

THE MESSENGER

Official Organ of the Swedenborgian Church

APRIL 1972



REPRESENTATION AT CONVENTION

ASSOCIATIONS, ETC.	SOCIETIES	ORDAINED MINISTERS	LAY MINISTERS	MEMBERS		TOTAL	DELEGATES
				Act.	Inact.		
*Canada							
*Connecticut							
Illinois	5	2	1	262	100	362	14
*Kansas							
Maine	3	1	2	299		299	11
Massachusetts	7	11	0	362	170	532	19
Michigan	1			75	6	81	4
Mid-Atlantic	4	3		293		293	11
New York	2	1	1	65	64	129	6
Ohio	6	3	0	200		200	8
Pacific Coast	7	7	1	276		276	11
*Southeast							
*Western Canada Conference							
Gulfport Society		1		33	5	38	3
*Not Reporting, as of March 15, 1972. Totals cannot be given.							

Ethel V. Rice,
Recording Secretary

THE MESSENGER

April 1972

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Chester T. Cook, Box 25, Deer Isle, Maine 04627

Officers of Convention: Rev. Ernest O. Martin, President, 48 Sargent St., Newton, Mass. 02158; Adolph T. Liebert, Vice President, 626 Park Place, Pittsburgh, Pa. 15237; Mrs. Wilfred Rice, Recording Secretary, 31 Poole St., Brockton, Mass. 02401; Chester T. Cook, Treasurer, P. O. Box 25, Deer Isle, Maine 04627

Department of Publication: Rev. Richard H. Tafel, Chairman, Mrs. E. Ellsworth Seibert, Rev. Paul Zacharias, Miss Cecile Werben, Edward Bohlander, Dr. Robert H. Kirven, Rafael Guin, Tomas H. Spiers, Mrs. Richard H. Tafel, Rev. Ernest O. Martin

REPORT OF THE NOMINATING COMMITTEE

We are giving you in this issue of *The Messenger* the slate of nominees proposed by the Nominating Committee for the various boards and committees that carry on the work of Convention.

We have tried to broaden the base of representation and we want expressly to thank those of you who sent in suggestions for nominees. It was not easy to incorporate all such names in this year's slate, so we ask that you resubmit any of your choices that are not included here, to next year's Nominating Committee.

In principle, we have tried to follow the idea of one man, one job, even though this is often difficult and not always possible when one person is possessed of many talents. We have also tried to distribute the representation geographically to a certain extent, comparable to the number of Convention members in a given area. Obviously this cannot be exact. Also, some persons omitted in this slate are holding appointive positions in other committees or elective offices in affiliated bodies.

The new ruling on Nominations is as follows:

"That in all cases of nomination from the floor in Convention sessions, the Chair be required to ask the nominator if the nominee has consented to have his name placed in nomination; and that all nominations from the floor be accompanied by a written biographical sketch limited to 200 words, comparable to those published in *The Messenger* by the Nominating Committee. These biographical sketches will be distributed to the

delegates as soon as they can be duplicated, together with the biographical sketches of all nominees. This ruling is to be published in *The Messenger*, along with the report of the Nominating Committee."

Your Committee is looking forward to a profitable year's work by all members taking part in the deliberations of Convention.

NOMINATIONS

VICE-PRESIDENT: Adolph T. Liebert

SECRETARY: Mrs. Wilfred (Ethel) Rice

TREASURER: Chester T. Cook

GENERAL COUNCIL

One minister, two laymen—Four year term

MINISTER: Rev. Erwin D. Reddekopp

LAYMAN: Mrs. Lewis (Marjorie) Barrington

LAYMAN: Don Lovell

DEPARTMENT OF RELIGIOUS EDUCATION

(Board of Education)

One person—Three year term:

Mrs. Robert (Betsy) Young

BOARD OF HOME & FOREIGN MISSIONS

Two ministers, two laymen—Two year term

MINISTER: Rev. F. Robert Tafel

MINISTER: Rev. Dr. Horand Gutfeldt

LAYMAN: Tomas Spiers

LAYMAN: Mrs. Alan W. (Dorothy) Farnham

AUGMENTATION FUND

One person—Five year term:

Lewis S. Small

NOMINATING COMMITTEE

*One to be elected—5 year term. Ineligible:
New York, Canada, California, Ohio, and
Illinois Associations.*

Rev. Galen Unruh—Kansas Association

Mrs. Calvin E. (Marilyn) Turley—Massachusetts
Association

BOARD OF MANAGERS, S.S.R.

Four persons—Three year term

Mrs. Rafael (Elizabeth) Guin

Steve Koke

Rev. Ernest L. Frederick

Peter Toot

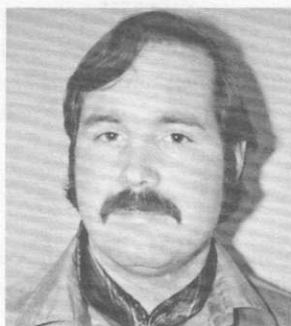
DEPARTMENT OF PUBLICATION

One person—Four year term:

Mrs. Virginia Branston

Respectfully submitted,
Nominating Committee

*Miss Margaret Sampson, Ch.
Rev. Erwin Reddekopp
Rev. F. Robert Tafel
Rev. Paul Zacharias
Roger Dean Paulson*



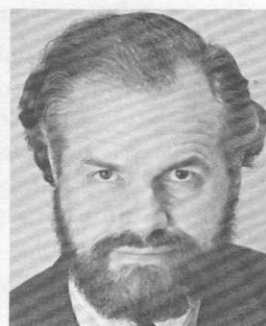
Toot



F.R. Tafel



Young



Koke

BIOGRAPHIES OF NOMINEES

ADOLPH LIEBERT

Mr. Adolph T. Liebert was born, raised and educated in Philadelphia, before moving to Pittsburgh where he now resides with his wife Anne. He is a retired Research Engineer from the United Engineering and Foundry Company. His association with the Swedenborgian Church and its activities includes the office of Vice-President for the past year, membership on the General Council, Board of Managers of the Swedenborg School of Religion, Past President and current Trustee of the Council of the Swedenborgian Church in Pittsburgh, Trustee of the Executive Committee of the Ohio Association and member of the Board of Directors of the Swedenborg Foundation.

For relaxation Mr. Liebert enjoys reading, music and all phases of photography.

ETHEL RICE

Born in Chicago, Mrs. Rice's earliest Church associations were with the Humboldt Park Parish, a society established by her grandfather, the Rev. Adolph J. Bartels. While still in her teens, she was employed at the Book Rooms of the Western New Church Union in downtown Chicago, and served as secretary to the Rev. Hiram Vrooman during his tenure as broadcasting minister for the Union.

With her husband, minister of the Brockton Society, Mrs. Rice has worked energetically in such widely separated pastorates as Chicago; Fryeburg, Maine; St. Paul, Minnesota; and Elmwood, Massachusetts. Her chief interests are music and Sunday School work.

Mrs. Rice was elected to the post of Recording Secretary at the 1968 Convention held in Windsor, Ontario.

CHESTER THOMAS COOK

January 16, 1898

Life member—Cambridge Society, Church of the New Jerusalem

Bentley College of Accounting and Finance
Graduated 1922

Massachusetts Certified Public Accountants
Examination 1923

REV. ERWIN D. REDDEKOPP

Personal—

Age 56, married — four children

Lifetime member of the Swedenborgian Church

Ordained 1953—, as a minister of the General Convention of the New Jerusalem

Service in the Church

Worked in Western Canada under the Board of Missions for 15 years as a Lay Leader and Missionary Minister

President of the Western Canada Conference

Pastor of Detroit Church of the Holy City for 7 years

Presently serving the San Francisco Church of the New Jerusalem

Currently Presiding Minister of the Pacific Coast Association

Served as Treasurer and Vice President of Edmonton, and District Council of Churches, and on the Board of Directors of the Detroit Council of Churches

Service to Convention

8 years on Board of Missions

7 years as Secretary of the Council of Ministers

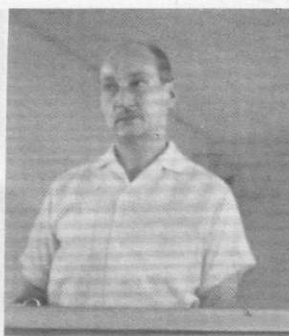
1 previous term on General Council



Barrington



Reddekopp



Frederick



Guiu

MARJORIE SMITH BARRINGTON (MRS. LEWIS)

I was born and brought up in Chicago. Attended Urbana College, Boston University and University of Cincinnati, specializing in religious education. Following the footsteps of my parents and grandparents, I have been active in the New Church all my life (so far). Held the following offices: Executive Member and Secretary of the ANCL; Secretary-Treasurer of the Sunday School Association; member Standing Committee (on lessons); Chairman of Public Relations Bureau; member Council on Social Action; Secretary of General Convention; and presently member of Board of Trustees of National Church. Was parish worker in Cincinnati New Church (1928-30); Secretary to President of Convention, Rev. Paul Sperry; and Director of Religious Education in Washington, D.C. Church.

