

The
**NEW-CHURCH
MESSENGER**

February 5, 1955

Freedom Number

**The Problems of Freedom
We Intend to Stay Together**

Bishop G. Bromley Oxman

**Ability to Reason, Necessary
to Freedom**

Eric Zacharias

The New Testament and Freedom

Alice Schweizer

**An Educational Philosophy
for the New Church**

Howard Davis Spoerl

THE NEW-CHURCH MESSENGER

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

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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February 5, 1955
Vol. 175, No. 3 Whole No. 4646

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE PROBLEMS OF FREEDOM

Reconciling Liberty With Authority and Security

THE problems of freedom are many and varied. No easy formula or definition can solve them. For purposes of discussion it may be well to consider them by noting the three-fold character of freedom. There is first the freedom from the restraint of an outward authority: secondly, the attainment of freedom "to" as well as "from"; and thirdly, the inner freedom which the individual in the last analysis must acquire for himself.

Freedom from outer restraint is generally thought of in connection with the state or some other institution that has coercive power. In the Western world, and particularly in America, there is a general acceptance in theory that police supervision over man's thinking or actions is intolerable unless these harm or threaten to harm others. A man may stand on the street corner and swing his arm as long as he carefully refrains from bringing his fist in contact with anybody's nose; his arm-swinging may be eccentric but if harmless it is tolerated.

Unfortunately, it is never easy to draw the line, to clearly state where individual freedom must end in order to preserve the social welfare. The manufacturer of a proprietary medicine may claim that his sale of it is purely a private contract between himself and the buyer, and that it is a rank impertinence for the government to order him how to label his goods, to put limitations on the claims he makes for them, or to deny him the right to narcotics for ingredients. Purveyors of shoddy goods and harmful products have always denounced as an unwarranted invasion of the freedom of the market and of private enterprise any attempts to regulate, by legislation, the quality and character of goods offered for sale. Their point of view found an able and emphatic defender in Herbert Spencer. This philosopher sincerely believed that he was basing his opinions on science, once he could invoke some aspect of the theory that a progressive development of life was the result of the struggle for existence and the survival of the fittest. So he leaned to a near-anarchistic contention, declaring that social measures designed to help the weak survive were bad. "Root, hog or die" might not be the philosophy of the Sermon on the Mount, but it would make for racial ruggedness, both physical and mental, he seemed to think.

Over the years, however, the West has interpreted the principle of maximum freedom providing others were not harmed, to mean that state authority must help in some measure to lessen the difference between the weak and the strong. On the whole, the doctrine of love to neighbor and of charity, which demands that a human being lying wounded and helpless by the side of the road, be not passed by on the grounds that his condition proves he was weaker than the robbers and therefore does not deserve to survive,

has proved stronger than Spencer's contention. The former has survived, the latter not. Spencer as a convinced evolutionist of the "survival-of-the-fittest" school could hardly object to this, even though his own brain-child is the victim.

However, the problem of freedom is not solved by a seeming demise of Spencer's doctrine. The question of where to set the boundaries between individual freedom and the need of social action still remains. Take, for example, the matter of *conscience* in times of war. How far can the government go in granting exemption from military service to the person who objects on the grounds of his conscience and his religious beliefs? Or the matter of freedom of opinion and expression? On this last named subject John Stuart Mill and many other exponents of what presumably is the accepted view of the democracies, are eloquent and emphatic. Mill contends that the individual must be free to interpret human experience and decide on the basis of that interpretation what his way of life shall be. Only in this way can he develop his rational faculties, rather than just an ape-like ability to imitate the opinions and actions of others. To suppress opinion, Mill contends, is to assume infallibility on the part of society, and may rob the future of a priceless truth. "Men cannot be too often reminded of the condemnation of Socrates and of Christ, and of the persecution of the Christians by the noble-minded Marcus Aurelius."

Granting all the mistakes and horrors of the past in numerous efforts to obliterate unpopular opinions and doctrines, and granting the force of Mill's logic, the problem of freedom of thought and expression has not been solved. An opinion may eventuate in action. It is this fear that leads to a suppression of communist expression in countries that otherwise seek to maintain free speech. Whether this is an effective way of combating a dangerous doctrine may be questioned. Many an unpopular idea has gained headway because its adherents were harassed, or because efforts were made to stifle it. On the other hand the mere right to advocate an idea may give its adherents enough latitude to blow off steam, so they may be satisfied without resorting to more violent means. At the moment, unfortunately, we are living under the tension of a "cold war." Under normal conditions a free society will tolerate a wide variety of opinion and behavior. But in times of danger there is always a tightening up of social control, whether this be affected by the police or by force of public opinion. It is therefore not surprising that to-day the problem of where to draw the line between an individual's freedom to express his convictions and subversion is not easy of solution.

Taken on the whole, freedom has won many significant victories since the Protestant Reformation.

But as old enemies have been defeated new ones have arisen. Neither church nor state in Protestant countries dictate how a person shall worship or what he must believe. But with the right of private judgment there has arisen among the intellectual classes a scepticism which often robs its members of the capacity to believe anything not demonstrable by the methods of natural science. There are vast fields that concern the wider issues of life and that call for faith. But too often science has to a measure become a tyrant that shackles the mind and prevents it from exploring in these realms of the spiritual.

The growth of communication and of education has done much to free man from ignorance and superstition, but many feel that these agencies have produced a uniformity of thinking and behavior which has been detrimental to originality.

However, perhaps the gravest problem in connection with freedom arises from the fact that freedom is linked up with the security that mass solidarity gives. For the individual liberty calls for separation and even isolation. For this reason the words independence and liberty are often treated as synonymous. The individual whose shackles have been removed may find himself unequal to the responsibility involved. The number who exercise the right of private judgment in religion is probably a small minority. Most people prefer to accept a hand-me-down religion to fashioning one for themselves out of the raw material of their own thinking and experience. Freedom from outward restraint upon their faculties does not necessarily imply that they have become free to use these.

In the economic field gigantic forward steps for freedom were taken when the power of feudalism was broken and free enterprise came into existence. The fruits of this new liberty are in wide evidence, especially in America, in the material well being of the common man. The dream of freedom from want has almost been realized in the United States. But the sense of security on the part of the individual seemed to lessen as machinery, power and mass production came nearer and nearer to satisfying material needs. The individual seemed to feel like a soldier separated from his regiment and alone. That soldier had freedom of a sort. He did not have to heed the bugle or the barked orders of a drill sergeant, yet he will do everything to get back to his outfit. Man is not so built that he can live in isolation, so he gladly surrenders much freedom to obtain the security offered by the group.

Every man is faced by the question of how much freedom he is willing to exchange for security.

A word about man's inner freedom. Swedenborg makes it quite clear that a man who is ruled by his lusts, passions and selfish desires, although he may think of himself as free, is really an abject slave. To be free man must learn to live in accord with the highest he knows and feels. He must strive for a conjunction of his will with the Lord's will. The farther a man enters into the heavenly life the closer he comes to perfect freedom. It is a freedom that can be gained only by submission to the Divine will. To give the reins to the selfish tendencies is to accept

bondage; to live in accord with the dictates of love to God and man is to find freedom. Outer restraints in whatever way imposed cannot enslave him who is free from the claims of self-love. It is here that the final solution for the problems of freedom will be found.

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AN EDUCATIONAL PHILOSOPHY FOR THE NEW CHURCH

By Howard Davis Spoerl

IF THERE was ever an educational philosophy that emphasized the unique importance of the *individual* child—or older person, for that matter—the scheme to be found in Swedenborg's teachings certainly qualifies for consideration. Taken as a whole his basic psychological doctrine explains the sequence of inner states in relation to spiritual laws which give significance to the varied outward susceptibilities and interests of concern to the teacher. Perhaps the fundamental principle is that inner states are always in accord with the spiritual decisions or allegiances that are continually being made, whether consciously or otherwise. Another important principle is that states must follow their own sequence in the individual case; they cannot be altered or manipulated by the outward application of "desired" pressures.

In other words, each individual develops at his own rate and in his own order as far as essential or inner growth is concerned. Depending on the extent of outward flexibility, it is of course possible to impress superficial patterns of response upon individuals. But Swedenborg explains why these patterns remain superficial if there is no readiness to incorporate them. The teacher's task is to present appropriate stimulation, always in the understanding that it may or may not have an internal effect at any particular moment. According to the principle of "remains" of the effects of early exposure to usable impressions—in an atmosphere of adequate security—sufficient stimulation of a given sort is likely to have eventual validity, even though there are delays and differences in use, in keeping with each individual nature. The situation is poles apart from one in which immediate effects of systematic drilling can be taken at face value. Even though such effects appear when drilling tactics are employed they are not to be taken seriously as indicating much about the progress of the inner development.

Thus the teacher who utilizes the New Church educational philosophy will take nothing for granted on the basis of mere external indications, such as the ability to "recite correctly." What the inner spiritual process is doing with the educational opportunities is bound to be somewhat different, in each individual case, from the accomplishment called for by a set program, should one be so unfortunate as to attempt to use one. Emphasis ought always to be placed on opportunities for developing desirable *attitudes* in harmony with the child's condition and needs at the time, rather than on rote verbalization of content.

For example: a Bible story might establish effective remains if at the right moment it breaks through to an inner state which is ready for it as far as attitude is concerned. It is impossible to plan whether or not this *will* happen in a particular instance. If there is no break-through in an individual

case, that particular effort is thus not effective. Other efforts and variations are consequently in order.

Swedenborg was extremely successful in comprehending and explaining the psychological subtleties of state-sequences in their rich variation. In a sense, however, he reckoned without extraneous environmental influences. Two hundred years ago in Sweden, in an upper-class atmosphere, there was far less opportunity for the confusion produced by the ever-clamorous stimulation of the democratic American, twentieth-century culture. It is unfortunate that he could not anticipate the environmental changes that have occurred; had he been able to do so, he might have put more stress on those competing factors to which every modern parent is necessarily sensitive. It is thus imperative for New Church teachers to learn the general principles Swedenborg expounds, *in relation to* the calculated phenomena of a child's life in our country and century. It is sometimes charged that New Church education, and especially religious education, operates in a sort of traditionalized doctrinal vacuum because of a failure to make the necessary allowances.

Swedenborg's educational philosophy is largely a description of the progress, under favorable influences, of the "protected" child in a culture that no longer exists. Today we have no "protected" children in that sense. Nevertheless, Swedenborg was well aware, as has been indicated, of the necessity for dealing always with strictly individual cases and developments, regardless of the nature of the unexpected complicating factors. Thus we see once more that the watchword is *flexibility* in teaching, avoiding as far as possible set plans and rigid programs based on some theory about what "ought" to happen in the developmental sequence. Admirable as many of our favorite programs may be from the point of view of desirable content and general logic, it is to be feared that their application in numerous instances is virtually worthless.

If Swedenborg's educational philosophy is carefully studied (and unfortunately for us, he wrote no specific treatise on the subject), we can hope to learn to abandon the "uniform lessons" approach because of its general inadequacy, and develop suitable techniques for dealing with individual states as they succeed one another in actuality rather than as we *hope* they might occur according to some ideal scheme. Needless to say, the growth of children, especially their inner and spiritual growth, is too important to allow traditionalism and sentimentality to dominate the educational setting. Unless appropriate attitudes are cultivated, regardless of whether or not they manifest themselves "on schedule," the cramming in of Biblical and other material is simply a waste of time and effort. The best test of the assimilation of attitudes is probably *spontaneity* of response. As Swedenborg says, we reveal our inner

condition through our true loves at any given moment.

We have ready access to an educational philosophy that seems superior to other theories which do not dream of probing deeply into inner development and indeed often lack any means of doing so. Every teacher in our orbit ought to reflect on this fact, and take all occasions to make sure that individuals are being served according to their true needs, as closely as they can be estimated. The fundamental requisite is that teachers be willing and able to learn *from their pupils* what seems to be required on any particular occasion. Our faith is the faith of "salvation by charity." Consequently the attitudes belonging to charity, freely elicited but never dogmatically "instilled," are always more important than the mere doctrines that describe to us as would-be teachers the intellectual content of our faith.

It follows that education on New Church principles is inevitably more difficult to prosecute than any training program which seeks to inculcate correct doctrine. Bringing out love is the important thing. Doctrine can take care of itself in the course of time and in the absence of appropriate love, doctrine is useless. But we learn from Swedenborg that the necessary love responses are variable. They vary with age, experience, and spiritual accomplishment, with no two individual cases ever exactly alike. It is far easier to drill pupils in what someone says they ought to believe than to undertake the difficult task of assisting every individual, just as he is, to release his loves and his fears in his own individual way. Nevertheless we are confronted with the more difficult task.

Practically speaking the policy called for by our faith is a tranquil, unofficial policy of live-and-let-live, supposedly inspired by genuine confidence and trust. The Lord's children are in his hands even while they learn freely to take their lives in their own hands. We are supposed to be able to understand the sequence of states in their development, not from some preconceived idea of the "proper" sequence but according to our observation of the actual states in so far as they are disclosed to us. Every inner choice has its consequences. Part of the educator's task is to watch the consequences of choices run their course while standing always ready to offer comprehension, emotional support, and co-operation, in instances of conflict as well as in instances of forward progress. In order to perform the task the teacher must always be willing, if need be, completely to abandon prearranged instructional plans in order to grapple with the immediate need.

Planned lessons are not ruled out of the picture. If, as we believe, every individual's life consists basically in the opportunity to regenerate beyond its beginnings, there is value in presenting comprehensible information, taken from any suitable source, concerning the regenerative process. Probably the Lord's human development will afford in most cases our leading example. But such knowledge is always secondary to the learning and testing, in concrete

life situations, of the basic attitudes of charity. Equally important is the readiness to stand by, giving all possible encouragement, when in their season the impulses to charity are blocked and frustrated. Our pedagogical motto might be that it will work out in time, provided we encourage without being sentimentally pushing or dogmatically disapproving. Unless we realize this in its innumerable concrete applications, our vaunted doctrine of spiritual freedom is meaningless, and we as preceptors stand condemned of bad faith.

We need to know all we possibly can know about the ways of the spiritual life, but we need to restrain ourselves from thinking that education consists of blurting out what we think we know. In the interests of others, any knowledge we may possess is our instrument for achieving sympathetic understanding of them. It is not something to be communicated *to* them, particularly not in abstract form, on the grounds that they too need to know it. The acquisition of useful knowledge is one of the consequences of acting from loves. Truths without love are dead, because useless, truths, regardless of how diligently they may be mastered by the external learning apparatus. And according to our view of freedom, not even the Lord can compel the direction of love.

Thus an educational philosophy for the New Church demands flexibility in place of rigidity, trust in chosen sequences of states rather than insistence on set responses, and the sympathetic observation of choices instead of the prescription of desired affirmations. Our educational tactics are clearly implied by our fundamental faith.

(Dr. Spoerl is professor of philosophy in the Springfield (Mass.) college, teacher in the New Church Theological School and editor of "The New Christianity.")

Tribute

THERESA S. ROBB

To you long resting from your mighty flight
Into the realm of causes within things
We feel and think and dream, and which now brings
The darkened clouds of Scripture into light.

Into focus the work you did; when night
Commissioned as you were to set aright
The saddened plight of men whose wings
Were clipped by unilluminated truths; time brings

Was succeeded by day: a day when we might see
The Word new-born; its casket opened wide;
Revealing those rare treasures oft denied
By them to whom the Word meant orthodoxy
Thanks be to God's servant whose truths were
unfurled

For use, to a troubled, seeking world.

