spirits who were seen and heard by his patients, and he carefully recorded the results.

After finding his reports so impressively substantiated by Swedenborg's writings, the California psychologist raises the question as to whether this knowledge should not be employed to minister to patients who are victimized or obsessed by those of the lower orders. He states in closing: "Should time permit, I hope to go back to my patients...to see if it (this knowledge) can be used to help these people... Should the assumption of the presence of spirits in the lives of these people be correct, there should be some way of turning this knowledge to their aid."

In view of Swedenborg's well-known warnings against communications with spirits (to which Dr. Van Dusen explicitly points) would it not appear that the Mendocino psychologist's clinical activities might expose him to just that kind of attack experienced by his patients?

New Church people aware of the problem, but desiring any good that might be accomplished by implementation of Dr. Van Dusen's proposal, may conjecture whether clinical practices in a licensed hospital might not be different in character and therefore acceptable where personal investigations might prove unwise or dangerous.

In any case, Dr. Van Dusen's testimony, tending to give credence to the existence of a world of spirits, must be regarded as an advance in scientific investigation and a contribution to man's indefatigable search for knowledge.

## NATIONAL ASSOCIATION DISBANDS

The Secretary of Convention has received notification from Mr. Clark Driesty that the National Association of the General Convention, of which he was the President, disbanded as an organization in the fall of 1967. Names and addresses of its members have been forwarded to the Secretary of Convention and are to be included in the Convention list of members.

The Church of the Holy City in Detroit needs \$5,000 more to meet their goal of \$30,000 in cash and pledges by June 30, 1968. If they meet this goal, it will be matched by a gift from Del and Elizabeth Harder (see Sept. 1967 Messenger p. 132).

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## STATISTICS

### BAPTISMS

Hugh Benjamin Barraclough, age 4, and Dominic James Barraclough, age 10 months were baptized in the Los Angeles Church on Jan. 28th by the Rev. Kenneth Knox.

On Jan. 21st their father, Adrian Barraclough was made a member of the Los Angeles Society.

### MARRIAGES

Steven Jay Smith and Candace Kay Snow of Fryeburg were married on Feb. 10.

James Edward Hill and Linda Jean Harriman of Fryeburg were united in marriage on Feb. 17.

David Norman Cropper and Gloria Jean Howard of Fryeburg were married on March 1.

Linda Legare and Philip Shewchuk were united in marriage on Nov. 25 by the Rev. Harvey A. Tafel not by the Rev. George McCurdy as reported in the February Messenger.

Eileen Unruh married Ronald Martin on Feb. 4 at the Church in Pawnee Rock with the Rev. Galen Unruh officiating. Eileen is the daughter of Mr. and Mrs. Roger Unruh.

Connie Sue Troll and Carl Helm were married on January 20 at the Church in Pawnee Rock with the Rev. Galen Unruh officiating.

Stephanie Joan Seibert and John David Logan were married on February 24, by the Revs. Owen Turley and David Garrett in the San Francisco Church.

William L. Klie married Nancy Stumpf on Feb. 24 with Rev. Paul Zacharias officiating in the Church of the Good Shepherd, Kitchener.

James Bromley married Carole Lailavoix on Feb. 16 with the Rev. Paul Zacharias officiating in the Church of the Good Shepherd, Kitchener.

### DEATHS

Mr. E. Kenneth Ives passed into the higher life on Feb. 13 at the age of 63 years. A resurrection service was conducted by Rev. Erwin D. Reddekopp on Feb. 1.

Mr. Roy D. Trombly passed into the higher life on Feb. 16th at the age of 55 years. A resurrection service was conducted by the Rev. Erwin Reddekopp on Feb. 19 in Detroit.

Resurrection Services were held on March 3rd for Gilbert A. Smith, Sr. of Farmington, Me.

Clara French Herrick of Lebanon, Ohio, died on March 10 at the age of 90. Mrs. Herrick was a life long Swedenborgian.

Rev. William R. Reece (1882-1967) died on March 5th. Rev. Reece started his ministry in the Brockton, Mass. Church, served as missionary minister in Brisbane, Australia and served the Portland, Oregon Church for twenty-three years.

Rev. Reece spent his retirement years in Melbourne Village, Florida where he wrote his book, GOD'S PRESENCE AND POWER IN YOU, based on Swedenborg's teachings.

Mrs. Hiller (Emily) Wellman of Springfield and recently of Cambridge, Mass. died on Feb. 2. The Rev. George Dole conducted a service for the family on Feb. 5 in Cambridge. On Feb. 17th a memorial service was held in Springfield with Dr. Frederick T. Driftmier, minister of the South Congregational Church officiating.

On Jan. 28th Mr. Fred Geissler of the Los Angeles Church passed away. He was buried on Feb. 1st with a Knights Templar Service, with the Rev. Kenneth Knox officiating at the grave.

In February Mrs. Maggie DeWitt passed into the heavenly kingdom and was buried with a quiet service conducted by Rev. John Spiers on Feb. 19th.

Mrs. Edith Zilske, who was a long time member of the Los Angeles Church, passed away in February.

Fabian A. Maletsky, 82, passed away on Feb. 13. Last services were conducted by the Rev. Clayton Priestnal. Mr. Laetsky was active in the Paterson, N.J. Church for many years.

George Sherman Chapin died on March 6th. A Resurrection Service was held in Cambridge, Mass. with Rev. George McCurdy officiating.

Kenneth Lingo passed away on Feb. 16. Mr. Lingo was a member of the San Diego Church.

### BIRTHS

Todd Alan was born to Jeffrey and Jean Walker of Fryeburg on Feb. 22.

Mr. and Mrs. Lawrence Bright, whose new daughter, Tricia, was announced in the Feb. Messenger, are members of the Pawnee Rock Church in Kansas.



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