Have travelled extensively, including trip around the world. Retired from Government service, spending last ten years as editor and publications writer in Dep't of the Army. Enjoy my friends and especially my daughter and five Catholic grandchildren. Collaborated with my husband Lewis in writing "Historic Restorations of the D.A.R. and other works. My "funny bone" still intact.

DON LOVELL

Don has been a member of the Bellevue Swedenborgian Church, Good Shepherd Center, for approximately 12 years. He has been deeply involved with Program Link from the beginning and has been a member of the Church's Board of Trustees for 8 years. He is presently Vice-President of the Board. Don has also been a member of the LEI faculty for the past 3 years and participated in the Education Workshop held in Boston in January 1972.

He and Pat have four children, Dave 11, Pam 13, Donny 16, and Diana 19. He is a Senior Research Engineer for the Boeing Company, being involved with various management activities and has been on the executive board of several technical societies.

Don has been involved in community activities such as a member of a team of laymen and ministers which lead therapy groups at the federal prison on McNeil Island and has coached youth basketball, baseball and soccer for the past ten years. He also enjoys fishing, hiking, skiing, metal sculpturing and reading.

MRS. ROBERT LORING YOUNG

Mrs. Robert Loring Young (Betsy) writes: I am sixth generation in the New Church and have served as field secretary for the ANCL; one term on the Board of Missions; and 3 years as President of the Women's Alliance. For the past 15 years I have been active in public school education in California. Four years ago I was chosen as a charter member of the Planning staff for a new—and what was hoped to be—innovative school on the Palos Verdes Peninsula. We have explored and pioneered a variety of ways to teach children. One of the programs which I helped to evolve is to be written up shortly in the national publication, *The Instructor*.

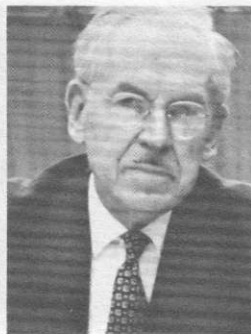
I feel religious education can be made exciting fare for young people. However, techniques and materials need to be up-dated to keep pace with the world in which our children learn. I do not claim to have discovered all the answers, but I would like the privilege of sharing ideas and techniques which have proved effective.



Liebert



Small



Spiers



Branston

REV. F. ROBERT TAFEL

Rev. F. Robert Tafel has served first the Swedenborgian Church of San Diego for five years and then the Kemper Road Church in a team ministry for the past three years. He has accepted the nomination to the BOM as he sincerely believes that it is an area in which he has much to contribute. He writes: I have previously served on the Executive Committee of the Council of Ministers and now serve as the Council's Secretary. I am also on the Council's Committee on Worship and I am on Convention's Nominating Committee. I am very much interested in small group work as one instrument for revitalizing the Church. This interest began while a student in L.E.I. where I was one of its first six students.

I am a member of the Association of Religion and Applied Behavioral Science (A.R.A.B.S.) which coordinates the interests and training opportunities of its members. I am now using a Professional Consultant for my development as a human relations trainer and look forward to one day being accredited through A.R.A.B.S. as a laboratory trainer. I have a plan for my continuing development and receive some financial assistance from the Swedenborg School of Religion for this purpose.

REV. HORAND K. GUTFELDT, PH. D.

Rev. Horand K. Gutfeldt hopes to be able to make a special contribution to the Board through his intimate knowledge of the European field. As a missionary he has served 13 years overseas, of which 3 were spent in Berlin, Germany and 10 in Vienna, Austria. He was ordained in 1958 in Zurich, Switzerland, and has participated in a number of meetings of the Council of Ministers on the European Continent, of which he was secretary for a few

years. Almost every summer he has conducted an International Young People's Camp mainly in Austria and Switzerland. He has participated in two sessions of the Minister's Summer School in London and acquainted him with the British Conference. He has visited many New Church centers in the Western world and also families beyond the Iron Curtain, especially in Czechoslovakia. He is now Assistant Professor of Psychology at Urbana College, having obtained his Doctorate at the University of Vienna which is famous for its contributions to psychiatry. Other diplomas include one from the New Church Theological School (now the SSR) and a master's degree at Harvard, both in 1955. Presently he is part-time minister and college chaplain at our Church in Urbana, president of the Sunday School Association and member of the Executive Committee of the Ohio Association.

TOMAS H. SPIERS

Mr. Tomas H. Spiers earned his BA (with honors) at Johns Hopkins University in 1918 after majoring in modern languages. In 1919 he joined the First National City Bank and spent forty years in their employ, mostly overseas in Europe, South America and the Orient. While in Japan he was instrumental in the publication of a Japanese translation of True Christian Religion. He has made a Spanish translation of the same work and also of Spalding's *Introduction to Swedenborg's Religious Thought* and the booklet *Real Religion*. He has also translated from the German two new booklets by Ernst Benz and by Gerhard Gollwitzer, beside an early work by the Rev. Alfred Regamey from the French. He is currently translating H. De Geymuller's *Swedenborg and 20th Century Parapsychology*. He is Executive Secretary of the Swedenborg Foundation and has membership in the Swedenborg Publishing Association; the Board of Missions; the Swedenborg Press; the New Church Tract and



Lovell

Publication Society and the Swedenborg Scientific Association.

Mr. Spiers is married to Leonore Tafel whose grand uncle, Johann Frederic Immanuel Tafel was the pioneer translator of Swedenborg's works into German. They have three children and ten grandchildren and make their home in Philadelphia.

DOROTHY FARNHAM

Dorothy Farnham (Mrs. Alan W.) is the daughter of New Church parents and grandparents and has been a member of the Brockton Church since the age of 16. She is a graduate of the Executive Secretarial Department of Burdett College in Boston and has served as secretary of almost everything she has ever belonged to, including the Brockton Church; the Massachusetts Women's Alliance; the Alliance of New Church Women; the American New Church Sunday School Association; the Massachusetts Association of the New Jerusalem; the Brockton Church Women United; and for the past two years the Board of Missions.

Currently she is secretary of the Massachusetts Association and of the Brockton Church, president of the Brockton Ladies Circle and an active member of the NTO's, a group of younger women in the Brockton Church. For many years she taught Sunday School, usually teenagers or an adult class, though not teaching at present.

The Farnhams are the parents of one son and one daughter and grandparents of two lively grandsons. Hobbies include photography, bird-watching, knitting and crocheting and travelling, especially since the acquisition of a new trailer.

LEWIS S. SMALL

Mr. Lewis S. Small is the son of the late Rev. Herbert C. Small. He has known no other church affiliation and some time after the Rev. Small left Minneapolis, he joined the St. Paul Society in 1937. From that time on he has been active in the local Church affairs and has been an Executive Committee member of the Illinois Association since the late 1940's.

He is 62 and married and has just recently retired from the auditing department of a small mid-western railroad after 39 years of service.

REV. GALEN UNRUH

Rev. Galen Unruh is at present the minister in Pawnee Rock, Kansas. He has served the Church in Pawnee Rock since his ordination in 1962. Mr. Unruh has served on the General Council; was a member of the committee which studied the feasibility of the Lay Ministry, setting up guide-lines for the function of that phase of the ministry in the Church; has served a term on the Nominating Committee in the past; and has served on the Research Committee of General Council. He is furthering his educational career in studies leading toward a BA degree with a major in English and emphasis on journalism.