Two Fighters For Freedom

WASHINGTON
(1732 - 1799)
FEB. 22

LINCOLN
(1809 - 1865)
FEB. 12

WHEREVER the spirit of freedom is revered, Washington and Lincoln are honored. Both were great liberators to whom the western world owes an incalculable debt. Freedom was in their hearts: it was a living fire in their souls. Neither of them battled for liberty because they were personally the victims of tyranny. They believed in freedom for others as well as for themselves.

Washington was a man of wealth and standing. The measures against the American colonies taken by the British Crown harmed him personally very little, if at all. Nevertheless, when these measures resulted in open revolt he risked everything including his life by accepting leadership of the forces of resistance. He gave his service to his country without financial recompense. All the efforts of the "debunkers" to show that he was moved by selfish considerations have fallen flat. His were the noblest of motives, for they sprang from a slow-burning, therefore long-lasting spiritual passion for freedom and justice. In every age there have been those who believed so strongly in a cause which they saw as one based on right and truth, that they were willing to risk everything for it. These are the men who have helped humanity to a higher level of life. Among them is Washington, a bright and shining example to all who hesitate to enlist on the side of right for fear that it may cost them something.

Washington has sometimes been criticized because he was a slave owner. After all, say those critics, the Declaration of Independence proclaims that all men are born free and equal. How could he the leader in a war fought to vindicate this principle tolerate, much less benefit by, human slavery? Here it must be remembered that the institution of slavery was an inheritance. There was no easy method of abolishing it once it had been engrafted upon a section of the country's economic life. But Washington was opposed to slavery. He gave freedom to his own slaves. In a letter to Lafayette, he wrote: "Your purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally into the minds of the people of this country! But I despair of seeing it. There is not a man living who wishes more earnestly than I do to see a plan adopted for the abolition of it. But there is only one proper and effectual mode by which it can be accomplished; and that is by legislative authority; and this as far as my suffrage will go, shall never be wanting. I never mean, unless some particular circumstances should compel me to it, to possess another slave by purchase; it being among my first wishes to see some plan adopted by which

slavery in this country may be abolished by law."

All that has been said about Washington as a battler for freedom because he believed in it as a living principle, would equally apply to Lincoln. He fought for the freedom of another race. Personally he had nothing at stake. But he saw the wrong and injustice of slavery. He once said: "What men regard as good they desire for themselves, yet I have never known one who wants to be a slave, not even among those who say that slavery is good." Lincoln was applying the Golden Rule to slavery.

Because he cherished freedom for himself, he must cherish it for others.

Two Foes of Freedom

WERE we to name two men who have done the greatest disservice to the cause of freedom in the last hundred years, our selection would not be Hitler and Stalin. The slavery imposed by the former is already destroyed and the same will happen to the slavery imposed by Stalin. And to the free mind they unwittingly made liberty more precious by the very horror of the tyranny they practiced. Indeed, the two men we would select never ruled over others, and we doubt that either was greatly moved by a passion for power. Not unlikely both sincerely believed themselves to be liberators and friends of humanity.

The men we refer to are Karl Marx and Sigmund Freud. Why these somewhat cloistered thinkers and writers? Because they more than anyone we know about have popularized the concept that the human mind is not free but is the plaything of forces entirely outside the control of the human will.

In later years this idea has come to exercise a powerful influence over the thinking of the Western world. More damage to freedom has been done by it, in our opinion, than by the ruthless tyranny of dictators. It is safe to exculpate Marx from moral blame for the Russian slave labor camps, for the destruction of democracy over wide parts of the earth and for other crimes committed by communism. He neither intended nor foresaw these crimes as the outcome of his teachings. Nevertheless, in retrospect they are not an illogical outcome. For Marx's philosophy of economic determinism reduces man to a being whose thinking and behavior are determined by his economic status and his economic environment.

Says Marx in effect:

John Jones is not an individual whose mind gropes haltingly for the truth, and who expresses in his daily life what he has come to see as true and right. John Jones is a bourgeois, or a capitalist or a proletarian—in short he is an economic man and his opinions and actions reflect only his economic interests.

Everyday experience amply demonstrates the fallacy of this doctrine, yet note how often it crops out as the explanation for the conduct of human

(Continued on page 43)

WE INTEND TO STAY TOGETHER

By Bishop G. Bromley Oxman

(Extracts of a sermon delivered at the Second Assembly of the World Council of Churches in Evanston, August, 1954, and reprinted at the request of John F. Seekamp and several others, with the author's permission.)

As children of God, we are beings of infinite worth. We were created by the Eternal and in his image, self-conscious personalities, capable of distinguishing between right and wrong, morally responsible, immortal. That God should have taken upon himself the limitations of humanity in order to unveil the reality of his love at once reveals God's estimate of human worth and so exalts the individual that he can do no less than pledge absolute obedience to God's will and strive to be made perfect in love in this life.

We know that the Sabbath was made for man and not man for the Sabbath. We see in personality a supreme value. We know that personality flowers in freedom and, therefore, that freedom must be preserved for our children and our children's children. We are morally obligated to maintain freedom and in co-operation to extend it until at last all men are free. Together we stand for the free mind in the free society, seeking the truth that frees.

We intend to stay together.

Perhaps there is no greater need among us, assuming the faith, than for competent laymen who, within the realm of their competency, will discover the means by which the faith may live in world law and order, economic justice, and racial brotherhood. It is thus that socially necessary service becomes spiritually significant and vocation becomes sacred.

When competent Christians seek to express the worth of personality in political institutions, they speak of "government of the people, by the people, and for the people." They declare that "all men are created equal and endowed with certain unalienable rights." They insist that "government derives its just power from the consent of the governed." They hold that their institutions shall be conceived in liberty.

Thus they affirm that the state does not confer our liberties; it merely confirms them. They belong to us because we are men, because we are sons of God. We are endowed with these rights. They cannot be alienated.

In this insistence, *we intend to stay together.*

The respect for personality that emerges from the fact that God loves

us and that this is our Father's world means that we reject all forms of tyranny.

We repudiate the assumption that the state has the right to determine the philosophy to which every individual who lives within the state must give assent, that the state has the right and the duty to mobilize every impact upon the mind—school, press, church, radio, television—to the end that the individual will accept or be coerced into accepting the predetermined philosophy.

Together we reject once and for all those theories that command us to conform or die, and that arrogantly affirm that dissent is treason and deviation is disloyalty. In a word, men created a little lower than the angels, who cannot be separated from the love of God, persons of infinite worth for whom Christ died, must be free.

We intend to stay together.

But freedom is not enough. Under the conditions of freedom, justice must be established. Christians must face the issues of power and of justice. Power must be brought under democratic control. Justice must be established by the democratic process.

At Amsterdam, serious questions were asked. Among them, this: "What does the world see when it looks at the church?"

One of the answers to that question was, "It is a church that has largely lost touch with the dominant realities of modern life." I am not sure that answer is true; but I am sure that the church must face up to the issue of justice.

It is not enough for us to repudiate, as we do, the atheism of orthodox Communism. It is not enough for us to reject, as we do, a philosophy of materialism. It is not enough for us to repel, as we do, a fallacious theory of social development and an abhorrent concept of dictatorship.

Men who affirm that nothing can separate us from the love of God must renounce the practical atheism that lies in the affirmation that God is not relevant to all the activities of men.

Men who believe that under God they belong to one family must be more interested in abolishing the exploitation of man by man and of establishing a classless society than any Communist can possibly be.

We stand under the judgment of God, and under that judgment must face up to the issues of the economic, the political and the social orders, of colonialism

and imperialism, of tyranny and of exploitation.

I do not accept the criticism that the church has lost touch with dominant realities; but I do agree that we who believe we are co-workers with the Eternal himself and who hold that Christ is ever with us could have been far more effective than we have been in establishing the conditions of justice in the name of One who said, "A new commandment give I unto you, that ye love one another."

Since we are meeting upon American soil, I am sure that delegates from overseas and from other nations of the Western hemisphere will pardon me when I point out certain evidences of very close touch with dominant realities.

It was in 1908 that the Social Creed of the churches was drafted. Its first statement reads, "The churches stand for equal rights and complete justice for all men in all stations of life."

I have never liked the terms "the individual Gospel" and the "social Gospel." There is one gospel, a whole gospel, with its message of redemption for the individual and for society. The gospel eventuates in the changed individual, in the new man in Christ Jesus. It also eventuates in the changed society, not only in a new heaven but in a new earth.

It is but to state the fact to declare that the practices of American business in 1954 differ so fundamentally from the practices of 1900 that the same term cannot be used to describe them. This amazing change has been wrought in large measure because of the prophetic proclamation of the Christian faith and the clear statement of its demand for justice.

Responsible leaders in business and in labor, pledged to the moral principles that lie at the heart of the Christian faith, regard themselves as men upon whom heavy obligations have been placed. A man who would corner the wheat market today would not be called a genius. On the contrary, he would be called a gangster.

It was but yesterday that one of the most distinguished bishops of my own church was castigated as subversive because he had served as chairman of a commission that had investigated the steel strike of 1919. At that time, men worked 12 hours a day in steel and seven days a week. On the change of shift, they were often ordered to work 24 consecutive hours. The bishop and his associates were called upon to preach the "simple" gospel, to concern themselves with spiritual matters.

I do not know of a responsible business leader in the nation today who would think of advocating a 12-hour day in any industry, nor a seven-day week. We have moved on. We have been in touch with dominant realities.

There are still some among us who would have us silent upon the issue of justice. They are an irritating minority, and the more vocal among them are but lonely voices upon a deserted battlefield. The army has marched on. Christian leaders are determined to work for justice.

We intend to stay together.

It must be made clear that we dare not identify the gospel of Jesus with any historically conditioned political, social, or economic system. The gospel stands in judgment upon all of them.

Some, unacquainted with the gospel, seek to judge the gospel itself by the prevailing mode of production, by the particular political system under which they live, and by the social practices of their particular community. Christians, on the contrary, judge all economic systems by the imperatives of the Christian faith.

The Christian gospel is not to be found in Adam Smith's "Wealth of Nations" nor in Karl Marx's "Das Kapital." It is to be found in Matthew, Mark, Luke, and John, in the Acts of the Apostles, the Epistles of the New Testament, and in the vision of John in The Revelation. It is to be found in the Hebrew prophets, in the lives of saints and martyrs, in the service of the faithful followers of Christ, and in the continued revelation of God.

Christians who approach these complex and baffling problems will do well to kneel in devotion before they rise for discussion. Men who bow in repentant spirit at the table of the Lord make themselves ready to confer with brothers in the spirit of the Lord. The Communion table should precede the conference table, because conference with our fellows will be more productive when preceded by Communion with our Christ.

We intend to stay together.

Christians acquainted with the centuries know that the struggle to emancipate the worker is part of the age-long resolve to lift man to the status of brother. We hold that nothing can separate us from the love of God, and therefore demand practices that express the love of God in service to our brothers. Thus we insist that the necessities of technology and the necessities of brotherhood be reconciled.

It is a matter of spiritual concern that the per capita annual income of China is \$23; that the per capita annual income of India is \$43; that the per capita annual income of Great Britain is \$660; that the per capita an-

nual income of the United States of America is \$1,500. These disparities in income are reflected in disparities in living standards. Brothers must face these facts together.

There are 80,000,000 cases of malaria in India today. One million die from malaria every year. Yet we know that the distinguished minister of health in India, a Christian and a woman, has pointed out and the Rockefeller foundation confirms that for \$23,000,000 to buy jeeps, DDT, and spraying equipment, matched by \$23,000,000 of Indian labor and services, we can eradicate malaria from India in four years. These are spiritual issues, because justice for our brothers is a spiritual problem.

Maurice Pate, the head of United Nations International Children's Emergency fund, recently addressed the Council of Bishops of my church. Dealing with child life, he told of a disease popularly known as "yaws." A child stricken by yaws is crippled for life. Mr. Pate, a distinguished businessman, poignantly added, "For 15 cents it is possible to buy the penicillin necessary to cure a child suffering from yaws, but there are vast areas of the earth where family income is so low that a father cannot provide the 15 cents with which to save the child." The World Council of Churches has spoken on such issues and will speak.

We intend to stay together.

It is well-nigh blasphemy to talk about the love of God and to declare that such issues are not the concern of the sons of God. In an hour when millions are being added to church rolls in one of the most significant evangelistic advances in the history of the church, men and women who kneel at our altars must leave their gifts and go out to become right with their brothers. This we do that Christ's love may become regnant among men.

We must make it plain that the Christian demand for justice does not come from Karl Marx. It comes from Jesus Christ and the Hebrew prophets. We must bear in as good spirit as we can the stupidities of some current criticism. How can men know the gospel unless they study the gospel?

Upon these issues of freedom and of justice we intend to stand together. We are children of a God of love. We are brothers.

We intend to stay together!

The Imperial War Graves Commissioner of Great Britain speaks of "a chain of graves that girdle the globe." Are we to beat our swords into plowshares? Our spears into pruning hooks? Or are we to cremate civilization in the fires of a hydrogen blast? When He came, the angels sang of peace and of good will among men.

We are out for peace. We do not

intend to allow spurious and even sinister appeals for peace to discredit this sacred word. . . .

A veteran of two wars wrote these terrifying and inspiring lines:

What did you see, Soldier? What did you see at war?

I saw such glory and horror as I've never seen before.

I saw men's hearts burned naked in red crucibles of pain.

I saw such godlike courage as I'll never see again.

What did you hear, Soldier? What did you hear at war?

I heard the prayers on lips of men who had never prayed before.

I heard men tell their very souls, confessing each dark stain.

I heard men speak of the sacred things they will not speak again.

* * *

What did you think, Soldier? What did you think at war?

I thought, how strange we have not learned from wars that raged before, Except new ways of killing, new multiples of pain.

Is all the blood that men have shed but blood shed all in vain?

What did you learn, Soldier? What did you learn at war?

I learned that we must learn sometime what was not learned before,

That victories won on battlefields are victories won in vain.

Unless in peace we kill the germs that breed new wars again.

What did you pray, Soldier? What did you pray at war?

I prayed that we might do the thing we have not done before:

That we might mobilize for peace . . . nor mobilize in vain.

Lest Christ and man be forced to climb stark Calvary again.*

"Soldier, What Did You See?" By Don Blanding. Reprinted by permission of Dodd, Mead and Company.

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Ability To Reason, Necessary To Freedom

By Eric Zacharias

In the opening chapter of the Prophecy of Isaiah, Jehovah God reviews Israel's way of life. He has no desire that they continue their burnt offerings. He urges that they cease to do evil, learn to do well. He continues, "Come now, let us reason together: though your sins be as scarlet, they shall be white as snow. If ye be willing and obedient, ye shall eat the good of the land." Our Lord's Word throughout, from first to last, seeks to aid man in his search to find the highest meaning of life. Our way is well lighted as we strive to travel the road leading from spiritual infancy to spiritual maturity. Still this road is not a smooth one. There are times when we linger by the wayside. Always the journey must be taken up with new vigor. Each morning our Lord will provide fresh manna for the heat and hunger of the day. The goal, the noblest meaning of life, will come to those who put away evil, to those who seek to do well.

Let us dwell for a moment longer in this attempt to form a mental image of this pathway on which we travel. The Bible tells us that there will be no law enforcement agency directing our movement. Here is no law governing our maximum or minimum rate of travel. Each of us with the Lord's help must determine his most beneficial pace to spiritual maturity. Our Lord makes his appeal to a gift which he himself implanted in the human mind—the power of reason. "Come let us reason together." Life for us can blossom into fruitfulness, bring forth its deepest meanings as we cultivate this power of reason.