MARILYN A. TURLEY

Marilyn A. Turley, a native of Chicago, was raised in the Sheridan Rd. Swedenborgian Church where she met and married her husband, Calvin E. Turley. Marilyn has been active in the church all her life, particularly in the field of Religious Education. She has served as a teacher, superintendent of church school, Director of Vacation Church School, and has for many years served on the staff of L.E.I. She has also served on Convention's Board of Missions, and been active in the Ministers' Wives' meetings, and a regular attendee of Convention's annual meetings. The Turleys are once again located in New England after having served the church for many years on the west coast. Professionally, Marilyn is a certified preschool teacher, having operated her own school and served as Director of the United Methodist Nursery School in Claremont, Calif. She is currently on the staff of the Temple

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BIOGRAPHIES-cont'd. from p. 47

Beth Shalom School in Framingham, Mass. and, for Convention's Board of Education, she is making a study of present educational programming and needs throughout our church.

ELIZABETH BRAY GUIU

Although born in Maine I soon moved to St. Paul, Minnesota and attended the Virginia Avenue New Church; when I was nine, the family moved to Cambridge, Massachusetts. After my marriage to Rafael Llerena Guiu, we lived twenty-four years in Western Massachusetts, coming almost weekly to Cambridge. We are now back in Watertown.

I graduated from Cambridge High and Latin School; Boston University (A.B.); Simmons College Graduate School of Library Science (M.S.). I am now taking a course in New Testament Greek. I am librarian at New England Baptist Hospital School of Nursing and teach a course in Study Methods.

I was Franklin County President of the American Association of University Women and also President of the Franklin County Chapter of United Church Women. I am now secretary of the New England Library Association, Medical Division; and Clerk of the Cambridge Society of the New Jerusalem, and a member of the Swedenborg Foundation.

My husband is manager of the Swedenborg Library in Boston and we have three daughters: Cecilia Searle, Cristina Wood, and Gloria.

STEVE KOKE

Mr. Koke is 36 years old and graduated in Philosophy from San Francisco State College in 1964. Over the years he has contributed several articles and two guest editorials to *The Messenger* on Swedenborgian philosophy and questions raised by the Church's relationship to modern society.

He is a member of the El Cerrito parish Church Committee, the San Francisco Society Board of Trustees, and is a Life Member of the Swedenborg Foundation.

REV. ERNEST L. FREDERICK

Rev. Ernest L. Frederick, after having been in music and insurance for some years, came across Swedenborg's Writings and these brought him into the ministry where he served the Brockton Church 2 years and the Miami Church for 15 years. He is now located at our new regional center, Swedenborg House, at DeLand, Florida, serving all the southeastern states.

He writes: My education consists of Grammar School at Melbourne, Australia; High School at Peking, China; McMaster University (A.B.) Canada; Harvard University (S.T.B.); and the New Church Theological School (now Swedenborg School of Religion) in the United States. I have served on Convention's Public Relations Bureau (now defunct); Executive Committee of the Council of Ministers; Committee on Spiritual Healing; Trustees of the Pension Fund; National Council of Churches; and on special committees and I am now President of the Southeastern Association. My special interests include working with people in small groups for spiritual advancement and my hobbies are electronics, travel, languages and clocks.

PETER D. TOOT

Vice-President, Ohio Association
Trustee, Kemper Road Community Church
(Swedenborgian), serving as:
Chairman, Building and Grounds Committee,
1970-71
Chairman, Program, Publicity, and Involvement
Committee, 1971-72
Chairman, Capital Funds Drive

Born and brought up in the Detroit area, he attended the University of Michigan College of Engineering and graduated in 1967 with a B.S.E. in electrical engineering. He is employed by General Electric as a control systems engineer in their aircraft jet engine division. He and his wife Gloria have two children, Sheri, 4, and David, 3.

He has been an active member of Kemper Road Community Church, taking part in many of its programs and being part of the life of the Church. Having participated in Cub Scouts, Boy Scouts, and Explorer Scouts, he started a Cub Scout Pack

and Boy Scout Troop which are sponsored by Kemper Road Community Church, and serves on the governing board of each as Institutional Representative for the Church. He is interested in promoting lay involvement in Church program planning, and encourages participation in events like the Mid-West Lay Institute recently held in Kentucky.

His interests outside the Church include working on a self-study course in nuclear physics, and several areas of the arts including graphic arts, painting, and folk guitar.

VIRGINIA BRANSTON

Mrs. Virginia Branston has been a Life Member of the Swedenborg Foundation in New York since 1961, and its Manager since 1962. A New Yorker by adoption, she has lived there longer than any of the other ten states in which she has resided.

Virginia is a member of the New York Society of the New Church and serves as Treasurer for both the New York Association of the New Church and the Swedenborg Publishing Association. Besides being a member of the General Council of Convention, she is Vice President of the Radio and TV Department of the Council of Churches of the City of New York. It was on behalf of the New York Council of Churches that she recently moderated two five-part panel series on WOR-TV in New York, called "Point of View."

A graduate of Hunter College with a degree in economics, she also pursued graduate studies at the Bernard Baruch School of Business and Public Administration. Prior to becoming Manager of the Swedenborg Foundation, she held an executive position with the British Marconi Company.

She is the mother of four children and proud grandmother of three grandsons.

For entertainment she attends the theatre, ballet, Philharmonic, and enjoys bridge. To fill her "spare time" Virginia has recently enrolled in a Spanish language course and one in the exercise of yoga.

PRESIDENT'S CORNER

Following is an account of meetings attended and churches visited during the months of January, February, and March:

January 7-9: Weekend workshop sponsored by the Board of Education with 15 participants at my home in Weston, Massachusetts. See the January issue of *The Messenger* for a report of this conference by Calvin Turley and Robert Kirven.

January 10: The Board of Education held an all day meeting at the Theological School in Newton.

January 13-15: Conference on Vietnam at Kansas City, Missouri. See the February issue of *The Messenger* for a report on this conference along with my own observations. The present issue of *The Messenger* contains readers' reactions and my response.

January 20-23: The Nominating Committee, Board of Missions, and the General Council met at the Holiday Inn in Philadelphia. A detailed report of the General Council meeting is contained in the March issue of *The Messenger*.

February 11-13: The General Board of the National Council of Churches met in Charlotte, North Carolina. I was privileged to attend two breakfast meetings of denominational leaders in which we discussed major concerns of the Council. I also met with the Constituent Membership Committee which is considering the possible membership of the Roman Catholic Church in the National Council of Churches.

February 20-21: The Board of Publications met at the home of its chairman, the Rev. Richard H. Tafel in Narberth, Pennsylvania. We are hopeful that several new publications will be rolling off the press soon.

February 22: The Rev. Robert H. Kirven and I spent the day visiting our sister church in Bryn Athyn, Pennsylvania. Bishop Willard Pendleton was our cordial host and arranged for us to visit the theological school, college, cathedral, and administrative offices. We also met with the students and dean of the theological school and enjoyed lunch with Bishop Pendleton.

February 25: I visited Urbana College and met with President Paul Zehner, Vice-President Jonathan

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PRESIDENT'S CORNER-cont'd. from p. 49

Slott, and Executive Committee Chairman Charles Johnson. I also visited with Roger Paulson who was recuperating from a heart ailment that had hospitalized him for two weeks.

February 25-27: The Rev. Dr. Calvin E. Turley and I visited the Kemper Road Church in Loveland, Ohio. We spent the weekend meeting with the ministers, F. Robert Tafel and Richard H. Tafel, Jr. and with the church committee and members of the congregation. We took part in a feasibility study that was recommended by the Council of Ministers and endorsed by the General Council. The study is to explore the possibilities of the team ministry in Loveland, Ohio and its feasibility as a regional center of Convention.

March 8-15: My wife, Perry, and I visited some of our churches on the west coast. We met with church members from El Cerrito, San Francisco,

and Bellevue. I attended church committee meetings in El Cerrito and Bellevue and also met with the Board of Managers of the Wayfarers' Chapel. We visited with Mrs. Othmar Tobisch in Berkeley and with the Rev. and Mrs. David Garrett in El Cerrito. In Bellevue we were entertained by the Rev. and Mrs. David Johnson and by the Rev. and Mrs. Owen Turley.

March 27: The Augmentation Fund Committee will meet in Wilmington, Delaware at the office of Stewart E. Poole, chairman.

March 28: The committee to study the central office of Convention will meet in Wilmington, Delaware. Members of the committee include Stewart E. Poole, chairman, Adolph Liebert, Chester Cook and myself.

Ernest O. Martin

THE THIRTY GREEN VOLUMES

*A Series on the Writings of Swedenborg
by Brian Kingslake*

8. The Presence of Angels and Spirits with Man

Swedenborg's massive "Spiritual Diary" is not included in the *Thirty Green Volumes*; and this is just as well, as it is a personal document, not intended for general reading. However, it is a mine in which we must dig if we want a detailed understanding of the presence of angels and evil spirits with man.

Only in the Diary do we read of Sara Hesselia, who had at one time wanted to marry Swedenborg, but had been repulsed by him. After her death she infested him sorely, trying to get him to take his own life with a knife. It troubled him so much that in the end he hid the knife away in his desk drawer, so as not to see it. This was before Swedenborg's illumination, and proves that people can be unconsciously infested by the dead who have cherished hatred toward them. (S. D. 4530)

The spirit of King Louis XIV of France, forty-four years after his death, contacted his successor, King Louis XV while he was asleep in Versailles, and exhorted him not to push a certain bill through Parliament. This took place at 8 o'clock on December 13th, 1759. (S. D. 5980)

Polhem, Silfverstrom, Brita Behm, Peter Aulaevill, and several others, after their decease, "attended and witnessed their own funerals and saw all things there." (S. D. 5837) Maybe they were seeing through Swedenborg's eyes?

The militant King Charles XII of Sweden was frequently admonished by spirits and urged to go home and make peace, but he refused to do so. (S. D. 4763)

In the book, *Conjugal Love*, we learn that after the death of one of the partners of a happy marriage, the spirit of the deceased continues to cohabit with the one still in this world, and this even till his or her death, after which they are reunited in the spiritual world, and love each other more tenderly than ever. (C. L. 321)

As for the question, frequently asked: Are angels and spirits aware of us and what we are thinking and doing?—the answer seems to be that they cannot see through our eyes, but they can read our thoughts; and so, through our perceptions, they can perceive what is going on outside us in the world. They can even taste the food we eat! (S. D. 3529)

A wealth of further information on *The Intercourse of Angels and Spirits with Man* can be ob-

tained from the monograph on that subject running through Volume VII of the *Arcana Coelestia* (beginning at No. 5846 and ending at No. 6626.) But you will be disappointed if you expect to find here the many curious, intimate details which enliven the pages of the *Spiritual Diary*. This is more of a philosophical statement, concerned with the general concept (unique to Swedenborg's teachings) that man is himself only an empty vessel, and that all his thoughts and affections originate in the spiritual world and flow into him from angels and spirits.

Normally there are two angels and two evil spirits with every man, one of each in his will and one of each in his understanding. These are changed frequently, according to his changing states and moods. Through them the man is in contact and communication with the whole of heaven and hell, thus with the Lord and all creation. ("No man is an island!") Swedenborg himself, because his inner eyes were open, was able to see which angels and spirits were with him at any particular time, and he could clearly perceive how they were operating. Once, as an experiment, they all withdrew a little, and as they did so he felt he was going to expire!—so they returned, and he felt himself living again.

Whatever thoughts we have, the spirits who are with us share, thinking along with us. They enter into the minutest details of our memory, and even recall things from our memory which we ourselves have entirely forgotten. They take over all our knowledges of science, language, etc.; or, if we are unlearned and foolish, they take over our ignorance and stupidity! They even copy our mannerisms, imitating us to the life. (S. D. 2687) But the strange thing is, that, unless the Lord wills otherwise, the spirits are totally unaware of the identity of the man with whom they are associated, believing that they themselves are the man! This is a safety measure; because if evil spirits realized they were with someone, they would immediately set about trying to destroy him, because of the venom in their hearts; but so long as they think they are the man, he is safe; they cherish and protect him with the utmost care!

Also as a safety measure, the man is not allowed to know who the spirits are who are with him, or even that he has spirits with him; for, if he did, he would probably yield himself up to their direful control. This has happened sometimes with those

who have practised spiritualism, and is the reason why witchcraft is forbidden in the Word.

Although spirits enter fully into the man's memory, the reverse process is not permitted; that is to say, man is not allowed to enter into the memory of the spirit. On those rare occasions when this has happened, the man on earth has seemed to himself to remember vague details of a former life lived in the world long ago. This has led many to believe in reincarnation. (S. D. 3917)

Angels have more freedom with man than evil spirits are allowed to have, because angels wish man well. They are usually fully aware of what is going on. They do not enter his thoughts and affections as the evil spirits do, but concentrate more on his purposes, ends, motivation. They stand back a little, so that they can protect him as far as possible from the influences of the evil spirits, gently bending evil to good and falsity to truth. With little children, only the highest angels are present, evil spirits being kept at a safe distance by the sphere of innocence that surrounds them.

The physical body of man, with its involuntary and voluntary activities, including speech, is not under the control of individual angels and spirits, but comes under the general influx from the Grand Man of heaven. Speech of spirits through a man's lips, and automatic writing through a man's hand (or typewriter) are quite possible, and have been permitted on occasions. (Swedenborg himself experimented with automatic writing, see S. D. 557) But this is a mild form of obsession and is disorderly.

A man's most secret thoughts can sometimes be heard by angels and spirits as loud, audible speech, and they can tell by listening to it what its quality is. Swedenborg was at first indignant when he found that spirits knew every slightest thought that passed through his mind, and that the angels knew not only what he was thinking but even his intentions and motives; but he got used to it after a while!

He tells us that he once had a dream while sleeping normally in bed, and afterwards discovered that the dream had coincided exactly and in full detail with a conversation some angels in his vicinity were having among themselves, the objects and incidents in his dream being correspondences and representations of what the angels were saying. (A. C. 6319)

Sigmund Freud was apparently on the right track when he looked to symbolism in the interpretation of dreams.

The practical conclusion we come to from our study of this monograph, is that evil thoughts cannot hurt us if we realize they are not our own but are from hell. They are not then appropriated to us, and we can slip out unharmed from under them. Likewise we can entertain good and beautiful thoughts without pride or self-glorification, realizing that they are not ours but the Lord's and that they come to us from heaven. The angels themselves, we are told, enjoy tranquility, peace and happiness in the degree in which they acknowledge that they do not think

or will anything from themselves but only from the Lord.

In reading Swedenborg, one comes across many precious gems, and it has occurred to me to start making a collection of these in a note-book. I have started by copying out A.C. 5992 which gives me a wonderful feeling of trust and security, with its assurance that "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). And: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm 91:11,12)

PLANNING WORKSHOP IN LAPORTE

What do you do when you do not have a minister? How do you keep a church running? What are the reality factors facing a small congregation? What is the future of the church? Of the LaPorte New Church?

Under the guidance of the team ministers, the Reverends Dick and Bob Tafel, and the Reverend Andre Diaconoff, General Pastor of the Illinois Association, fifteen members of the congregation of the LaPorte Society met on January 7, 8 and 9 to explore the future of the LaPorte Church.

At the Friday evening session several groupings were formed by those present to help us visualize our resources: grouping by sex showed that the number of men and women was evenly balanced; about half of the group are still employed, while half are retired or are housewives; according to age it was discovered that only one was under fifty; one-third of those present had been members of the church for less than ten years.

The members then divided to gather around two tables. Two observers were delegated to watch while those at the tables were given envelopes containing pieces of cardboard and asked to form 6-inch squares with the pieces supplied. Instructions were that they could give pieces away but could not reach out to take pieces, and that all was to be done without speaking. Naturally, the task of completing the squares could only be accomplished if all showed concern for the needs of others.