The power of reason. Why has this gift, which when employed in its rightful role is capable of unlimited good, yet when employed with evil intent is responsible for untold suffering in the form of destructive weapons and even for turning men's hearts away from their Creator, been so freely given to man?

Perhaps Job of the Old Testament can help us find an answer. We learn that Job was a prosperous man owning seven thousand sheep, three thousand camels and five hundred yoke of oxen. He was also a righteous man who feared God and refrained from evil. Without warning the Sabians fell upon his oxen, fire destroyed his sheep and the Chaldeans made off with his camels. The subsequent record of Job's life is not devoted to the replacement of his herds of cattle but rather to his experiences as he walked through the mental and spiritual valley of the shadow of death.

It was a conflict which took place within Job's rational faculty, his faculty for reasoning. He believed himself to be a God-fearing man. Yet the very worst of disasters befell him. A wind came out of the wilderness and smote the four corners of his house and killed his sons. Why should he be called upon to endure these terrible losses? Had he really been a wicked man? Were these afflictions perhaps retribution for some past sin? What was it that his life had lacked?

The temptation to become embittered against God and so give up all that he had cherished was very strong. If God cared so little for one who was righteous, why remain true? Yet his faith held. There had to be a reason for these many afflictions. Progressively, as the story unfolds, Job with God at his side begins to see what his life has been lacking. He is shown that man by his own strength cannot win his soul from the power of the love of self. He learned also that through all man's adversity, God does care.

A long step towards Job's spiritual maturity was taking place. He was being made new. The struggles pertaining to our salvation take place in the area of our rationality. It is in this area that we as individuals either hinder the Lord's efforts to guide us into his ways and so remain natural-rational beings or we work along with Him and so grow into spiritual-rational beings.

With this principle in mind, let us try to establish for ourselves several of life's highest meanings. One of the first lessons learned by Job was the absolute necessity of humility. He found that before it was possible for him to understand the reasons for his many afflictions, he had to cleanse himself of self-pride. Job was brought to the realization that it is God alone who gives and who takes away. The humility God demanded of Job was not the type which made him feel wholly helpless. Man, in order to bring forth the best that he has within him, must seize the initiative in producing the fruits of his life. However, there must be a conscious dependence upon God's care and guidance. The countless numbers of men and women who over the centuries of time have left some worthwhile contribution for human betterment have become revered when known as individuals who were not given to self-exaltation but worked rather as dedicated servants of their Creator. Humility, then, opens the gateway to the road of life. It is the key which can open to us many of life's highest meanings.

What then are the possibilities open

to us? The highest meaning of life can come into realization with a regeneration of the spirit. If a statement about regeneration can be made, might it not be that it demands above all else an arranging of values into their rightful place and perspective? It means that we must seek a wholesome, well-balanced life. Let us think about this. The Bible says, "There is nothing better for a man than that he should eat, and drink, and that he should make his soul enjoy good in his labour . . . it is the gift of God" (*Ecc.* 2:24, 3:13). We can not miss the balance of life or perspective indicated in this passage. The work of the day must not become dull routine. Can the soul within remain active and alert in an atmosphere that is stale? Surely not! The spirit within can respond only when nourishment is sufficient. The spirit can respond in the divinely intended way when the work at hand is considered to be the gift of God. Our Lord knows that we have need of those things which supply the needs of the body—food, clothing and shelter. He recognizes our need for some wholesome form of recreation. He asks only that we keep all these in their respective place—giving each phase of life the time and the effort that is justly due it, putting our best into all we do and thus through them all seeking first the kingdom of God and His righteousness.

The well-balanced life cannot be accomplished without coming to grips with the question, "why do things happen?" We shall recall this as Job's major problem in his struggle to spiritual maturity. Most of us have at some time attempted to fathom the depths of this problem. It may have come to us most intensely with the untimely passing of a close friend or a member of our family. It may have come to us through the visitation of prolonged sickness and suffering. The purpose of a genuine and rational religion does not make light of sorrow. The loss of a loved one is a very real and penetrating experience. It brings with it a sense of aching emptiness. Here, too, our Lord would have us gain perspective and balance. The noblest life is one which has meaning beyond that which comes to rest in despair and bitterness. The life-force issuing from God and dwelling within the soul of man is never withdrawn. The spirit of man is God-created and God-sustained while man dwells upon this earth and so continues in the heavens. This natural world with its afflictions, hardships and adversities cannot destroy it.

Job was indeed a man beset with many sorrows. Through them all his courage remained steadfast. He was a better man, a stronger man when victory came. The richness of his life was

increased, "the Lord blessed the latter end of Job more than his beginning." He had indeed travelled a long and tortuous road. His new found meaning of life? Loving Him, Jehovah God, who was punishing him, as for a moment he thought loving Him more and more. Yes, indeed, the Lord Himself must ultimately be the answer to life's highest meaning. All we love and think and do, all we are and have either contributes to the fulfillment of the Lord's purposes or hinders their fulfillment.

We need to come into a full measure of realization of this highest meaning of life. It presents us with a most worthwhile challenge. No one need or should disregard it. Each person has been created with the possibilities of noteworthy accomplishments. The power of reason, this faculty of rationality, is a gift of God. As we use it wisely and with humility, we make our progress on the road to spiritual maturity. "Come now and let us reason together, saith the Lord." Were man not endowed with reason he could not be free. His life would be determined entirely by instincts built into his nervous system and transmitted to him by heredity. One generation would follow exactly the same pattern as the previous generation. But reason makes it possible for man to have some part in determining his own life. Reason and freedom are, therefore, indissolubly united: the one cannot exist without the other.

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RETIREMENT BEGINS WITH TRIP AROUND WORLD

Starting from the Philippines where they had been residing in connection with work assisting the agricultural advance in that country, Prof. and Mrs. Alpheus Goodman were able to realize a dream of many of us—a trip around the world by freighter. Mrs. Goodman is the former Clara Browning, winner of a prize for the best article on life after death, now active in the Women's Alliance.

Let them tell the story in their own words: "On the evening of June 30, 1954, on the deck of the good ship *Mandeville*, a Norwegian freighter, we said goodbye to the numerous Filipino and American friends who came to wish us bon voyage. As we passed across Manila Bay, with its hundreds of wrecked ships, and by Corregidor our minds were filled with the thought of the vast difference between our visit to the Philippines and that of the men who were engaged on these Islands and waters during the war years and of the many who did not return. Our first two ports of call were Saigon in Vietnam and Bangkok in Thailand. In both of these ports we were delightfully entertained by old friends. Our next stop was Djakarta in Java, where we took a 100-mile drive up into the mountains to Bandoeng. Along this trip which took us through thousands of acres of tea plantations we saw a greater number and variety of beautiful garden flowers than we have ever seen before in one day. Bandoeng is the only place where we slept ashore during the trip.

"Other loading ports were Singapore, Belawan on Sumatra, Port Swettenham and Penang on the west coast of Malaya, Colombo on Ceylon, and Port Sudan in Egyptian Sudan. At four other places where the water was not deep enough for a large vessel, the ship anchored several miles off shore and took on cargo brought out by lighters. The total cargo collected amounted to

about 6500 tons, the greater part of which was rubber. There was, however, also tin ore and tin ingots, goat hides, desiccated cocoanut, plumbago, liquid latex, pepper, cinnamon, tea and gum Arabic—the riches of the East.

"If one has the time, as we did, travel on a freighter is delightful. Captain Hvass, the ship's master, and Mrs. Hvass were a perfect host and hostess. We had a perfect day in which to pass through the canal. This part of the trip exceeded our fondest expectations. The canal, as we had often heard, is a ditch through the desert. It is, however, very different and far more interesting than we had anticipated. The 90-mile passage, partly by moonlight, covered 14 hours.

"At every port throughout or during the voyage we went ashore, either directly onto the dock or by sampan, row-boat or launch, if the ship lay out in the roads. As the ship was usually in port for several days, we got around a good deal. We saw rubber all the way from where latex came from the trees to where the bales of rubber were loaded into the ship. We saw tea from the picking of the leaves to the packing for export. We went on a floating dredge and saw this method of mining tin. We saw pineapples from the planting of the shoots to the canning of the fruit. We visited many temples, museums and botanical gardens.

"Finally, just after dawn, on September 18, we came into Boston harbor. We were overwhelmed to be welcomed on the dock by all six of our children and five of our ten grandchildren. Here at Ithaca we have had a wonderful time renewing acquaintances and also seeing numerous of the boys and girls whom we knew at the college in the Philippines, who are here at Cornell for further study. The man of the house is becoming accustomed to being really retired. He takes kindly to it. He hopes the wielder of the distaff will not retire."

Two Foes of Freedom

(Continued from page 39)

beings. With some people it is almost axiomatic that no one acts from noble motives but always from selfish ones. They will never admit that certain convictions emerge as the result of earnest study and hard thinking; but insist that they are a rationalization of what self-interest dictates.

Freud's approach to and explanation of man's behavior is different from that of Marx but the impact of his teaching is not. He views man as nothing more than a highly developed biological organism and he traces all conduct to primitive physical needs and drives. If a man commits a crime he is really

rebellious against parental authority. If he is a self-sacrificing champion of liberty he is still just rebelling against parental authority. The will as an independent and spiritual force which makes the wheels of human behavior go around is ruled out by his view. But when the concept of "freedom-of-will" is damaged, freedom of any description is harmed. A free society rests on the assumption that the individual is endowed with a free will, and therefore is a responsible person. Those who work to destroy the idea of free will are also working to destroy the reverence for personality, the belief in the dignity of man, and the hope that man by conscious effort can rise to higher levels of life. They are the most dangerous foes of freedom.

THE NEW TESTAMENT AND FREEDOM

By Alice Schweizer

(Paper read before the Women's Alliance Meeting, November 11, 1954,
Church of the New Jerusalem, Los Angeles, Cal.)

NOT BEING A THEOLOGIAN and being restricted in time and material for research on this subject, I have been obliged to turn to personal experience for information and ideas. A personal attitude on a subject of this kind threatens to give my remarks the character of a sermon; please believe, however, that what I shall say is in deep humility and with a consciousness of my inadequacy and lack of knowledge. The thoughts that I shall try to express will be the result of prayer and an earnest desire to be used as an instrument of God, if this be possible.

Our subject is: "The New Testament and Freedom." What is "freedom"? It is the opposite of bondage. If hands are bound they are useless. If limbs are bound the whole being is hampered. Activity of any kind is circumscribed, if not entirely prevented, by restriction. A bird in a cage becomes a helpless creature in spite of its wings. But this is merely physical bondage and, though undesirable and harmful, cannot be compared with mental and spiritual bondage.

Untie the hands—what a relief! Release the limbs—what freedom! Open the cage door—what heavenly joy! This is only part of the story. To suffer physical bondage long enough can result in death but what of mental and spiritual bondage? It operates in a similar manner and can also result in death.

What reading and studying I have done have led me to the conclusion that the only possible freedom, according to the teachings of our Lord, is through full obedience to His commands. Only the knowledge that we are earnestly striving to be in harmony with His Will, can give us true freedom. Complete and joyful submission of the self, the perfect knowledge that we are in full accord with His plan for humanity and are endeavoring in all things to work with this plan, gives us the sense of security which would free us from all that would otherwise enslave us.

Throughout the Old Testament man was in bondage to the law. There is a feeling of something being imposed, something to be accepted willingly or unwillingly, a forceful insistence which results only in rebellion—"Thou shalt!" or "Thou shalt not!" In the New Testament Love is the keynote. In love there is no domination, no compulsion. There is the freedom of choice. In all Jesus' dealings with humanity, there was the persuasion of love. In most of His healings His words contained suggestion rather than command—"Go, and sin no more"—as one might speak to an erring child. His understanding of human nature made condemnation impossible, and, though He made it

clear that sin of some kind was the basis of physical suffering, He had only compassion for the sufferer.

Here the question "what is sin?" presents itself. As I see it, sin is wrong thinking, therefore wrong living which holds us in bondage; the individual must make his own decisions always. There are sins of omission which are quite as serious as those of commission. Far better than trying to analyze our sins, however, and far more constructive, is an endeavor to develop a capacity for loving; and the giving of love is far more helpful and important than receiving love. The declaration of Jesus that the two great commandments are "Love God with all your heart and your neighbor as yourself," was a declaration that the resolution of the self into something greater than the self, is the first moral law.

"Love, I say, is the energy of life," said Robert Browning. Thus we see that "love is the fulfilling of the law." This is true freedom, for love is a barrier to evil.

In Henry Drummond's essay, "The Greatest Thing in the World," we find what he calls the "Spectrum of Love." This essay is a dissertation on the Apostle Paul's comments on love in his letter to the Corinthians. This "Spectrum of Love," as he explains, has nine ingredients:

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Doth not behave itself unseemly."

Unselfishness—"Seeketh not her own."

Good Temper—"Is not easily provoked."

Guilelessness—"Thinketh no evil."

Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

These qualities relate to daily living, to every circumstance which can possibly present itself to our experience: thus is evil barred out, and it is evil that enslaves us. In *Romans* 6:20 we read, "The law of the spirit of the life in Christ Jesus hath made us free from the law of sin and death." The life in Christ Jesus is a life of selflessness—

selfless love. In loving, the self forgets survival and begins to live!

In Swedenborg's writings we are constantly reminded of our freedom of choice to make our own decisions. We may choose freedom from something, a negative freedom, or freedom for something, a positive freedom. But freedom from all the unpleasantnesses of life might not be desirable for the human race. To choose the freedom to love unselfishly is constructive freedom which alone can guide us eventually to the correct method for bringing about universal freedom for mankind.

Freedom is not merely an ideal; it is an intrinsic aspect of the mind, a premise of creativeness, a spiritual principle common to life and to God. Freedom is an indication of mental development, of self-control, of discipline. Gratification of desires for the self is the cause of unhappiness. Turning the desire away from the self and finding gratification in desires for others, brings freedom from the bondage of the self. We can well afford to empty the mind of concern for the self since we have endless indications in God's Word that He will care for us. "Seek ye first the Kingdom of God and His righteousness and all these things (the necessities for the physical existence) will be added unto you." Is not this freedom from the bondage of the self?

As His children are we not on this earth to learn to do His Will above all else? To prepare for the life eternal? This then, should be our primary concern and the conviction that we are truly striving to do this—to strengthen the impulse to good and to overcome the tendency to evil, will indeed give us the greatest possible sense of freedom.

Most profitable and instructive is a session with a concordance, hunting out all the promises of God in His Word referring to the various ways in which He frees us from all care regarding the self; then turning to references regarding thought for and behavior toward our fellow man, we gain a wealth of knowledge with which we can rise above the small irritations and cramping emotions which enslave us and cause unhappiness to ourselves and distress to those about us. "Ye shall know the truth and the truth shall make you free."

Again and again in the teachings of Jesus and in the letters of the Apostle Paul, attention is called to the dangers of too much thought for the self—"the natural man," as Swedenborg calls the physical being—through which man puts himself into bondage. "Take no thought for your life what ye shall eat, nor for your body, what ye shall put on" (*Mt.* 6:25). Paul writes: "God—

(Next page please)

LETTERS TO THE EDITOR

Are We Free of Sin?

To the Editor:

A writer recently described communism as follows: "The ugly facts worth dealing with in communism are that its masters murder and enslave people, distort the minds of children and youths, acquire power and then put it to personal profit, implacably oppose any spiritual principle such as the Golden Rule, deny any creative and sustaining Authority except its own perverted idea of dominance and treat with defiance any token of friendship and good will." This, of course, is generally true. But I was led to wonder how our country, viewed with the cool perspective of a historian, would withstand these same charges were they brought against it. Let us see.

The Spanish-American War was fought after the accidental sinking of the *Maine*. Spain offered to reimburse us, but we declared war nevertheless. Consider Hiroshima and Nagasaki. During World War II we held to the Geneva agreement concerning poison gas, but the A-bomb which we used is a weapon far more inhuman than poison gas. Yet we say that we will not be the first to use it. We have already been the first to use it! What about our "killer offensive" in Korea? If the North Koreans committed an act of aggression by crossing south of the 38th parallel, didn't we commit an act of aggression by crossing north of it? Are not these things murder? Many of those who are in slave labor camps in Russia are there, according to the Soviets, because of activity designed to overthrow the government. Don't we place in prison those who advocate the overthrow of our government?

Consider our movies, comic books, TV and radio programs. Would you say that they tended to develop Christian minds? The present wave of juvenile delinquency is only the first harvest of these perennial seeds.

How many times have we heard of our government officials perverting their power for personal profit?

We have a policy which we call the Monroe Doctrine. If we believed in the Golden Rule, we would stay out of Asia, since we expect and demand that other nations stay out of the Americas.

The dominant intellectual sphere in this country today is one of scientific materialism. The net effect of all this is to deny the Lord, who is the "creative and sustaining Authority" to whom I believe the writer referred.

When the Soviets propose a measure designed to prevent atomic war, our newspapers often refer to it as a "peace offensive," or "peace propaganda." Could not the Soviets argue, therefore,

REPORT OF THE APPEAL DRIVE

CONTRIBUTIONS TO DECEMBER 27, 1954.....\$ 6,940.40

CONTRIBUTIONS NEEDED BY MARCH 31, 1955.....\$25,474.00

PERCENTAGE CONTRIBUTED TO DEC. 27, 1954.... 25%

The \$6,940.40 has been reached by 323 contributions, and last year to approximately the same date 388 contributions made \$8,500.76. These figures show we are lagging behind last year's drive, when \$8,500.00 less was needed.

The needs of Convention and its related organizations are as great this year as in any previous year, and we will need the support of everyone if we are to meet our quotas.

The Appeal Committee would appreciate any special effort made by Societies as well as that made by individual contributors. It is quite important for your own Society to include in its program, support of the Appeal Drive.

Let us not fail in our support. Convention needs continue and its work must go on.

You may give your contribution to your Society collector or send it directly to Mr. Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

THE APPEAL COMMITTEE,
ADOLPH T. LIEBERT, JR., *Chairman*.

that we "treat with defiance any token of friendship or good will"?

I would like to make one thing clear: I do not minimize the sins of the Soviets, but I would have all Christian Americans realize that many of the things which we find wrong in the Soviets exist in some degree, among us! How wonderful it would be if we turned our zeal for uncovering their sins toward uncovering our own!

The writer goes on to say, "Until these circumstances are mitigated . . . contemporary history will be insignificant, the Church puerile, the body politic helpless." It seems to me that the Church is puerile not because of the Soviets—they are not members of the Church—but because those who profess the Church's doctrines do so with the lips, not with the life.

IRVING B. MALAWSKY,
Chicago, Ill.

(EDITOR'S NOTE: In the above letter an earnest young New Churchman calls attention to the need of self-examination regarding our own national sins. However, he fails to note that our sins are acknowledged lapses from our national ideals and not an accepted and confirmed national policy as is the case in the Soviet Union. Also, his statement that the battleship, *Maine*, was sunk accidentally is not quite in accord with such facts as are known about this incident. But more important, the Spanish-American War was the result

of American sympathy with the struggle of the Cubans for independence and the sinking of the *Maine* only triggered this sympathy into war. And crossing the 38th Parallel by the United Nations forces after hostilities had broken out can hardly be equated with the invasion of the communist forces in the beginning; nor can the miscarriages of justice in our country be compared with the calculated brutality of communism.)

The New Testament and Freedom

(Continued from page 44)

liness with contentment is great gain—but they that will be rich (that is, insist on material gain to the exclusion of the higher things of life), fall into temptation and a snare and into many foolish and hurtful lusts, which drown man in perdition—but thou, O child of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6:6-9.)

What a picture of calmness and serenity! The only possible basis for freedom of mind and spirit. It is like putting one's hand into the hand of the Great Protector, knowing that all will be well with us and with the world, as long as we walk with God who says: "Fear not for I have overcome the world."

(The writer of the above is an active worker in the Los Angeles Society.)

Natural Notes

By Carol Lawson

We see that certain societies are starting off the New Year with a bright note . . . in SAN DIEGO, CALIF., the Board of Trustees has shifted their Newsletter from a monthly to a weekly publication . . . the NATIONAL ASSOCIATION is only \$22. short of its goal for the Annual Appeal. Further cheerful news from the same source is that 19 people joined the N.A. in 1954 as full members, only 3 of them transferring from other societies. Nineteen must be their lucky number, for there were also 19 who joined in 1954 as associate members. . . . In LA PORTE, IND., the ladies have added a 60-cup electric coffee urn and an electric roaster to their parish house kitchen . . . while in GULFPORT, Miss., they are starting off the new year with new copies of the Book of Worship in their pew racks. . . . Out St. Louis way Dr. Malcolm Robb is remodelling and enlarging the top of the pulpit (to support the weighty sermons being given there?).

Into every column some rain must fall. Here are a few blue notes which in all honesty we cannot withhold from our readers: from the last issue of *Celestial News and Views* we learn that the Editor is suspending publication of this interesting little paper. And with it, will the TEXAS ASSOCIATION do a complete blackout? . . . Austerity hits Illinois, where the ILLINOIS ASSOCIATION voted to reduce the salaries of its officers, together with a large cut in contributions being made to various activities. The *Visitor*, bulletin of this association, suffered in having its funds cut in half. Did you know that the Annual Appeal drive has only reached 25% of its goal? The drive will conclude Mar. 31. . . . Many New Church people must have felt more than a twinge of regret when they received a letter with the heading FRYEBURG NEW CHURCH ASSEMBLY for sale! But this item does not really belong in this paragraph of mournful news, because the letter went on to say that they were going to try to sell the Assembly to you. The Rev. Wm. Woofenden of the New York Church was the ingenious author.

Speaking of ingenuity, the young people of the KITCHENER, ONT., Society are playing a new sport—broom hockey. Take note all you northern Societies: all that is required for the game is 15 league members and their 15 brooms. . . . In the ingenious line, some detective of the St. Louis church has been able to solve the great puzzle of the Mystery Artist who has been illustrating their *Newsletter*. She has been

identified as the talented Vera Gunkel.

Congratulations are in order in BOSTON, Mass., to Mr. James Perry whose engagement to Miss Elizabeth Atwood was recently announced, and to Mr. David Ashton Wait and Miss Ann Czeka who have become engaged. . . . More congratulations are due to another member of the Boston Society, Mr. Donald H. Hathaway, who has been appointed head of the Technical Division Engineering and Construction Department of the Edison Co. . . . and while we're in a salutary mood, the Y.P.L. of BRIDGEWATER, Mass., must be congratulated upon their very successful party in honor of the Junior and Senior Leagues of the ELMWOOD New Church on Jan. 9. A large group enjoyed pictures of New Church summer camps shown by Mr. Horand Gutfeldt, a student at the Theological School.

Brown McGill, Treasurer of the OHIO ASSOCIATION, is on his way out to California to spend several months. After a brief return to Ohio, he plans to spend next year in the Virgin Isles. . . . Mrs. R. Eikerman, one of the members of the EDMONTON, CAN., Society, is also spending the winter in California. Mr. and Mrs. Douglas Gilchrist also of Edmonton are driving down to GULFPORT, Miss., with their four children to remain for the rest of the winter at the home of the Rev. and Mrs. P. Peters. . . . The GULFPORT Society is looking forward to a visit from that globe-trotting ambassador of good will, the Rev. F. H. Blackmer, PRESIDENT OF CONVENTION, who, in his constant travels, is doing a great deal to make the member societies of Convention feel more united. . . . And while we're handing out bouquets to Blackmers, we must mention the testimonial

of affection which was presented by the Church School of the BOSTON, Mass., Society to Mr. Horace B. Blackmer in appreciation of his many years of teaching.

Among the many fine religious radio programs available in the WILMINGTON, DEL., region is "Delaware Lifeline" which presents daily the operations of five agencies in the community active in the area of youth work. The churches in Wilmington are responsible for the Wednesday programs, and the Rev. Ernest O. Martin of our New Church in that city is in charge. . . . As far as we know, one of our churches will appear for the first time on television Jan. 30 on the Mass. Council of Churches TV program, "Our Believing World," on which the BOSTON NEW CHURCH may be viewed. . . . In CLEVELAND, OHIO's, New Church another educational effort took place on Jan. 9 when Cleveland's director of Civil Defense presented the film "Operation Ivy," showing the devastating effects of atomic weapons.

Good Luck to SAN DIEGO, CALIF., Society's Alpha Omega Players who are now in rehearsal with a one-act play which they will enter in the San Diego County One-Act Play Tournament in February.

How many readers of THE MESSENGER also read *McCall's* magazine? Did you see the fine photograph of the WAYFARER'S CHAPEL on the title page of their report, "The Churches Rise Again," in the Nov. issue? The gist of this article was that not since the time of Solomon have people lavished so much on housing for God and those who would worship Him. It was illustrated by photographs of many of the fine churches of recent construction and written by Clarence W. Hall, Executive Editor of the *Christian Herald*.

We regret having to interject a sad note. William J. Hamilton, ALMONT, MICH., suffered a stroke and was confined to the hospital in Sarasota, Fla. Last reports say that he is improved. Mr. Hamilton is a loyal supporter of the Almont Summer School and of the Michigan Association.

From PITTSBURG comes the news that Ray L. Heddaeus, after serving a quarter of a century as president of the society, has prevailed on its members to let him retire. In his place Albert J. Heer was elected.

Going To Florida For The Winter Season?

THEN be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake. Services held there every Sunday. Wednesday study group, women's meetings, bookroom, Board of Missions' stamp department.

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WANTED: Has anyone a good usable copy of N. C. Burnham's *Discrete Degrees* that he is willing to dispose of? If so contact Mrs. Charles S. Mack, The Parkside, 18 Gramercy Park S., New York 3, N. Y.

NEW TOWER CROWNS CHAPEL

(Excerpts from a recent article in "The Independent - Press - Telegram," Long Beach, Calif.)

The scaffolding has been removed now from the 60-foot tower just completed at the Wayfarers' Chapel, the glass church on Portuguese Bend, high about the ocean. Soon the tower of native sandstone and blue tile, and the 20-foot gold leaf cross which tops it will be floodlighted at night, so that tower and cross may be seen far at sea.

By an extension of the electronics system of the church, it is hoped that chimes eventually will ring from the tower at sunrise, sunset and on special occasions such as Christmas and Easter.

A cloister will connect the tower with the Wayfarers' reception hall and library overlooking the ocean on one side and on the other a garden of Biblical trees and flowers.

The Rev. Kenneth W. Knox, minister, says that last year more than a half-million persons visited the chapel and he believes this year the number will reach three-quarters of a million.

What are the problems of religious life in a glass church?

"Heat . . . glare . . . birds," smiles the Rev. Mr. Knox, but he adds quickly that these difficulties largely have been overcome through the growth of trees and shrubbery around the church.

"We don't consider it a 'church of glass,'" he explains. "We consider it a 'church of trees.' The glass is protection for the people inside."

Redwoods and Monterey pines grow around the little church and there are many junipers, eucalypti, Christmas berries, ferns and ivy.

The tower and tile over the vestry roof will cut little light from the chapel, believes the Rev. Mr. Knox, because the sun will have passed them by 10 o'clock every morning.

The Wayfarers' Chapel is unique in that it has no membership roll, no organ, no choir. Organ and choir music are provided by records and tape recordings.

An open Bible always lies on the altar, with a cross just beyond it.

Many baptisms and many weddings take place in the Wayfarers' Chapel. Couples promise "so long as ye both shall live" instead of "until death do you part." Nothing is said about "obey."

The Rev. Mr. Knox performs no wedding unless he first has an opportunity to counsel with the couple, stressing the religious aspects of marriage.

A number of persons visiting the chapel seek help from the minister. "Many have troubles, marital troubles and the like," he says, "many seem to get help from talking with us." (It is significant that this young English-

man always says "we" or "us" instead of "I" or "me.")

"Many more seem to get help from just sitting a little while in the chapel."

A DISCUSSION

Skeptic: I don't believe in religion. I see too much misery in the world.

Swedenborgian: Don't shirk your responsibility. This world is populated with people who think and do as they please, as far as some tyrants will allow them. It is this freedom which provides their happiness.

Skeptic: If there is a Supreme Being as you believe, why does He allow the conditions to exist which cause misery?

Swedenborgian: There are two and a half billion people on this planet. Have you any suggestion to offer as to how it might be run without depriving human beings of their happiness based upon freedom? You would not like "spoon-fed" happiness dished out to you any more than I would. We are here to do a job and the better we do it the happier we are.

Skeptic: If the human race runs itself automatically in pursuit of happiness, what has a Supreme Being to do with it?

Swedenborgian: The Supreme Being has furnished us with rules of conduct to guide us in the pursuit of happiness; which is the progressive development of the highest forms of civilization in the human family. The two Great Commandments are the epitome of those rules.

Skeptic: Academically, you have not proved the existence of a Supreme Being. I can agree with Ingersoll that "for every effect, there is a sufficient cause." If the human race is an effect, I fail to see any connection between a Cause such as you believe in and a Supreme Being whom you describe as being infinite.

Swedenborgian: Many years before Ingersoll, Emanuel Swedenborg, in his work *Divine Providence* said "Creation is continual sustentation." Is that obvious? Incidentally, Ingersoll said that Swedenborg "saved the Bible for Christianity" by opening up the spiritual sense. But let us proceed. How would you define mathematics?

Skeptic: Mathematics is a system of logistics based upon axiomatic assumptions as premises.

Swedenborgian: Then what is your mathematical definition of infinity?

Skeptic: Infinity is described as that quantity which is larger or smaller than any assignable or imaginable quantity or number.

Swedenborgian: At this moment of time there are two and a half billion human beings on this only small planet. According to archeologists, geologists and paleontologists, this earth alone has sustained human beings for about a million years and is predicted to sustain many billions more for the next twenty million years. At this point it is not necessary to speculate on the number of planets surrounding each of the known trillion stars—planets that may or may not be inhabited, though Dr. Harold Urey of the Atomic Energy Commission points out that we are not justified in assuming that this planet is unique by being populated with human beings. In confining our attention to this planet alone, which, for about twenty million years can accommodate a human family of a size that is "greater than any assignable or imaginable quantity," it is obvious that a comparable "sufficient" Cause would be required for its existence. Hence a Supreme Being would require "infinite" attributes in order to create and sustain such an immense human family.

SAMUEL HAINES.

Help Wanted!

While several of the societies continue to accumulate used stamps from their memberships, the majority of the churches still do not realize the advantage it might be to their treasuries and for giving their people an added interest in church affairs, if they would gather up all their used stamps, old picture postcards, stickers and seals, etc., and send them to the Rev. Leslie Marshall, Box 386, St. Petersburg 1, Fla., for sale to collectors on behalf of the Church's missions. Write to him now for complete information.

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

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BIRTH

CHAMBERS.—A daughter, born to Mr. and Mrs. Jack Chambers of Florida. Mrs. Chambers is the granddaughter of Mrs. F. Eikerman of Edmonton, Canada.