Following a pot-luck luncheon on Saturday, ten members continued with the sessions, again having general discussion, small groups, and dramatiza-

tions to show togetherness, trust, and concern for others. Nine members attended the evening session. At times small task-discussion groups were formed to explore the members' needs and desires regarding worship services, Sunday School, choir, out-reach activities, sociability, and group welfare. As the last act on Saturday night, each was asked to write on a slip of paper his opinion of what was the greatest factor which presented an obstacle to realization of the goals of the church. These slips were carried by the ministers into the sanctuary and were prayerfully burned before the altar. A culmination of the weekend was the communion service held after a rather informal worship service on Sunday when Epiphany and the gifts of the Wise Men furnished the theme. Twenty-one persons were present in addition to the three ministers. To symbolize unity and togetherness, all were asked to form a group in front of the chancel to affirm the Faith of the Church, the Adoramus, and to receive the benediction.

Further work by the congregation will be carried on to determine how much of the desired programs can be carried on with the TIME, TALENT, and TREASURE forthcoming from each member of the congregation. The consensus was that the LaPorte Church could not afford a full time minister. In light of this it was felt most desirable to have worship services every Sunday with a visiting Swedenborgian minister once a month. The other services would be taken by LaPorte lay people or local ministers.

All in all, it was a most gratifying weekend because we just did not talk, we acted and set goals. We accomplished!

Elizabeth Munger

Preliminary Program

Sunday, June 18, 7:00 p.m. Registration for ministers and wives
Social hour for ministers and wives

Monday, June 19, 9:00 a.m. Ministers' wives program begins
9:00 a.m. Council of Ministers' Sessions

Wednesday, June 21 Registration for delegates and visitors

Wednesday, June 21, 8:00 p.m. Graduation program for Swedenborg School of Religion at the Cambridge Chapel

Thursday, June 22, 9:00 a.m. General Council meeting

12:00 p.m. Women's Alliance luncheon followed by annual meeting
Sunday School Association annual meeting
8:00 p.m. Opening of Convention
9:30 p.m. President's reception

Friday, June 23, 9:15 a.m. Convention business session
2:00 p.m. Interest Groups
7:30 p.m. Interest Groups
9:30 p.m. Reception by Massachusetts Association

Saturday, June 24, 9:15 a.m. Convention business session and annual elections
3:00 p.m. Tours, sightseeing, recreation
7:30 p.m. Dinner-Dance

Sunday, June 25, 10:30 a.m. Worship at Boston Church
1:00 p.m. Buffet luncheon at Swedenborg School of Religion in Newton
3:00 p.m. General Council at Swedenborg School of Religion in Newton
6:00 p.m. Open House at home of the Rev. and Mrs. George McCurdy

ADVANCE CONVENTION REGISTRATION

ONE HUNDRED FORTY-EIGHTH GENERAL CONVENTION OF THE SWEDENBORGIAN CHURCH

June 22-25, 1972

Radcliffe College
Cambridge, Mass.

Name _____

I expect to arrive at _____ on _____
place date

I will need transportation from (circle one) Trailways Bus Depot, Greyhound Bus Depot
or Logan Airport

Names of persons in my party: (include your own name)

Mark ANCL after names of young people, age 13-18, who will be staying with Leaguers at
special rates.

Room Preference (circle one) Single, Double

RATES: All prices are for room and board.

- 1) \$14.50 per day for single
- 2) 12.50 per day per person for double occupancy
- 3) Leaguers, age 13-18, \$5.00 per day
- 4) Those with plans to come as a family please inquire
about special family rates.

I will need my room from _____ through _____
date date

Mail this form to The Rev. George D. McCurdy
140 Bowdoin St.
Boston, Mass. 02108

Cut Here and Mail to: The Rev. George D. McCurdy 140 Bowdoin St., Boston, Mass. 02108

URBANA BIRTHDAY CELEBRATION

"Happy 284th" was the watchword Tuesday, Feb. 15, when the Urbana College community paused to pay official tribute to Emanuel Swedenborg. The birthday celebration, the third at Urbana, honored Swedenborg on the occasion of the 284th anniversary of his birth.

Held nearly three weeks after the recognized birthdate, the celebration was part of a three-part observance: the Jan. 26 talk by Dr. Viktor Frankl was the first, the birthday party on the afternoon of Feb. 15 was the second, and a program of music and discussion the evening of Feb. 15 was the third.

Over 500 persons attended the Frankl lecture, the largest crowd ever to attend a lecture presentation at Urbana College. Nearly 15 colleges and universities were represented in the audience for the nearly three-hour session that was climaxed with a question-and-answer period.

As reported in the local press, Dr. Frankl presented a rather optimistic look into man's mind. He explained that man in his estimation is not the result of outer or inner circumstances, but that "he is basically concerned with something or someone outside himself" and that "he relates and directs himself to that someone or something with a meaning to fulfillment."

Dr. Frankl insisted that "man is concerned with finding a meaning and a fulfillment to this life," contrary to many beliefs. The side effects of this fulfillment are pleasure and happiness, he said.

The Rev. Brian Kingslake, pastor of the Swedenborgian Cathedral in Washington, D. C., was the featured speaker for the afternoon and evening programs on Feb. 15. The Rev. Kingslake, who has written several songs for the Urbana College Choir, spoke on Swedenborg's philosophy during the afternoon program, and discussed his own composing process in the evening program at the Swedenborg Chapel.

Over 200 persons attended the two programs on Feb. 15.



The Rev. Brian Kingslake is shown addressing an audience of Urbana College faculty, students and townspeople during the third annual Emanuel Swedenborg birthday celebration at Urbana College. Note the festive decorations arranged in the lounge of the College Community Center.

NEW RECOGNITION FOR URBANA

Urbana College has been named to full membership in the American Association of Colleges for Teacher Education, it was announced today by Dr. Paul A. Zehner, president of the four-year institution.

The American Association of Colleges for Teacher Education is a national voluntary association of institutions of higher education committed to the improvement of teacher education. The more than 850 institutions of the AACTE membership include private, state and municipal colleges and universities—large and small—located in every state in the nation and in the territories of Puerto Rico and Guam.

Collectively, the AACTE membership prepares more than 90 per cent of the teaching force that enters American schools each year.

The purpose of AACTE is to provide, through professional organization and cooperative activities, for the continuous search for and promotion of ideas and practices which are most effective in the education of teachers, particularly those carried on under collegiate auspices.

NEW RECOGNITION FOR URBANA-cont'd. from p. 55

Urbana College's teacher education program was approved in 1968 by the Ohio Department of Education. Since that time Urbana College-trained teachers have accepted positions in private and public elementary and secondary schools in Ohio and several other states.

Urbana College has been elected to associate membership in the Association of American Colleges, it was announced today by President Paul A. Zehner.

The action was taken at a recent meeting of the AAC's Board of Directors and was related to Dr. Zehner by F.L. Wormald, vice president of the organization.

Full membership in the Association of American Colleges is conditional upon final academic accredi-

BOOK REVIEW

Slater Brown, *The Heyday of Spiritualism*, Simon & Schuster, N. Y., 1972.

In a book with such a title it is not unexpected that Swedenborg should be mentioned. But one might not expect to find its references to him the result of considerable research, and with a chapter accurately presenting his life and work, with a few facts not too generally known. There is a long list of books groping for the Swedish Aristotle to confirm the author's theories of what constitutes the mystic, including not too long ago the noted biographer Signe Toksvig who, almost against her will had to agree with Charles Dana that Swedenborg was "the profoundest thinker of these modern times." Author Brown, before getting to Swedenborg's revelations concerning the world of the spirit, also notes that F.W.H. Myers, founder of psychic research, alludes to his subject as having "lived the strangest life ever lived by mortal man," and that, far afield, even "Balzac wrote two novels based on a Swedenborgian theme." Nor does the author overlook the names of the famous thinkers influenced by the principles of the great Swede. Of course, Brown's undertaking is to outline the genesis and flowering of spiritualism, as named, but we note he makes no distinction between it and spiritism, the former actually a church body, the latter being the activities of medium, et al. He does hasten to say however that Swedenborg who "wrote explicitly and concretely," warns against communion with spirits. But when author Brown, as with many before him attempts to explain and appraise

tation by the North Central Association of Colleges and Secondary Schools. Urbana College at present is a Recognized Candidate with final accreditation by North Central expected in two years or less.