BAPTIZED

SHANTZ.—Christine Mary Shantz, infant daughter of Mr. and Mrs. David Arthur Shantz of the Kitchener, Ont., Society, by the Rev. David P. Johnson.

CHACE.—Paul Malcolm Chace, son of Mr. and Mrs. Malcolm M. Chace, was baptized in the Bridgewater, Mass., New Church by the Rev. Harold R. Gustafson, Dec. 12, 1954.

KLASSEN.—Kathryn Viola Klassen, infant daughter of Mr. and Mrs. Edwin Klassen of N. Battleford, Sask., by the Rev. Erwin D. Reddekopp.

SAWCHUK.—Kenneth Alex Sawchuk, infant son of Mr. and Mrs. Alex Sawchuk, of Edmonton, Canada, baptized by Rev. E. D. Reddekopp Dec. 26, 1954.

GLANDERS.—Russell Warren Glanders and Linda Kay Glanders, children of Mr. and Mrs. Russell Glanders, were baptized Dec. 12, 1954 in La Porte, Ind., by the Rev. John W. Spiers.

MARRIED

ALLEN-WELLS.—William D. Allen and Miriam Wells were married in the Boston Church Dec. 26, 1954. The Rev. Antony Regamey officiated and was assisted by the Rev. Guy Allen, father of the groom. Mr. and Mrs. Allen will make their home in Texas.

Memorials

COOK.—Irene M. Dykes Cook, wife of Lester Cook of Bridgewater, Mass., passed into the spiritual world on Nov. 4, 1954. Services were held on Nov. 7, conducted by the Rev. Harold R. Gustafson. Mrs. Cook was a member of the Sewing Circle of the King's Daughters and the Ladies Sewing Circle of the Bridgewater New Church.

WILCOX.—Roger Merrill Hobbs Wilcox, member of the Boston New Church, entered into the greater joy and freedom of the life eternal, Dec. 16, 1954. The Resurrection Service was held Dec. 18, the Rev. Antony Regamey officiating.

CHURCHILL.—Infant son of Mr. and Mrs. Sonny Churchill of Elmwood, Mass., passed into the next life shortly after birth.

STEARNS.—Arthur Brickman Stearns died suddenly at his home in Bath, Maine, December 14, 1954. Born May 26, 1866, in Foxboro, Massachusetts, he was the son of Orange Scott and Edna M. Shaw Stearns, and a member of perhaps the largest New Church family connection in the east. He was a graduate of the Massachusetts Institute of Technology, and when he came to Bath in 1892, he found employment as a draughtsman at the Bath Iron Works, from which he retired in 1942 after fifty years of service. At the time of his death, Mr. Stearns was the oldest member of the Bath Society. During his long membership he served the Society in many ways, as sexton, as a member of the choir, and as Treasurer. The Church came first with him throughout his life and in his death. Resurrection

services were conducted by his minister, the Rev. Louis A. Dole.

SALVETTI.—Elizabeth Hayes Salvetti, aged 37, wife of Michael B. Salvetti, lay leader of the Portland, Maine, Society, passed away after a long illness on Sunday afternoon, November 7, 1954, at her home in Portland. She was born in Portland and was graduated from the Deering High School and Westbrook Junior College in Portland. She was baptized into the New Church by the Rev. Leslie Marshall of the Paterson, N. J., Society on June 5, 1949. She is survived by her husband; two sons, Michael H., aged 6, and Thomas C., aged 5; her mother, Mrs. Charles L. Hayes, and her grandmother, Mrs. Abbie A. Lombard. Mrs. Salvetti was a young woman of lovely character, spontaneously friendly and cheerful, a devoted wife and mother, and sincerely interested in the Church and its teachings, which she constantly applied to life. Although she knew for many months that she had very little hope of recovery, her faith sustained her courage and cheerfulness to the end. Her loss is deeply felt in the Portland Society. Resurrection services were conducted by the Rev. Louis A. Dole.

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February 19, 1955

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Samuel Shellabarger

The Parapsychological Movement

John R. Swanton

Quest of the Parapsychologist

Warren Goddard

Entering the Mysteries With Reason

Carolyn A. Blackmer

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

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church
Press, 108 Clark Street, Brooklyn, New York.
Entered as second-class matter at the Post
Office, Brooklyn, N. Y., under Act of Con-
gress of March 3, 1879. Acceptance for
mailing at special rate of postage provided
for in Section 1103, Act of October 3, 1917,
authorized on July 30, 1918. (Printed in
U. S. A.)

Subscription \$3.00 a year; foreign postage,
25 cents extra. Gift subscription, if from
a subscriber, \$1.50. Single copies, 15 cents.
Address subscriptions to the publisher. Ad-
vertising rate card on request.

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February 19, 1955

Vol. 175, No. 4 Whole No. 4647

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Essentials of Faith of The New Church

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

The Word is Divine and con-
tains a spiritual or inner meaning
whereby is revealed the way of
regeneration.

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

Evil is to be shunned as sin
against God.

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

ENTERING THE MYSTERIES WITH REASON

By Carolyn A. Blackmer

WITHIN the word "parapsychology" there lies implicit a long history of changing concepts about the human spirit. The prefix *para* is, possibly, the sign of a corrective applied to a psychology that first dissociated body and spirit, and then lost its psyche. Like the prefixes of the words "extra-sensory" and "super or supernatural," *para* suggests that there is something beyond, above, apart from our common bodily perception of nature or natural forces. The experiments in this new field of parapsychology assume that these "psychic" phenomena can be investigated with the objective methods of experimental science to establish them as facts. Presumably this process would restore its original purpose to psychology and make it once more a search for knowledge about the spirit of man.

New Churchmen cannot fail to respond sympathetically to a search for knowledge in an area that has long been considered outside the bounds of the knowable by anyone but mystics, seers, and poets, not to mention illiterates under the spell of necromancy and spiritism. Our interest is especially aroused by an attempt to establish the validity of paranormal experiences, distinguishing the genuine from hallucinations or fraud.

The methods used by recent investigators are characteristic of controlled experiment, with validity measured statistically in terms of probabilities. The view has been expressed that this scientific aspect of the investigation lends "respectability" to paranormal experiences, and that New Churchmen might, therefore, hope to have Swedenborg's experience in two worlds become more acceptable to a scientifically-oriented world.

Clear Concepts Needed

It is my belief that this hope is ill-founded and deceptive on several counts. Even if we grant that the experimental set-up and statistical methods are above reproach—and many psychologists and scientists would not agree—the use of laboratory techniques alone for an investigation of psychic phenomena is questionable. It must be remembered that science has other means than experimental method at its disposal, and that fruitful observation and verification wait on the formulating of clear concepts before there can be systematic and significant handling of data. Scientific method is too narrowly conceived if it is confined to its clerical aspects of observing and recording data, and making tests of significant differences. Parapsychology is following the lead of psychology and other humanistic sciences in adopting a naive and uncritical empiricism that assumes that facts of *themselves* can yield clear concepts of what is observed, and can suggest interpretations.

Without such clear initial concepts, bestowing names like ESP or PK to phenomena adds nothing to

our understanding of their significance. Such a practice merely leads the unwary into a premature acceptance by implying that whatever can be named must, of course, be considered real.

What Method?

I am not primarily interested in making out a case against investigating psychic phenomena with laboratory method. Instead I should like to consider what methods are legitimate, and, by this means, try to see the dimensions of our problem of validating Swedenborg's experience to a doubting world. It seems to me vitally important to establish the validity of any claim to extraordinary experience, especially when its fruits are extraordinary insight into human need. The attitude of take-it-or-leave-it, accept what we accept or be put down as a natural-minded skeptic, is the equivalent of the medieval believe-or-be-damned. It is strangely out of keeping with the inscription: Now it is permitted to enter the mysteries with reason.

This is precisely our problem, as it was Swedenborg's: *how* to enter the mysteries with reason. It is clear that it requires a method whereby we can *know* the hitherto-unknowable,—that part of human experience that up to this time has been the realm of unreason, or of mystical intuitive insights, incommunicable or undemonstrable to others.

It is an old problem, and for lack of a satisfactory solution the human mind has been divided against itself, dissociating inner and outer reality. As a consequence great systems of thought have been formulated to support opposing views of the way in which we know reality. As a consequence also it has generally been conceded in our western world that the knowable is confined to a clearly defined field governed by the requirements of a scientific and material thought. Everything that cannot be observed objectively, measured, isolated as fact, expressed in language that shares the logical structure of physical reality, is said to be inaccessible to logic. "But if there be a world which is not physical, or not in space-time, it may have a structure which *we can never hope to express or to know*," says Bertrand Russell, and rightly adds, "Perhaps that is why we know so much physics and so little of anything else." *

Against this background of prevailing opinion our problem of validating Swedenborg's claim does not appear simple, but at least it is more clearly defined. His basic assumptions about perception and rationality must be set forth, as well as his generative concepts, such as, love as the life of man, immediate and mediate influx, degrees, and correspondential relationship. The propositions he formulated out of

* Bertrand Russell, *Philosophy*, p. 265. (Italics supplied C.A.B.)

these insights must be seen with their radical and far-reaching implications for all human experience, and these must correspond to observable fact in many different fields of study. It will not be difficult to show that his doctrines satisfy the test of rationality demanded of logical thought: generality, coherence, consistency, and the interpretation of all possible cases with a minimum number of assumptions. It needs to be demonstrated, also, that his is not a closed system, but that it suggests new formulations of old questions with continuously evolving answers.

Enlarging Spiritual Reality

Our effort is misdirected if it is primarily to make Swedenborg seem intellectually "respectable," or acceptable to intellectuals. It is rather to put his experience of being conscious in two realms of reality at the same time, in a context in which its full spiritual import can be seen. As outlined above it involves, of course, the work of a whole liberal arts faculty, but in the course of drawing out implications from many fields for all human experience two demonstrations would emerge. First, the many different forms and means that outer reality supplies to help us perceive and realize psychic reality, and the consequent health and liberation of the human spirit. And second, the rational and spiritual necessity that such a vast relating of inner and outer realities be brought into the living perception and cognizance of one man prepared to reveal in himself its liberating health.

In developing this kind of validation for Swedenborg's experience we would not only be setting forth an enlarged structure of spiritual reality projected and represented in physical reality, but suggesting myriad symbolic forms through which man can know himself and his world, inner and outer. The power of the human mind to create such forms as it perceives the world and as it tries to express concepts of what is experienced and understood,—this power is the essentially human characteristic that differentiates man from higher animals. It is the guarantee of his freedom and rationality, even while he remains ignorant of the ways in which he can use what Shakespeare calls "his glassy (mirror-like) essence."

Susanne Langer has said:

"In the fundamental notion of symbolization—mystical, practical or mathematical, it makes no difference—we have the keynote of all humanistic problems. In it lies a new conception of 'mentality', that may illumine questions of life and consciousness, instead of obscuring them as traditional 'scientific methods' have done. If it is indeed a generative idea, it will beget tangible methods of its own, to free the deadlocked paradoxes of mind and body, reason and impulse, autonomy and law, and will overcome the checkmated arguments of an earlier age by discarding their very idiom and shaping their equivalents in more significant phrase. The philosophical study of symbols is not a technique borrowed from other disciplines, not even from mathematics; it has arisen in the fields that the great

advance of learning has left fallow. Perhaps it holds the seed of a new intellectual harvest, to be reaped in the next season of the human understanding." *

Symbolization a Key

It seems to me that one of the most fruitful approaches we can make to this new intellectual harvest is through the study of perception. The investigation of extrasensory perception apart from its ground in our common laying hold on the world through our senses, does not yield clear concepts of the process; it leaves it a mystery. If we can make one assumption about the way man knows anything cover both kinds of perception, we can derive a method for knowing the hitherto-unknowable; we can carry rationality into the structure of psychical reality. The power of the mind to form symbols for itself whereby it represents and realizes its world of inner reality, is, indeed, the keynote of all humanistic problems. And this is the corrective psychology needs to restore its original purpose.

"Perception" is a key word in Swedenborg's thought as anyone knows who has read him systematically. He has greatly extended its meaning as he has the meaning of "reason" or "rationality". The enlargement of the meaning of these words is not arbitrary with him, but springs from radically new assumptions about the processes of knowing. He shows that mind and body are one in operation but not, therefore, identical. It is their interrelatedness that is to be observed in perception.

Sensation as we know it in common perception gives us a relatively fixed and constant world in a context of space-time. The mind so establishes this sense of permanence and order by its most characteristic act: creating enduring forms and recurrent patterns of relationships out of the continuous flux of life from the Lord. This creative act of the spirit is what Swedenborg means by love as the life of man. It is the living response of every moment of his existence, the process by which he projects his own form—his image and likeness—on to all he experiences as sensation.

Not apart from the sensory but by means of its representative forms do we perceive inner reality. The sensory provides the correspondent symbols to be interpreted; this is our only way of knowing outer or inner reality. There must always be a mediacy in our knowledge.

Our moment by moment reception of life is immediate.
(Continued on page 54)

* *Philosophy in a New Key*, p. 19.

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The Parapsychological Movement

By John R. Swanton

IN THE early thirties Dr. Joseph Banks Rhine of Duke University announced that, as the result of a series of carefully conducted experiments at that institution, he had proved the existence of a means of communication between mind and mind or between mind and external objects entirely independent of any of the hitherto recognized senses. This came to the scientific world as a shock because it was put forth, not by the follower of some peculiar cult or as an individual or sectarian belief, but by a trained psychologist in a first-class university. It was immediately attacked, first on the ground that the mathematics were faultily employed and later on a purely psychological basis. The first criticism failed almost immediately and the second soon did the same except with those psychologists who prejudged the conclusions as being "impossible." The greater number of psychologists continued to disbelieve without examining, but a few in this country and abroad took the matter up seriously. Skepticism was supported by the fact that, whether all have extrasensory abilities or not, in very few are they clearly identifiable, and the abilities of those few are apt to be obscured by the number of cases examined. Dr. Rhine and his associates did get positive results in mass tests but others did not and could support their negative attitude by that fact. Later it was proved that while numbers of individuals tested do show significant results above chance, others fall with equal significance below it. It was, however, with certain of them that the striking results were obtained and these were shown after the most careful precautions had been taken and when fraud was out of the question. Perhaps the most striking confirmation of the existence of this faculty has now been furnished by the English experimenters Soal and Bateman in their work on telepathy, reviewed in the *MESSENGER*, November 13, 1954, since Dr. Soal is an expert mathematician and a lecturer on the subject at the University of London.

A second series of experiments by Dr. Rhine has convinced him that the mind has another faculty, that of moving external objects without direct contact, psychokinesis (abbreviated as PK), but so far the evidence regarding this is not satisfactory.

Previous Work in ESP

Although Dr. Rhine's announcement of ESP came into the scientific world as a shock, it should not have done so since adequate proof of the existence of that faculty had already been provided by the work of the psychical research societies. The first of these was established in England in 1882, and was due to the interest that a number of eminent men had taken in the subject. Its publications are noteworthy. The best known of these men were Sir Oliver Lodge, Sir William Crookes, and Sir William F. Barrett, physicists, and the co-author of the evolutionary hypothesis, Prof. Alfred Russel Wallace. Two emi-

nent Americans, Prof. James H. Hyslop and Prof. William James, were also profoundly interested. The work of these earlier men soon separated into two distinct investigations, one on telepathy, clairvoyance, and related phenomena which had no necessary extra-mundane origination, and the other on the question of human survival after the death of the body. This latter subject attracted the greatest popular interest but was conducted through the examination of various mediums some of whom were convicted of fraudulent acts; and, moreover, the whole subject was cast into disrepute by the way in which it was taken over uncritically by professional spiritualists. So far as the great men connected with psychical research at this period were concerned, those who did not abandon their critical faculties, it is noteworthy that all but one or two became convinced that the existence of a spiritual state had been demonstrated. The great single work of this time, just reprinted, is "Human Personality" by a remarkable classical student, and student of psychology, Frederick W. H. Myers.

It is that part of the earlier investigations which dealt with telepathy and clairvoyance that has been revived and is being continued by Dr. Rhine and his school, the parapsychologists as they are now called. While it is not thought that the existence of a spiritual world has been scientifically demonstrated, all interested in the subject positively or negatively, are aware of the fact that it represents, as one early writer expressed it in the title of his book, "Footfalls on the Boundary of Another World," and believers are encouraged while non-believers in the spiritual are taking fright. The latter are responsible for much of that stubborn hostility still being displayed by Dr. Rhine's opponents. It is noteworthy that of the two outstanding American scholars interested in the earlier work Prof. Hyslop became a convinced believer in the existence of spirits, and although Prof. James never got to that point his careful and lengthy work with Mrs. Piper and his report on the same, it seems, should have convinced any open-minded student that what we know as extrasensory perception (ESP) actually exists. But open minds at that time, in the nineties of last century, were apparently rare.

Swedenborg's Experiences

As might have been anticipated the records of Swedenborg's spiritual experiences give examples of most of the phenomena identified by the parapsychologists, but these have not been thoroughly culled out. Miss Toksvig calls attention to some of them, in particular to cases of automatic writing, but it is important to observe that nearly all of these were made during the preparatory period of Swedenborg's seership and also that, unlike all the mediums to which he has been likened, his contact with the spiritual world was complete, and his knowledge of it not derived through a "control" or any other intermediary. It is open to question whether the communication between the spiritual and natural worlds, which the angels rejoiced to see restored, was to be

merely through him or will become increasingly evident as time goes on. If the latter is the case initiative should be looked for from the world within rather than from the outer world, though not all human beings may be able to hear even if there is speech.

(Dr. Swanton needs no introduction.)

Entering the Mysteries With Reason

(Continued from page 52)

diate, but perception occurs through the mediacy of form. We know our world within the limits of time and space, or, more essentially, within the limits of our own finiteness. Such limits can keep us so bound to the externals of material existence that everything related to psychic reality seems "paranormal." But limiting forms can also objectify the flux of subjective experience, and furnish us with a logical formulation of its meaning. In the strictest sense there can be no extrasensory perception, no awareness of an unsymbolized reality; but neither can there be sensation without the mental process of laying hold on reality that takes place in time and space, but at the same time apart from time and space. We are thus living now within two aspects of human experience whose relationship and meaning we can know within the experiences of common perception.

"Normal" perception has had very different meanings to different people at different stages in the spiritual history of the race. Swedenborg uses these kinds of perception in setting forth contracts between celestial, spiritual, and natural qualities of human experience. It is only against the dullness of our present state of perception that we might call his consciousness in two worlds a paranormal experience.

In studying Swedenborg's treatment of perception, I have found the following passages helpful: *True Christian Religion* 30, 35, 64, 66, 67, 156; *Arcana Coelestia* 483, 536, 895, 1701, 2171, 3223, 3702, 5121, 6040.

(The author, a former associate editor of the MESSENGER, is a teacher and a student of psychology.)

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Mind Over Matter

MAYBE Dr. J. B. Rhine, Duke University, has come up with proof that will eventually be accepted as scientifically valid for the theory that mind can function independent of the body. Or that pure thought can act upon matter as a physical force. At present, most scientists are keeping their fingers crossed. Recently we looked through the index of five textbooks on psychology published in the last three years. Only one gave a glance at the subject of parapsychology, and that was made grudgingly and with disapproval. This is no more than to be expected. Such ideas as that thought can be communicated through space and by channels other than the physical ones, or that the fall of dice can be influenced by the mind, are too revolutionary to receive a quick acceptance.

In this age, many have lost to a measurable extent the inner capacity to have faith in anything which is not provable by the methods of natural science. To these it may be good news, if the will-to-believe still remains, that science becomes an ally of faith. We are aware that the Lord does not compel belief. However, the attainment of a conviction because verifiable facts sustain that conviction is not the same as compelling belief by a miracle. The Lord did not give proofs of His authority by wonder-working acts. Yet He did point to His works and said, "Believe me for the very works' sake" (John 14:11). When the disciples of John came to Him to ask if He were the Messiah He answered, "Go and show John again those things which you do hear and see" (Mt. 11:4). In other words, the Lord wanted John to draw his own conclusion on the basis of the evidence. It is not irreverent to seek knowledge by natural or scientific means for the sake of the light it may throw over spiritual things. If scientific experimentation and observation prove that the mind can function independent of the body this will doubtless strengthen the faith of some in the reality of the life hereafter. Personally, we believe Dr. Rhine and his associates are honest and competent men. We find no difficulty in going along with a number of his conclusions. But then we have long believed that spirit was not indissolubly bound to the physical organism.

But what if Dr. Rhine should be proved wrong? That should not shake anyone's faith. It would merely mean that the laboratory is not the means for unraveling the deepest mysteries of life. It would mean that the inner dictate given to us by God must be our mainstay in matters of the spirit.

Brotherhood Week

February 20 - 27

PERHAPS man never had a more radiant vision than that given to the Hebrew prophet of a golden era when "swords shall be beaten into plowshares" and "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2ff). This vision was a dream of human brotherhood on a world-wide scale. It is a dream still capable of stirring the imagination even in this fear-haunted world. But its realization seems remote. Yet brotherhood is inherent in man's very life. For all life is of love, and in love there can be no divisions because of nationality, color or differences of opinion. Every human being shares in the experiences of birth, suffering, joy, struggle and death. Each one has the same needs, both physical and spiritual, as all his fellow men. None is unique, for all are children of the same Heavenly Father; all are a manifestation of the same Divine Love.

The individual can do little to promoting brotherhood on the scale that Isaiah envisioned it, but in his contacts with others, he can contribute something to advance the ideals which inspire Brotherhood Week. He can learn to live peacefully with his neighbor. To the extent that a person harbors prejudice against those of a different race, color or opinion, he diminishes brotherhood. Also he diminishes democracy, if he denies to someone else a right he claims for himself as a human being and an American citizen.

The spirit of brotherhood dissents from any effort to divide men into categories according to some accident of birth or environment. Senator Henry Cabot Lodge wrote in the Harvard Classbook for 1949 that "the interests which men have in common are more numerous and important than those which drive them apart," and that "the really evil politician is he who seeks to stress the things which divide." Cold reason, if given a chance, would guide men to brotherhood. After all, there is something unreasonable about harboring prejudice against anyone, because he, *by accident*, was born into a different kind of a group from that into which we, *by accident*, were born? The word *accident* is used here only to mean that the circumstances of an individual's birth are beyond his control. In the scheme of Divine Providence there are no accidents. Some beneficent purpose is served by the fact that mankind is constituted of different races and classes. We often stroll through a little park in which we find an astounding variety of trees: some planted by men; some, by Nature. They differ in foliage, size and many other things. For certain purposes the oak is to be preferred; for others, the maple. But all contribute to the beauty of the park. Mankind's culture is richer because in it are to be found a variety of strains.

The Quest of the Parapsychologist

By Warren Goddard

PARAPSYCHOLOGY OR PARANORMAL psychology, technically called psi psychology, is comparatively a new science among the natural sciences of the world. Only a little over twenty years of age, it started at Duke University under the direction of Doctor J. B. Rhine. The methods that it has used in pursuit of its aims have been those of strictly scientific experimentation and interpretation. The subjects dealt with in this new science, however, have been known since the dawn of civilization, and have had varying explanations. Telepathy or "thought transference"; clairvoyance or extra sensory perception of objective events such as Swedenborg's vision of the fire in Stockholm several hundred miles away; precognition, foreknowledge or prophecy; psychokinesis or the moving of bodies without physical contact, all these forms of paranormal or psi psychology have through the long history of mankind been noted and commented upon. Both testaments of the Word record many and varying psi experiences. Unusual dreams, the miracles of Egypt, the parting of the waters of the Red Sea and of the Jordan River, the fall of the walls of Jericho and of the idol Dagon before the ark of God in the temple at Ashdod, the many prophecies of Scripture and the miracles of healing, the law that "witches," those that had "familiar spirits," and "wizards" should be "put to death"—all these are examples of Bible recorded parapsychological experiences. Interest in these experiences, and psi experiences of modern times, led in England, and in the United States, to the formation of Psychical Research Societies. Their investigations, however, came to center more and more on studies of mediumship and spiritual survival leaving the matter of spirit identity and survival a "draw." All this work of the societies for psychical research suggested to Dr. Rhine and a small group of psychologists at Duke University a new venture in the field of parapsychology, namely, a thorough, systematic, scientific examination of the psi experiences of clairvoyance, telepathy, psychokinesis or the movement of bodies without physical contact, and of precognition or prophecy. Their quest in this new field of science was, first, to establish by means of carefully controlled laboratory experimentation that psi experiences actually occur, then, to interpret the meaning of these experiences, so far as the facts justify it, for psychology, psychiatry, philosophy, morals, ethics, and religion.

The set-up, at Duke, for a clairvoyance test was as follows: The experimenter, J. G. Pratt, a graduate assistant in psychology, was in one room 300 yards away from the "subject" to be tested; a student, Hubert Pearce,

who was in another room. The watches of the two men were carefully synchronized and the time of starting agreed upon. Mr. Pratt had for "targets" five sets of five cards, each set having the same five symbols of cross, star, circle, square, and waves. The cards were mechanically shuffled, held face down, moved from the pack at Mr. Pratt's left hand to a book in the middle of the table, left on the book for a minute, and then still unseen by Pratt placed in a pile at his right. During the minute the card was on the book in the middle, the subject Pearce noted his choice of symbol and recorded it. When the run was over Pratt made two copies of the card sequence giving one to Dr. Rhine. Pearce likewise made two copies of his record of what he thought the sequence was, also giving one to Dr. Rhine. Thus there was an independent check-up with the result, after 300 repetitions of the test, that there were 119 so-called "hits" of the target cards, 60 hits only being expected according to the mathematical theory of pure chance. The subject's score was one that could be expected once in a quadrillion of such experiments.

In the test for precognition or prophecy more elaborate precautions were taken although the same set of target cards were used as in the test for clairvoyance. In this test the subject was asked to indicate what the target-card sequence would be on a certain date in the future when the cards were cut according to the maximum and minimum temperatures as given in a certain named newspaper on the date named. When these two temperatures were known to the experimenter, the two numbers were fed into a complicated computing machine and the resulting figures furnished by the machine used to determine the shuffle of the cards. The scores in this test were also above the mathematical laws of pure chance.

In testing for psychokinesis, or the moving of bodies through mind action alone, a machine constructed at the Duke Parapsychological Laboratory was used. The machine threw dice automatically in a long slender, transparent rotating box, the dice being photographed at the end of the motion after the subject had made his choice

as to the combination wanted. Here again the scoring in this test for psi exceeded the chance figure.

In all of the tests the subjects were average, normal human beings except in a few tests conducted with inmates of mental hospitals, but even with these latter subjects, there was a psi scoring that did not differ markedly from the scoring of normal people.

In all tests psi ability was evident, and it was found to be generally distributed among all classes, races, and nationalities. No group was found that consistently exhibited unusually high scores. There were no gifted performers. Children often had higher scoring effects than adults not because they had more psi ability, according to Dr. Rhine, but because they more easily adapted themselves to the test conditions, and were more open minded.

Reflecting on the results of his many psi experiments, and turning to the field of biology, Dr. Rhine became interested in learning if, back of the so-called "sixth sense" of animals, or their remarkable sense of direction, extra sensory perception is not operative. Taking for one study, the case of a cat that was distinctively marked and that possessed habits of feeding and hunting well known to neighbors, and that was transferred in an express car from its home in Kokomo, Indiana, to an army sergeant in Augusta, Georgia, 700 miles away, he learned that in three weeks, traveling on an average of 33 miles a day, the cat was back at home and recognized by the neighbors. In another case, a collic named "Bobbie" was carried by the family car from Silverton, Oregon, to Indiana, and there lost, a distance of 1900 miles from home. The dog, later traced by the Oregon Humane Society, found his way back home, but by another, and more southern route, traveling the long distance in 6 months, or, at an average of 10 miles a day. These cases, and others, including experimental work on the so-called "educated" horse, "Lady," who went into trance like states when answering questions by moving lettered blocks with her nose, seemed to indicate to Rhine and his co-workers that extra sensory or psi activity of some sort was also here operative.

But what is it that Rhine claims has been established by his experiments, and those of his co-workers? First, he maintains that his work has established as a scientific fact the existence of psi activity; that this activity is independent of time, space and mass; and that it functions unconsciously and spontaneously. He further maintains that these paranormal experiences cannot be explained by any of the known materialistic or physicalistic rules. They indicate something "very basic" and

"hidden" in psychical life and personality. What this important basic element is he doesn't pretend to know. He reflects upon the "nature of thought," the nature of "man's subjective experience and its relation to his physical brain." These reflections, later on, lead him to speak of the mystery of life and to ask, "What, for example, are the forces organizing the substances that make up living organisms and creating the form they take? How did the characteristics of species originate and how are they actually preserved and carried along in potential through all the stages of reproduction?" Again, he wants to know, how these unconscious activities, psi experiences, enter the conscious life and become recognized. By what door do they enter the conscious area? Frankly he confesses that he does not now know the answers to the questions that his work in the parapsychological laboratory has raised. The only hope that he now sees in finding possible answers to these searching and pressing questions lies in the discoveries that future laboratory experimentation may make. Committed as he is to the purely scientific method of discovering what psi really is and means, he rejects any theories about it and its operations that are based on "unfounded" and "unverified" forms of revelation and supernaturalism. Dogmatic religion, he states, that deliberately cuts itself off from tests of its reality by which its position can be verified "assumes the shape and proportion of a gigantic group delusion" and those who subscribe to such a body of religious dogma "surrender to a system of unverified fantasy."

Discussing the survival problem in his new book, *New World of the Mind*, Rhine on page 302 states, "The essential question is whether any incorporeal element or part of personality (any spirit or soul) survives the bodily death of the individual, retains its capacity to experience, and can manifest itself in a way that allows personal identification to be made." He concedes, on a later page, that out of 3,000 cases of spontaneous psi experiences on the records at Duke, 100 suggest "some kind of spirit agency." He doesn't claim that these selected cases constitute a proof of survival, only that they suggest it. This observation, however, at once calls to mind the Scriptural words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31)

These questions about survival after death, also the quest in general of the parapsychologists, and, at the close of the nineteenth century, the work of the Psychical Research Societies, forcefully bring to mind the question of the proper

method of approach in seeking solutions to the problems relating to psi phenomena, the soul, the spirit, the spiritual life, the nature of the Divine Life. The Word, in answer to this most important of all questions—this method of approach—gives man the needed, infallible, Divine rules, especially in the deeper sense of the 20th chapter of *Genesis* as given in Swedenborg's *Arcana Coelestia*, 2496-2588. Here is a chapter that to all time will be a Divine guide and a Divine warning to all who seek to understand man's personality and destiny and the very nature of spirit. In the remarkable exposition of this wonderful chapter, Swedenborg states that our Lord in boyhood (*Arcana Coelestia*, 2496, 2497, 2500) faced the serious question of how to approach and how to read and use the Scriptures of the Old Testament. Were these Sacred Books to be approached as mere human compositions, and as such, to be judged by the standards of the natural reason and the knowledge of the world, or, were they to be taken as revelations from the Divine and Infinite Life and so approached and used that they become infallible guides for all time? The Lord's decision here gives man forever the one safe rule by which to establish the "true doctrine of faith" and from this faith, as a guide, to enter all fields of knowledge and sense experience.