The Association of American Colleges is the parent organization of the National Council of Independent Colleges and Universities, of which the Association of Independent Colleges and Universities of Ohio is a member. Urbana College is also a member of the latter group.

Member institutions in the Association of American Colleges include more than 1,000 of the nation's public and private institutions of higher education. Purpose of the organization is to continually search out ways in which the quality of higher education in America can be improved.

the revelator's doctrine of correspondence, which of course he alludes to as symbolism, he can only say Swedenborg but follows Plotinus, Boehme and the New-Platonists. Yet the Bible cries out to him the ordinary daily belief that a lamb, say, is representative of innocence; water, truth; rock a hard fact, so that it follows that all other subjective words likewise correspond to states of life and mind. We make no attempt to review the book as a whole, but quite evidently it is an exhaustive and important treatment of the subject.

Leslie Marshall

MISSION STAMP OUTLET SETS RECORD

We learn from Leslie Marshall that the Missions Stamp Outlet, which he operates in St. Petersburg, Fla., for the Board of Missions, is celebrating the filling of its 145,000th order from collectors. *Stamps Magazine*, N. Y., the leading philatelic journal, reported this may be a world's record. Starting in 1938 in a converted bedroom in his then Pater-son, N. J. residence, the work has gone steadily along and has raised a good deal of money for Convention's missions. It always is in need of supplies to fill all these orders, as the result of extensive advertising, and it will help this work if everyone will save their stamps for it, just tearing them off the envelopes and wrapping paper with a little paper around them. Foreign stamps should be kept separate from U. S. Picture postcards, old documentary stamps, etc., especially are wanted. Send to Box 386, St. Petersburg, Fla. 33731. Postage will be refunded if desired.

LETTERS TO THE EDITOR

L. E. I.

Dear Sir:

Let me describe to you a recent encounter I had with sensitivity training. At 7:30 on Wednesday, January 26, our scheduled group met at Boston University and found our room occupied by a group of young people with their eyes closed. Upon our arrival, the leader of this group took his stand by the door and with a heavy metal rod against the floor, guided the participants toward it. The echoes it made in the silence contributed an eerie and awesome atmosphere while the "lotus blossoms" in their self-imposed blindness floated out of the room, groping for each other's hands. I wondered what the group would have done had the leader not kept his eyes open and found the door for them. The young people, although perhaps intensely aware of each other's hands, seemed completely oblivious of the large group of people who had assembled for our meeting. Apparently they had been miraculously enlightened by this intensive experience, each one ahead in knowing himself a little better. (I wonder if any of the participants remembered whose hand it was that he held) I also wondered if they were not fooling themselves just a little bit.

The new is attractive—but when the "newness" wears off, it will be seen that this approach is wholly external and sensual (Swedenborg tells us that when a church becomes sensual and external, its end is near.) This group was of course not one of those organized by the New Church—but without teachings from the Writings of the Church, how would the LEI courses substantially differ? (except for the location of such courses).

After the room was vacated, our group was able to hold the rehearsal of Hayden's "The Seasons" and movements of Bach's B minor Mass. Any observer who wandered into this group would be richly rewarded by the experience (in contrast to the other) provided that he had been willing to instruct himself in the forms or disciplines necessary for the understanding of them at some time before. To the participants, however, the rewards are double, by virtue of the fact that they have labored and produced (beauty) where the others have only received.

June Fine

Dear Sir:

I object to the January article on LEI. In my town for two years they had a secret *Discussion Group*. The third year I was invited to join. It was led by a school teacher (like myself) who tried to brainwash us *without* telling us. Fortunately being aware about Sensitivity Training from having exposed the evils of modern so-called Sex Education, I exposed the evil, the teacher quietly resigned and no damage was done.

New Churchmen are concerned about worshipping God first and not being deceived about their natural senses. Sensitivity Training can be dangerous. The leader can use it to brainwash. It was an integral part of the Brainwashing techniques used so destructively in Korea against POW's. It originated in the USSR in 1929 with the commie party slogan: "Through Bolshevik self-criticism we will enforce the dictatorship of the Proletariat."

Swedenborg relates in AC 1241 and AC 1188 that "Usual with all Churches everywhere that . . . they may be . . . adulterated by innovators!" Falsities originate from the fallacies of the senses . . . and from ignorance . . ."

New Churchmen are to enter interiorly into the *Word* TCR 508, AE 641.

New Churchmen do not need the false prophet of sensitivity training.

As a father I have an obligation to God to prevent my two sons from being brainwashed by any evils or falsities. It is my moral and spiritual obligation to oppose LEI. I pray that LEI would go back to Swedenborg and stress his writings which *reveal to us God's way*. I do not want my sons to follow man's way, corrupt nor well meaning that it may be. Therefore *the Writings* must come first.

I pray that all church leaders will follow their spiritual not their natural senses. Will the New Church Leaders stand up for God and country? They can start by pushing *the Writings*.

I guarantee that the falsities and evils will disappear immediately if they do. Evils always disappear when they are exposed. Do we have the moral and spiritual "guts" to expose evils and falsities?

John Sabol
Cont'd. on page 58

Dear Sir:

Since its inception I have been enthusiastic in regard to the L.E.I. program and am always delighted to read about it in *The Messenger*. I am very glad you continue to be involved in guiding this Institute.

I shall endeavor to see that the Connecticut Association offers financial support to help eager young people with their transportation costs—or do you have a better suggestion?—with the hope that some isolated member may be there next year.

Every good wish to you.

Evelyn Woods

RESPONSE

Over the last several years the Leadership Education Institute, as a program sponsored by our larger organized church, has brought forth a number of varied responses. As a result of a recent *Messenger*, additional reactions have occurred, several are printed above. This is great.

It is my hope as I respond to those who are concerned, both about the values and dangers of L.E.I., that I can do so without being greatly influenced by my human need to defend the program against those who would do away with it and without clinging to those who are so much in favor of it.

Carolyn Blackmer recently wrote, in the *Alliance Bulletin*, "Not everyone needs to be a psychologist specializing in the study of Swedenborg's concepts, but everyone in the church, young and old, could benefit richly by the Swedenborgian perspective on the human psyche." This mature statement is part of the basis upon which I see the Leadership Education Institute existing. L.E.I. is an opportunity for a young person to discover that he is at the same time an affectional and rational human being; that he is both natural and spiritual, and to be such is okay. It is an opportunity for him to benefit from this discovery.

How is it possible for anyone to become his total person if he cannot accept his total self? How can one change himself and grow if he is afraid to come in contact with parts of his being whether they be affectional or intellectual? One of the purposes of L.E.I., as I see it, is to deal with the realities of these two questions. It is no longer possible to re-

late with young people, let alone teach them, if one is going to pass over the fact that they have feelings, many of which are confusing and threatening and often appear contrary to what they've been told they should be or think. Although nearly all would agree it is likewise unrealistic for anyone to pretend he can regenerate by solely adhering intellectually to a theological system, regardless of how valid it is, many teenagers see adults as kidding themselves in this way.

Another way to not get through to young people is to presuppose for them what their concerns are, what their confusions are and what kinds of feelings and thinking belong to them. At a time when I was growing up and learning within what might be called a traditional New Church Sunday School, I was given very little opportunity to discover who I was. Instead, I was told what I was made of and as a result, as far as the teacher was concerned, most of me was a projection of the teacher—she may have been right, but I had not been allowed to discover and thus my desire to learn was strangled.

It is my belief that L.E.I. affords quite a different opportunity for the young person as it enables him to learn who he is, what he thinks and what his loves are. In short, it seeks to assist an individual in beginning to get a clear picture of himself so that he can realistically know what he is working with as he carries on the process of growth.

Those who label L.E.I. an opportunity to excite young people's sensual desires are out of touch with what L.E.I. is about. It simply is not true. Although we do make use of some of the tools of sensitivity training, we are not a sensitivity laboratory. (This is a fact, not a judgment on the latter kind of experience.) Granted, there is an element of risk in encouraging anyone, of any age, to become aware of his feelings; and it is true that when one does, his life initially becomes more complex. But, feelings are natural and they are only good or bad when one allows them to become operating forces within his life.

If a young person, or anyone as far as that goes, is given the opportunity to share his feelings and what he would like to do with and in his life, and discovers he is not condemned for being human, he is then open to taking a healthy look at the consequences of living out these feelings. In order for him to do this, he has to call forth his intellect; he

is now ready to learn. More than likely, he will want to learn from those who have assisted him in reaching this point. In short, he will first look at the perspectives belonging to those about him. Certainly, he will not ignore what he has gathered throughout his life up to this point but will take from the situation at hand as well. I happen to believe that the Swedenborgian, or rather the New Church, perspective is very much present within the staff members of L.E.I.; he will look at this perspective.

Although I feel the above dynamic does go on at L.E.I., I do not see the program as one of recruiting or indoctrinating Swedenborgians but rather as a way our church can offer to young people a most valuable perspective on life. One of the interesting facts that has come to the surface over the last four years is that the young people themselves want to learn more about the New Church, not because they were told to learn more but because they have developed their own appetite. At last year's L.E.I., the students requested several sessions which dealt with sex and marriage as viewed in the light of our church's teachings. During our morning worship services, although mostly using material of a number of popular and well-liked writers, there was a larger use of the Word and Swedenborg's theological works than in the past. There have been requests by students who will be returning next summer for increased focus on what our church teaches.

I do not pretend, in sharing this, that the purpose of L.E.I. is to encourage a great movement back to the writings nor do I even anticipate this happening. I do believe, however, that because the program, sponsored by our church and staffed primarily by members of our church, seeks to accept a young person as he is, he will respond to this acceptance. One's response may result in his active participation within the church with an overt espousal of our perspective; another's may not. In any event, the majority of those who have been involved in L.E.I. will be positively affected by their experience.

L.E.I. like any other program within or outside the church, is not a panacea—it doesn't in any sense have everything for everybody. It is proving itself to be a ground upon which young people can begin to trust their church (and here I mean "church" to be the collection of people who admit allegiance to Swedenborg's writings). It has encouraged dialogue between the older and younger generations.

In any case we have to keep growing and better use the perspective which guides us; a point emphasized in my letter in the January issue of *The Messenger*. I am personally enthused about the dialogue which the program has brought about and I do encourage each of us to be open to learning more about the numerous ways we can effect the Lord's New Church in our lives and those with whom we come in contact. Let's not be afraid to be critical with one another yet at the same time let's not be blind to ways in which we can support one another.

Jerry Poole

ECUMENICAL WITNESS

Dear Sir:

In view of the high cost of publication and recent financial difficulties it seems foolhardy that *The Messenger* (February 1972) should devote three full pages to the full statement of An Ecumenical Witness Conference on Indochina attended by the President of Convention this past January in Kansas City.

Mr. Martin's own personal observations and conclusions would have been better appreciated by this reader rather than the full conference statement. Editorials and letters on the Vietnam war have been printed in past issues. Indochina issues so dominate the news media that, "dove" or "hawk," Liberal, Conservative, Republican or Democrat etc., the individual will find a plethora of viewpoints to support his position. Our beloved country is sharply divided over this issue. Time and again we have been witness to experts in a particular field assuming knowledge in other areas for which they have little competence.

I ask the following questions:

1. What new information is brought to light by this article?
2. Who evaluated the information and what were their qualifications on which the statement was based?
3. How accurate is the information that was used or was privy information given?
4. Have these good people ascertained the responsibilities of Hanoi, Peking, or Moscow and do they

Cont'd. on page 60

know that a Peace Conference is still going on at Panmunjon?

There are rules to follow of a civil nature and in a civil society perfect harmony is impossible. Civil law which follows rules from external authority can lead to enslavement but, a free society lies dead without it. We have seen in recent years a great increase in the securement of individual liberties through Civil law in spite of its abuse. On the other hand moral laws are more psychological in nature requiring self discipline and a very distinct kind of obedience.

I believe articles in *The Messenger* would be of better service to a New Churchman by suggesting moral and ethical guidelines to controversial issues which are based upon the Word and the Writings such as Rev. Dr. William Woofenden's article on ecology in this same issue. Then the spiritual values which underlie civil and moral laws would have a greater opportunity to surface.

Marjorie E. Gale
(Mrs. Melvin D.)

RESPONSE

Mrs. Gale acknowledges that "our beloved country is sharply divided over this (Vietnam) issue." To devote 2 or 3 pages a year to the subject in a national church magazine seems to me to be a minimum effort.

Senator George McGovern (a former bomber pilot who also studied for the ministry) labels American bombing in Southeast Asia as "the central moral problem facing this country today, a terrible moral cancer eating away at the vitals of this nation."

The message of "The Ecumenical Witness" does not claim startling new information. Its purpose is to consider the morality of the Indochina war. "Seeking to be faithful to God and his self-revelation in history, inspired by the values and authority of the Biblical revelation and united in our belief in the sacredness of all human life, we insist that United States involvement in the war in Southeast Asia is unjust and immoral." . . . (As I wrote these words I was interrupted by a telephone call informing me of the death of a young man who grew up in our church in Wilmington, Delaware. He was killed in a helicopter crash in Southeast Asia. The morning paper on March 24 reports: "Week's War Toll 2." Two Americans were killed in action and 12 were

wounded last week, the U.S. Command reported yesterday. The total does not include, however, the 11 Americans who died in a helicopter crash last week. Total U.S. casualties now stand at 45,665 killed, 302,774 wounded and 10,101 dead of nonhostile causes.

The war is ending, we are assured. But men are still dying. The U.S. Government reports that total Indochina battle deaths exceed a million, with North Vietnamese and Viet Cong casualties accounting for 80 percent of the total. No figures are given for non-battle deaths, refugees, orphans, and those maimed by our napalm, CS gas, flame throwers, and cluster bombs.

The "Ecumenical Witness" acknowledged the responsibility of North Vietnamese forces for campaigns of terror and atrocities but we felt the need to speak out to our own people and government. To say, "They're murderers, too," doesn't lessen our responsibility. We are accountable to God and our fellow men for our own sins.

Ernest O. Martin

Dear Sir:

I feel highly delighted and spiritually lifted by President Martin's article on the Conference on Indochina.

We must have ritual to give form to the church. More than that, in order to serve our purpose and to endure we must apply the principles of our Lord to life, the life of the nation as well as the individual.

Henry K. Peters

Dear Sir:

In February issue of *Messenger* Rev. E. O. Martin relates his impressions from the conference of Protestants, Catholics and Jews in Kansas City, Mo., Jan. 13-16 and calls it a deeply moving religious experience. I really have to wonder how he could be so naive (not to say more) and not to see what was the *real aim* of that conference. That statement reads as if it had been drafted by Communist specialists on such matters whether in Kremlin or Peking.

I do not believe, that all the attendants of this conference were communists. Far from that. Maybe 80 to 90 % of them were good, willing Christians and Jews. But they were not wise enough, and did not realize what this conference was about. And so they were easily seduced and made to think that they are doing good work. The organizers of this conference, however, had other aims in mind and as they were the most active and aggressive, they were the leaders and steered everything in the direction they wanted. Indeed, the Red bosses in Kremlin and Peking can be proud of their faithful servants.

Besides, a question: What does the New Church look for in these "Council of Churches"? If we are truly New Church people, then we ought to know that the Old Church is finished, although its external organizations still exist and may appear to be flourishing.

The war in Indochina lasts so long and with so many casualties only because the leaders of the United States engaged in it without will to win it, foolishly thinking that it will be enough to keep the communists out of South Vietnam. But without will to win, no lasting peace with communists is possible. We must not forget what the wise General Mac Arthur said: "There is no substitute for victory." And he was not permitted to win the Korean war. Then there would be no Vietnam. By appeasing the communists, we only encourage them for new aggression, and the more we want to escape the perils of the next World War, by appeasing them, the more sure we will have it. I will be very glad, if the events would prove me to be wrong. I know what communism is like. I have been in the anteroom of the communist hell for just one year, and that is enough for me.