Just because psi phenomena are unconscious, spontaneous, independent of physical laws, pointing to what is spiritual in character, Divine revelation alone can reveal the succession of causes underlying the manifestations of this phenomena, and of all personal life, and give to man the laws of their operation, control, and occurrences.

Physical experimentation can bring to light facts that confirm what revelation teaches about the nature and the laws of spirit, for "all nature is full of confirmation" (*Ibid.* 2588:3), but such experimentation, no matter how long continued, can never open the door to what is above nature, to what by the Divine act of creation is separated by discrete degrees from the natural world.

In regard to the "sixth sense" or the homing instinct in animals and birds and insects, parapsychologists believe that we are here dealing with extra sensory activity of some sort. But this raises the question whether or not we are really dealing with extra sensory perceptions or with extraordinary sensory perception or with both. In this connection the title to number 2209 in the *Spiritual Diary*, dated by Swedenborg, "June 1748," and the paragraph that follows, are significant. The title reads, "That if Man Were in Order, He Would still Enjoy a certain Sense, which the Brutes Enjoy" after which

comes this, "There is a certain sense which brutes enjoy, but not man, to know the way home, though at a distance, as may be known of horses, dogs, bees, and many animals. Nor do they become bewildered in thick woods like man, so that they not only know the way home, but the bee even his own hives amongst many. This sense is common to such as live according to order; this order has been impressed on their souls. Such also would have been the case with man had he lived in order. It was given me to experience it, not only by my being led home when I was ignorant of the way, but at a place which I previously knew, I felt somewhat like knowing the vicinity in a wonderful mode, by an internal (power) so that the vicinity affected me, and thus I knew whose house it was."

In the development of the science of parapsychology some attention has been given to the subject of "dowsing" or "water-divining" as it is sometimes called. In these cases green, witch-hazel, forked sticks, held in the hands of the searcher for hidden sources of water, are forcibly, and without conscious effort of the holder, forced downward when over desired sources of water. Definite proofs of this action, parapsychologists state, have not been scientifically given, but it is supposed, by some, to be a case of clairvoyancy. It is of interest to know, as Rhine says, that an increasing use of this method is being made by companies seeking to locate not only water, but ores, oil, forgotten pipes and conduits. Writing in the *Arcana Coelestia*, 7026, Swedenborg says of the "rod of God" that Moses took in his hand, "That a rod is the power of the natural, and hand the power of the spiritual, and that the natural has power from the spiritual, thus that by a rod is signified power when it is in the hand, may be seen above. . . . From this it may be evident that a rod is representative of power, and that it is a real correspondence, for power is actually exercised by rods."

When we come to the future of parapsychology, its relation to psychology, psychiatry, philosophy, ethics, morals, and religion, we encounter grave and serious proposals. Supposing the "spiritual forces" back of the psi experiences could be discovered by scientific methods and so "controlled," what then? Swedenborg reports that in ancient times, by means of magical arts it was possible for men so to control the breathing of others that their life was taken from them. And further he states that the Lord removed the control of the bodily internal organs and the physiological processes from man in order to safeguard his life. What, then, would be the dangers if the control of the psi capacities were put into human hands?

Further, in the work on *Heaven and Hell*, 249, under the heading "The Speech of Angels with Man," we find these words of warning, "To speak with spirits, however, is at this day seldom given, since it is dangerous." Precognition or knowledge of the future is Provisionally withheld for the reason given in the work on *The Divine Providence* (179), "As a knowledge of future events takes away the human itself, which is to act from freedom according to reason, a knowledge of the future is therefore given to no one."

We can sympathize with the feeling of the parapsychologist, and with that of many others, that new light is needed in the modern world in the fields of psychology, psychiatry, philosophy, ethics, and religion. Certainly a new understanding of the basic nature and character of personality is now required if man is to rise to higher spiritual levels of experience, and to find here more of the peace of heaven. Fortunately, this new light has come by revelation, by a "Second Coming," bringing to man the inexhaustible treasures of an "opened" Word, and the light of a new and brilliant spiritual philosophy. In the light of this new revelation, parapsychology can now reconsider its quest, and revise its outlook, proceeding in the light of entirely new concepts of finite man, and of the Infinite Divine Man—the Lord. Thus revised what may we then expect from this field of human interest and endeavor?

(The author is the former pastor of the Elmwood Society.)

Experiment in Advertising

A short column has been appearing in the La Porte, Indiana, local newspaper by the Rev. John W. Spiers, an advertisement of the New Church there. Each article is quite provocative and might well attract those readers thirsty for spiritual knowledge such as our doctrines can provide. Each column ends in an invitation to come to the New Church. The following is a sample of what Mr. Spiers has been doing and is reprinted from the La Porte newspaper:

"MY SPIRIT REJOICES IN GOD
MY SAVIOUR"

So Mary sings in her song. *Luke* 1:47. From what to what does God-Incarnate save us? Those who know the answer rejoice with Mary.

From What

Rickenbacker's plane crashed in the Pacific. Death was near. How they rejoiced to see that Navy plane which rescued them! In California is a monument to a dog who rescued a little girl. But this is only physical salvation.

REPORT OF THE APPEAL DRIVE

CONTRIBUTIONS TO DECEMBER 27, 1954.....\$ 6,940.40
CONTRIBUTIONS NEEDED BY MARCH 31, 1955.....\$25,474.00
PERCENTAGE CONTRIBUTED TO DEC. 27, 1954..... 25%

The \$6,940.40 has been reached by 323 contributions, and last year to approximately the same date 388 contributions made \$8,500.76. These figures show we are lagging behind last year's drive, when \$8,500.00 less was needed.

The needs of Convention and its related organizations are as great this year as in any previous year, and we will need the support of everyone if we are to meet our quotas.

The Appeal Committee would appreciate any special effort made by Societies as well as that made by individual contributors. It is quite important for your own Society to include in its program, support of the Appeal Drive.

Let us not fail in our support. Convention needs continue and its work must go on.

You may give your contribution to your Society collector or send it directly to Mr. Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

THE APPEAL COMMITTEE,
ADOLPH T. LIEBERT, Jr., *Chairman.*

When Germany attacked Russia and then France we felt the forces of evil sucking the whole world down into the jaws of death and hell! It was so when Jesus was born. Herod's slaughter of the innocents, like a lurid lightning flash, reveals the hell of those days.

You have felt the power of lust and greed and fear and envy. It is all around and within each one of us. With Paul we have cried, "Who shall save me from this death?" *Romans 7:24.*

To What

Swedenborg's book on *Heaven and Hell* (send to the writer for a free copy) shows us both from what and to what we are saved by God-Incarnate. Our Lord is Himself our goal: "... that where I am, there ye may be also." *John 14:3.*

The first period each evening, Understanding Our Children, is designed for both parents and church-school teachers. There will be incorporated in the first period demonstration sessions with children participating. In charge of Understanding Our Children will be the Rev. Alvin Ray Eschliman.

The second period each evening, An Overview of the Bible, is designed for all who are interested in the Bible. The six lectures of An Overview will be by Dr. Elmer E. Flack, Dean of Hamma Divinity School.

Between the sessions Understanding Our Children and An Overview of the Bible will be a short fifteen-minute devotional service led each evening by a Champaign County minister.

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Discussion: Prospect and Retrospect

By Marion Babcock Priestnal

How CONSTRUCTIVE is the open-forum, free discussion method of conducting a meeting? How valuable is a program devoted almost entirely to layman-participation? On Saturday, October 30, at Wilmington, Delaware, the Maryland Association had an opportunity to put these questions to a test and to reach some conclusions regarding this method in general. What can truthfully be said in evaluating such a program?

First, it may unequivocally be stated that there was more interest evidenced in this meeting than there had been in the annual event for some years. Two letters had gone out to all names on the lists of the three active societies, one in September, one in mid-October, urging people to be present to take part in the discussion of the question: *How Can I Better Serve My Church?* A larger attendance seemed to prove two things: an interest in this subject and in the way it was to be approached; and positive results from the greater efforts in publicity. Not only was the attendance significantly larger than usual—almost double—and this on a cold, rainy, dismal day, but people were present who had never before attended such a meeting, and the greater majority of those present were in the age range of 25 to 50 years, a group sometimes inadequately represented at New Church gatherings. Not only had an active, interested group gathered promptly in Wilmington but they stayed throughout the day, were continuously attentive, listened well and spoke thoughtfully. There was observable none of the usual wandering in and out of the auditorium which often characterizes day-long meetings. All of these measurable facts seem to be in the nature of a gain, an indication that people respond well to opportunities for genuine participation.

The discussion program was given first place on the agenda, beginning immediately after the worship service, recessing for luncheon, and resuming directly after luncheon until its conclusion at 3:15 o'clock. This in itself was a revolutionary change in the order of things. Usually reports, addresses and matters of business have taken up the morning and most of the afternoon, leaving only a small remnant of time for the stimulating exchange of ideas. Most noticeably the effect of the new order was simply to bring shorter, clearer and better prepared reports, since those responsible for the reports were aware that the late afternoon business meeting was to adjourn promptly at 5:15 P.M.

As often as we have heard that brevity is the soul of wit, sometimes it would appear that churchmen especially believe quite the opposite. Intentionally, throughout this discussion program

the emphasis was on economy of speech. Nine speakers, all laymen, were allotted five minutes to present the particular aspect of the question which they had, some weeks before, elected to speak about. After each group of three speakers had been heard the meeting was open for questions and comments from the floor, each person being allowed two minutes, and the question period itself being limited to twenty minutes. The process of pruning down one's ideas to their essence requires the cutting away of verbiage, and in this instance certainly the device produced remarks which were relevant, more constructive, and thus more effective than usual.

And what of the content and the nature of the thinking which was presented at this meeting? There seems to have been two reactions to that, one very much in the minority, if this reporter can judge fairly after questioning a good many people and studying the almost verbatim notes taken during the program. The minority feeling—actually expressed by only three or four people—was that what they termed "negative" thinking had predominated both in the choosing of the topics to be considered and in the views expressed by many of the speakers. Let us look first at this aspect of the evaluation. What, actually, is negative thinking?

Once again we were considering that perennial question in the New Church. What is the problem? What can we do about it? But we were being specific this time, a basic requirement for good thinking and good discussion, and we wanted to know: How can I learn more about the teachings of my church; how can I live my own life more closely in accord with these teachings; how can I successfully and helpfully impart them to others? Admitting that the problem is perennial, that it has been talked about often, have we necessarily found the best way to discuss it? Have we discussed it intelligently, rationally, *purposefully*? It seemed to this observer that in this meeting there was a genuine attempt to evaluate the problem from a fresh viewpoint. The laymen who had been asked to give five-minute talks did not resort to the old clichés, nor did they protest that the problems were beyond our ability as laymen to meet and

to solve—today. They were facing the questions as laymen, as individuals ready to work out individual answers.

One idea emerged as the central one, basic to the thinking which each speaker had done. It was this: each person has to work at the problem himself, first wholly accepting the responsibility, then finding for himself the ways to meet it. As one speaker pointed out, finding the answers to these questions is part of the whole process of regeneration in which each of us is engaged according to his needs, his capacities and his present light. Another speaker also placed the responsibility directly before each individual: the obstacles to our applying what we *do* know about the teachings of our church, he said, are laziness and preoccupation with selfish concerns. This was plain speaking. Was it negative? In attempting to answer the question, can the average person learn to read Swedenborg more effectively, a third speaker stated that our modern insistence on expecting knowledge to be quickly and painlessly administered in capsule form, very much as we expect all our physical ills to be cured by a wonder drug, has undermined the quality of our moral and intellectual fibre. Americans in 1954, he said, are not willing to take the time and the pains to struggle for meaning in a difficult piece of writing. Yet only by wrestling with such ideas for ourselves do they gradually become a part of us.

Do we term the physician negative when he searches for and finds the causes of a malady? But the patient who then takes no steps to correct the condition, who sits back complaining that life has thrust on him a crippling burden, who protests that he would prefer not to change his ways, is he whom we may call negative and even neurotic.

(Next page please)

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The method of inquiry: what is the problem, what obstacles are part of the solving of it, is not only the scientific method but it is based on spiritual principle. Can truth be applied before falsities have been discovered and discarded?

Even if the meeting had taken the inquiry no further than the initial step of honest self-examination something would have been gained, but the discussion also brought out a good many affirmative and practical suggestions upon which we can begin to work. For those persons who want to study the teachings of the church, and to read Swedenborg several new approaches are possible, for example: 1. There is available a considerable body of information on *how to read* now being used in modern education, which has never even been suggested in our church groups; 2. There are unlimited possibilities for discussion groups and study groups which would provide guidance for reading and exploring ideas under an entirely new kind of leadership; 3. The writings of Swedenborg could be used to illuminate a specific problem in daily life, with the aid of study guides which recommended related passages for reading, and suggested the study techniques best suited to the particular kind of problem. As a means of effectively introducing the name of Swedenborg to those who do not know him, one speaker suggested that his scientific background, his scholarly attainments, and his eminent position in Swedish national life should be emphasized. To do this well, of course we must know the facts—again a responsibility to be undertaken. At least two speakers focused attention on the unique opportunity we have as members of a little known church to capture the interest of inquirers who already have considerable curiosity about us. Have we made any attempt to become prepared for such inquiries? Awareness of our opportunity and *readiness to handle it* were felt to be urgent needs, expressed by a young woman who has just returned from two years of graduate study at the University of Heidelberg, Germany. Judging from her own experience, she finds that our young people of college age need better training in their *unique* religious beliefs if they are to meet the intelligent and searching questions put to them by their associates. The foregoing suggest definite areas in which, by means of individual and group effort, changes and improvement could be made in our churchmanship. Will we act upon these, or will inertia and preoccupation with selfish concerns, old enemies that they are, hang about us like a heavy fog, holding us imprisoned? The test of negativism is not in the

words we say but in the action we do not take.

And what of the second question posed at the beginning of this paper: how valuable is a program devoted entirely to layman-participation? What are the particular benefits to be gained from this experience in our church? Questions such as those put before the Maryland Association meeting certainly are universally important in our church. Furthermore, they are especially important to laymen and important to them with a greater degree of urgency than to the clergy. It is laymen who will have to understand these problems and accept them as responsibilities, if our church is ever to have vigor. Laymen will have to do the greater part of the work in creating new life and usefulness in our church. Why is this? Let these words explain:

“. . . Ministers from the very nature of their profession are devoted to the study of the ideal life; that is, life as it *ought* to be, rather than *as it is*. The laymen of the New Church by their practical life in the world are nearer the honest doubters of the world than are the ministry. . . . In the early days of the New Church laymen wrote freely for our periodicals, edited them, led societies and gave public lectures. They made strong, sensible, intelligent contributions to the spiritual life and thought of the world. . . . What is the fact today in the New Church regarding laymen's work? Take our Associations and Conventions; I think I am safe in saying that ministers do four-fifths of the talking. . . . Possibly in some quarters laymen have been silenced by the ecclesiastical spirit . . . the vast majority, however, hold back I believe because they are naturally diffident or because they fear they will not express themselves well. . . . To help laymen more freely to express themselves they must know and appreciate more fully the peculiar *kind of wisdom* the world has given them. They are given a kind of intelligence and experience that no minister has or *can have*. . . . For this reason if for no other, ministers and laymen should work as one. . . . Let us feel the nobility of good natural wisdom and give full expression to it.”