Janis Kreichbergs

RESPONSE

It seems a bit presumptuous for Mr. Kreichbergs to judge the "real aim" of the conference, to determine what percentage of the attendants were "communists," and to label them "naive" and "seduced." He has obviously been through an agonizing experience, and writes: "I know what communism is like. I have been in the anteroom of

the communist hell for just one year, and that is enough for me." I question the soundness, however, of jumping from one experience with communists in Latvia to pronouncements about war and peace and international affairs a generation later. There has been a decided change in American foreign policy (and hopefully for the best) in which the government is opening channels of communication with China and pursuing diplomatic relations with Russia.

I would caution against equating all people working for peace with communists. After all, our Lord said: "Blessed are the peacemakers, for they shall be called the children of God."

Ernest O. Martin

BOOK REVIEW

A World Beyond, World Press, N.Y., Ruth Montgomery, '71. Arthur Ford, the subject of this book, was the founder of an organization called "Spiritual Frontiers," and would make reference to Swedenborg in some of his lectures. This doubtless led several years ago to an invitation to address the congregation and visitors at the Swedenborgian Church in Washington, D.C., subsequent to which this reviewer had some correspondence with him. He passed away not long ago. The author states that thereafter the following was "dictated" to her by Mr. Ford: "I asked if there was someone else of towering structure in the psychic field about whom I should inquire. He responded 'What of Emanuel

Swedenborg? There was a towering light, a beacon for the universal knowledge of mankind. Never will that soul need to be reincarnated. What a monumental lift he gave to our work, and had men only opened their ears and closed their mouths, instead of vice versa, he could have rushed them several centuries ahead in thought and development. Seldom are there such great souls who give so freely of themselves, impervious to criticism.'" Of course, as this reviewer had explained to Mr. Ford, if "the lift to (his) work" had reference to his theory called "reincarnation" Swedenborg's opposition to such a belief hardly qualified him to give it a "lift."

Leslie Marshall

STATISTICS

BIRTHS

The San Diego Church announces two births in January: Michelle Rene, born on January 11th to Mr. and Mrs. Robert Dibb; and Ann Marie, born to Mr. and Mrs. John Dorman.

Two babies were born to Fryeburg Church people recently: on December 20th Tera Jean to Terry and Muriel Lord; and on January 2nd, Laura Lee to David and Betty Hatch.

The Boston Church announces the following births: Scott Edward Allan to Mr. and Mrs. Edmond P. Martin on November 30th; Bradford Cushman to Mr. and Mrs. Donald S. Peck on January 15th; and Thia Lin to Mr. and Mrs. Lawrence C. Young on January 29th.

Fryeburg, Maine announces the birth of the following babies: on October 9th, Lawrence to Dick and Jacki Bryant; on June 20th, Billie-Jo to the Spencer Parkers; on January 14th, Kevin Scott to the Daniel Kiesmans; on February 10th, Norma Jean to Harvey and Joan Hamilton; on February 13th, Jodi Rae to Stephen and Stacey Bartlett; on February 14th, George Brewster to Lewis and Beverly Walker; on February 15th, Christopher James to James and Jane Dutton; and on March 2nd, a baby boy was born to David and Martha Richardson.

Sean Eric was born to Larry and Janice Beale of Hutchinson, Kansas on February 4th.

Teresa Lynne was born on March 4th to Willard and Linda Lebroke; and on March 14th Eric Walter was born to Ernest and Edna Smith, all of Fryeburg.

Twin sons, Peter Philip and Jamieson Floyd, were born to Dr. and Mrs. Richard Weetman of Alberta on Feb. 1st.

BAPTISM

On February 27th, Gillian Elizabeth, infant daughter of Shiela Neely, was baptized in the San Francisco Church. Rev. Erwin D. Reddekopp officiated.

Jeffery James William Klie, son of William and Nancy Klie of Waterloo, Ontario was baptized on March 26th. The Rev. Paul Zacharias officiated.

Melinda Elizabeth, infant daughter of Elizabeth and Clement Titcomb, was baptized in the Boston Church on November 28th. The Rev. George McCurdy officiated.

In Fryeburg, Maine the following children were baptized: on February 20th, Neal Andrew and Noel Alexander von Magnus, sons of Sven and Esther; on February 27th, Vicki Lynn Walker, daughter of Jeffrey and Jean.

Kristina Joy Laakko, daughter of the Rev. Randall and Mrs. Mildred Laakko, was baptized in the Wilmington, Delaware Church on February 20th. The Rev. Robert H. Kirven officiated.

Thomas Frank, infant son of Mr. and Mrs. Frank Sawatzky of Meadow Lake, Sask., was baptized at the home of his paternal grandparents on March 12th. The Rev. Henry Reddekopp officiated.

In Fryeburg on March 26th, Denise Dyan, daughter of Robert and Gail Wales was baptized and Gertrude Pauline Mulherin joined the church by Adult Baptism.

CONFIRMATIONS

The following people were confirmed in the Church of the Good Shepherd in Kitchener, Ontario on March 12: David Powell Anderson, Karen Dale Biggar, Carol Ann McIntosh, Pamela Dianne Schneider, Victor Alvin Poll.

MARRIAGES

On January 20th in the Fryeburg Church, H. Charles Clark and Dorothy B. Pratt were married by the Rev. Horace Briggs.

Leonard Edward Ahrens and Karen Sachs were married in the Church of the Good Shepherd in Kitchener, Ontario, by the Rev. Paul B. Zacharias on March 2nd.

On March 11th in Fryeburg Robert Thomas Johnson and Dorothy Ann Mulherin were married by the Rev. Horace Briggs.

DEATHS

Mrs. Bess Reddekopp of Pacific City, Oregon, passed into the spiritual world on November 19th at the age of 78. Funeral service was conducted at Cloverdale, Oregon.

Gustave Skoogfors, beloved husband of Esther Skoogfors of DeLand, Fla. passed into the higher life on December 20th. Funeral services were conducted at Philadelphia, Pa. by the Rev. Richard H. Tafel.

The following members of the Philadelphia Church passed into the spiritual world: E. Wallace Matthews on January 9th; Dr. Paul A. Sweeney on January 24th; and Irma Tafel Boericke on February 1st.

In Fryeburg resurrection services were held on January 20th for Kathleen L. Harrison, and on January 22nd for Lorimer F. Smith.

Miss Susan Priscilla Holmes of the Boston Church passed into the higher life on February 21st.

Mrs. Xantha Cook of Weirton, Pa. passed into the spiritual world on February 18th. She is survived by one daughter and a brother.

Mr. David Meissner, father of Elsie Reddekopp of San Francisco, passed into the spiritual world at Regina, Saskatchewan, Canada on February 8th, at the age of 81. Funeral services were held at Lockwood, Saskatchewan on February 12th.

Andrew H. Unruh of Lynwood, Calif. passed to the higher life on March 8th. Memorial services were held in Pawnee Rock with burial in Pawnee Rock Cemetery.

Mrs. George M. Buck and her 13 children at her 100th birthday celebration. Her family includes 31 grandchildren, 80 great grandchildren, and 8 great great grandchildren. Mrs. Buck was born on January 21, 1872 in Easton, Mass. She is a member of the Mansfield church, and 8 of her children are New Church members, including Virginia Parker, Frances Boyle, Carroll Buck, Russell Buck, Esther Buck, Anna Buck, Florence Buck, and Olive Martin. Among grandchildren in the church is the Rev. Ernest O. Martin, president of Convention.



CONVENTION 1972**June 22 (Thurs.)—25 (Sun.)**

Headquarters: Currier House, Radcliffe College,
Cambridge, Mass.

Room and Board:

\$14.50 per day — single room

\$12.50 per day per person, double occupancy

\$25.00 per day per couple

\$ 5.00 per day per person (for Leaguers)

Saturday night Banquet — \$7.00

Sunday Lunch at Swedenborg School of Religion
open house; supper at Rev. and Mrs. George
McCurdy's open house

For information and advance reservations write to
Church of the New Jerusalem, 140 Bowdoin Street,
Boston, Mass. 02108.

Travel Plans: there will be a Convention booth at
the airport at the TWA desk, so if you have a
choice, TWA will be the most convenient way to
arrive.

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