THE MESSENGER, October 1899.

Thus because of their greater worldly experience and the kind of wisdom gained therefrom, and because the problem of the survival of the New Church rests largely on their shoulders, it seems to this observer that a meeting in which

laymen freely express their ideas is of inestimable value in the New Church. Let's start thinking about the problem where it actually is, not where we think it should be.

In any case, whether within the New Church or outside it, participation in a group discussion is more beneficial to the individual and to the group than is the passive experience of listening to a speaker. That is the educational principle on which the Great Books Foundation and similar adult education movements, operating in a democratic society, have developed effective programs. Why is it an effective technique?

1. The individual is forced to think for himself.
2. Individuals must try to communicate with each other; an interaction of thought is possible. Many points of view, many kinds of experience are revealed.
3. Communication can take place in a reasonably equated situation; there is no authoritarian leadership nor "expert" opinion to set the limits of exploration.
4. An individual hears *himself*. He has an opportunity to sense the rationality of his views.
5. Feelings are expressed, perhaps understood for the first time. This insight encourages change, and since feelings are the motivating force in life they must change before anything else can.
6. The individual is contributing to the group. The group is contributing to the individual. The growth of rational intelligence in the individual is always a social process.

Man has four great needs of the spirit which must be fulfilled if he is to fulfill his purpose here; it seems to this writer that the medium of group discussion, if properly experienced and not misused for exploitation of any kind, can contribute significantly to these needs. They are: the need to understand himself and his life; the need to communicate the meanings he perceives; the need to achieve growth

(Next page please)

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out of experience; and the need to help others to grow. How shall we evaluate whether we are rightly or wrongly using group discussion methods? By the results! If people go away from a discussion feeling that they have caught a glimpse of something which they want to explore further; if they *do* explore, read, think, talk; if they become better listeners, more willing to try to understand one another; more courageous thinkers, willing to wade out into unknown waters alone; better thinkers, willing to suspend judgment and examine all the evidence before forming opinions; more widely informed and therefore less willing to harbor prejudice and hostility — if any of these

things happen in a group then the discussion techniques are being rightly used.

There are a few general rules which should be kept in mind. Careful planning of a related course of discussion is most helpful; as preparation, a common reading or a statement setting forth a common problem is a requisite. Groups should be small, 20 is an ideal number. Discussions will be as fruitful as the members of a group make them, and this requires sincere effort. We should remember that this is not a magic formula which works merely because someone whispers the word "discussion." And most important of all will be the leader; someone who is

moderate, patient, understanding, someone with a twinkle in the eye, a genuine liking for people, and a deep regard for ideas.

We have not tried this to any great degree in the New Church. Few church groups have tried it. Churches tend to follow a pattern which is almost the opposite of this one. Who knows what might happen if, over a period of years, we gave the idea full play; if we trained leaders, prepared reading guides with imagination, accepted the responsibility to read and think, faithfully attended discussions and tried to become better participants, and opened our doors to all persons interested in ideas! Would it free us and make us new again?

Consider the Individual

Samuel Shellabarger

(This is published in the interest of Brotherhood Week, February 20-27, sponsored by the National Conference of Christians and Jews.)

THE CHIEF DISASTER which could befall our age is that individual men should cease to think as individuals and should become merely the thought cells of prejudice, whether that prejudice be racial, religious, political, or ideological. Prejudice creates always an irrational and disruptive tension, fatal to freedom of thought and, hence, if unchecked, fatal to a democratic society. It is to relieve and erase such tensions that the National Conference of Christians and Jews has been founded.

One of the grossest and most common fallacies is to think of human beings in terms of categories rather than as individuals. Having spent many years abroad in various countries, I have been often the victim of crude assumptions and can speak of them from experience. As an American in England, France, or elsewhere, I was apt to be ranked according to the category, or indeed rather the traditional caricature, which the uninformed in those countries apply to Americans. I was assumed to be vulgar, blatant, and gullible: in short, what is considered the typical American — though, if there be a typical American, I have never met one. Similarly, as a white among orientals or Negroes, I have been classed as typical white man, with all the defects and vices which the word *type* usually implies. To Catholics, I have been the typical Protestant; to Presbyterians, the typical Episcopalian; to Jews, the typical Christian; to Democrats, the typical Republican. But in all these cases, when the *typical* has been forgotten on both sides and only the individual appraised, it was usually discovered that I was very much like these other people.

An American, a white man, a Protestant Christian, a Republican, I have beloved friends among many nations, races, creeds, and parties. On what basis? That of simple liking between man and man; that of admiration for talents or qualities which I do not possess; that of gratitude for kindness or of sympathy with misfortune.

There is nothing Pollyannish in this. Prejudice disappears if a man will be honest with himself, if he will stop thinking about people in general terms and confine himself to his own personal experience.

The main point is to be on our guard against generalizing from a few instances. We meet discourtesy or dishonesty or bigotry on the part of one man or another and at once accuse that man's nation, race, or creed of similar faults. But, if we do this, let us in all fairness remember examples of the same faults which we have encountered in our own nation, race, and creed — yes, and in ourselves. I do not pretend to like everybody I meet; but I propose to consider him on his own merits as an individual and not as a specimen of some ill-defined group.

Prejudice is always irrational and disruptive. But in our age, when the world finds itself divided as never before between two utterly opposed and incompatible ideologies, we of America cannot afford the dubious luxury of stupidity and needless tension in our society. We must rid ourselves of these encumbrances. Democracy, to be effective, must be true to itself in daily practice between man and man. For the sword of the spirit is still the most important weapon in the world.

It is for such reasons as these that all good citizens will welcome and support the objectives of the National Conference of Christians and Jews. The movement is an enlightening and liberating force in our nation.

A Parapsychologist's Tribute

At Duke University, Durham, North Carolina, laboratory work in the investigation of psi or paranormal psychology has gone on for more than twenty years. Spontaneous paranormal or beyond the normal experience as, clairvoyance, telepathy, psychokinesis or the direct action of mind on matter, foreknowledge or precognition, the homing instinct of animals have all received careful scientific study by rigidly controlled experimentation. The leader in this work is Doctor Joseph B. Rhine, director of the laboratory. Writing the Wertheim Bureau in New York City under date of July 9, 1954, he pays this tribute to Emanuel Swedenborg:

"Emanuel Swedenborg, the great Swedish scientist, philosopher and theologian, was one of the early pioneers in the kind of work I am now trying to do in parapsychology, the study of powers that challenge physical explanation. His unusual powers and insights made him stand out as a towering spiritual leader, even while he was at the same time one of the most respected scientists of his day. Had we today such a personality to aid us in planning and conducting our inquiries, we should expect to make far greater advances than we do. The life and work of Swedenborg have been an inspiration to many a student and inquirer in our field."

Signed,
J. B. Rhine.

If you want to live the American way, speak up for brotherhood, speak out against prejudice.

—Bob Hope

Believe that you are a brother to all men and that all men are brothers to you. You'll like yourself better if you do.

—Dinah Shore

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG FOUNDATION

Arcana Class I — March, 1955 Volume XI, 9681 - 9789

March	1 - 7	9681 — 9712
	8 - 14	9713 — 9726
	15 - 21	9727 — 9756
	22 - 31	9757 — 9789

The reading for this month is concerned mainly with the great altar of the outer court. The story of the Tabernacle is an important one because the Tabernacle represents a habitation for the Lord, a place where He may dwell in the midst of His people. He dwells in His truth, and by His truth He instructs us and leads us.

The lack of interest in the details of the Word is at least in part due to the lack of interest among Christians in the inner truths of the Word. Very few spiritual facts are known by Christians today. For them religion must be made very simple. Jeremiah pictures this state in these words: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, and see if ye can find a man . . . that seeketh the truth" (*Jeremiah* v, 1). Our faith is formed by truth, and by means of truth we come into a higher love for the Lord, and thus into intelligence and wisdom.

The outer court is our outer life, the life we live in the sight of men. The great altar in it was made of brass because brass represents natural good will and obedience. Without charity there is really no religion. The sacrifices upon it are the offering of our affections to the Lord, the horns the power of goodness and virtue; the rings and staves by which the altar was carried represent the fact that worship of the Lord is to be in all our activities wherever we go.

It is noted that shittim wood was used in the building of the altar. Goodness in the outward life is not to be ascribed to ourselves, but is from the Lord alone. Whatever righteousness we have is derived from the Lord. "Their righteousness is of me, saith the Lord" (*Isaiah* liv, 17).

The network of the altar with its openings represents the principles of life which distinguish between what is true and what is false and reject that which does not conform to the will. The pans, shovels, and flesh hooks, all made of brass, represent powers which remove the things which are no longer of use. We should realize that as we grow up some things which once were pleasant to us and served us must be left behind.

The curtains of the outer court are the truths which protect us in our outward life. The posts and pillars which support them are the strength of our convictions. And there is a gate "because no one is introduced into heaven until he is prepared."

Notes

9698-9700. This concerns an earth outside of our solar system, whose sun is one of our smaller stars. There are myriads of such suns, each with its inhabited planets. Today there are some who believe that the earth with the material heavens will soon come to an end because of the evils of men on our small planet, and throughout the Christian world there is a vague belief that at some future time the prophecy concerning the coming of the Lord and the end of the world will be literally fulfilled. But to destroy the universe would be to defeat the whole purpose of creation.

9780¹². Note that *Zechariah* xiv, 3-4, is a prophecy of the Advent.

Arcana Class II — March, 1955 Volume VI, 4523 - 4601

March	1 - 7	4523 — 4538
	8 - 14	4539 — 4564
	15 - 21	4565 — 4581
	22 - 31	4582 — 4601

In its letter the story is the continuation of Jacob's journey from Haran to his home in the land of Canaan. He is to go to Bethel where the Lord had first appeared to him when he fled from Esau. At Bethel Jacob builds an altar. There his name is changed to Israel and the promise is renewed to him that his seed shall increase and that he will be given the land promised to Abraham and to Isaac.

As he journeys on from Bethel, Benjamin is born near Bethlehem, Rachel dies, and Jacob sets up a pillar on her grave. Then he goes on toward Hebron, his ancestral home.

Spiritually interpreted this story describes the completion of another step in the glorification, as indicated by the change of name. Jacob represents the Divine natural, first as to truth, then as to good. First truths of faith must be learned, for without this there is no knowledge of the Lord nor of heaven nor of spiritual things. Then this truth applied to life produces good works. And finally by continual obedience to the truth one comes into the love of good, and then he does good to others not from the love of the truth which teaches what good is but from the love of doing good.

Bethel, meaning house of God, signifies this new state of the natural, for the house in which truth dwells is good. The altar Jacob built at Bethel is the worship of the Lord by the natural mind. The gods of the stranger and the earrings of the people are to be put away—falsities held in the mind and falsities made actual in life are to be put away forever.

The death of Deborah, Rebekah's nurse, and the death of Rachel tell of the passing of former affections when new ones are developed. Deborah is the hereditary evil from the mother. Hereditary evil lies back of all our acts in childhood. We do things largely for the sake of self. Though children are directed by their parents and led by the Lord through angel associates, yet hereditary evil is within everything they do. But it does not become actual because they do not act from their own will. This is the innocence of infancy. The difference between the innocence of infancy and the innocence of wisdom is "that the innocence of infancy is without, and hereditary evil within, whereas the innocence of wisdom is within and evil both actual and hereditary without."

The death of Rachel pictures the expulsion of whatever is hereditary and human in the affection for interior truth. In the human affection from the mother is the glory of self and of the world. Good is done for the sake of self. The Lord felt this temptation and put it away, and we should recognize this evil in ourselves and try to overcome it with His help.

Notes

4523. "Subsistence is a perpetual coming forth." This follows upon the axiom that all things are dependent upon a first cause.

4525. From the above proposition it follows that the natural world comes forth and subsists from the spiritual world. This is the principle of correspondence.

4529. The source of the amazing beauty of the spiritual world is from light or truth. We are familiar with the saying "beauty is truth"; it should be rather "truth is beauty."

4535. "Those who do not see beyond the literal sense (of the Word) must infer that the universal heaven together with this earth will be annihilated, and that the dead will then for the first time rise again and dwell in a new heaven upon a new earth."

4538. In connection with this statement of the necessity of spiritual truth read also 4547¹.

Without tolerance, without understanding of each other or without a spirit of brotherhood, we would soon cease to exist as a great nation.

—Dwight D. Eisenhower

NATURAL NOTES

By Carol Lawson

BIRTHDAY NUMBER . . . Broiled chicken in WILMINGTON, DEL., turkey in CINCINNATI, pot luck at the SWEDENBORG CENTER (KENWOOD, ILL., SOCIETY), chef's night at the LAKEWOOD, OHIO, church, all from Jan. 28 to Jan. 30 in honor of Emanuel Swedenborg's birthday. . . . Mr. and Mrs. Len Short did not tell us what they had for their fortieth wedding anniversary dinner last month (Dec. 29), but the other members of the VANCOUVER, B. C., Society surprised them with a delightful party at their home with music, presents, and congratulations.

Speaking of PRESENTS, have you heard of Operation Friendship recently completed with great success by the SAN DIEGO SOCIETY who selected three volunteer New Church families, to greet the same number of Navy families arriving in San Diego Jan. 17? These families had crossed the country on the Navy's first mass movement of dependents. Each received a generous basket of food. . . . Mr. Harold Gustafson of the BRIDGEWATER, MASS., SOCIETY is never without that spanking new briefcase which Santa left beneath the tree at the Church School Christmas party. . . . Mr. and Mrs. C. Wickham Skinner (Alice Blackmer) are rejoicing in a large size (five-year) bundle from heaven—Charles Barry Skinner. Adoption proceedings are now under way.

The LAKEWOOD, OHIO, SOCIETY has regretfully accepted the resignation of Mrs. Alma Ramsey as treasurer. Mr. Robert Serle has taken over her duties. Incidentally, Mr. Robert Dean, Jr., has been recently appointed to their Church Council. . . . Does your church need any replastering? If so, contact the BRIDGEWATER, MASS., SOCIETY and find out how they persuaded Albert Lemee, one of their members, to repair the plaster in the church sanctuary.

EXCURSIONS . . . to ENGLAND and back on the USS Coral Sea, by Dr. Edward B. Hinckley must have been an interesting adventure. It was the subject of an excellent talk at the NEWTONVILLE CHURCH. . . . PHILADELPHIA here we come: recently the worthies of Convention descended in full force to attend meetings of the General Council, Executive Committee of the Council of Ministers, Commission on Religious Education, the Bible Study School, the Nomination Committee, and probably many more august committee meetings. Because of this there were many guest preachers in the local societies such as the Rev. J. W. Pratt at the KITCHENER, ONT., CHURCH. . . . The ILLINOIS ASSOCIATION's jovial General Pastor (Im. Tafel), barely made it

back from St. Louis for these official palavers. . . . BRIDGEWATER, MASS., has reluctantly released Mr. Joseph Caldwell for his final semester of study at the Theological School. . . . Do you want a 9-day vacation trip to JAMAICA ISLAND? If you do, see the treasurer of the WILMINGTON, DEL., CHURCH: Mr. and Mrs. Stewart Ayton (he sells airplanes, better than anyone else in his Co.).

Stop hoarding those used postage stamps says the SAN DIEGO SOCIETY to its membership as it prepares to ship several tons of old stamps to Rev. Leslie Marshall. Mr. Marshall has some sort of an arrangement with the Board of Home and Foreign Missions about these stamps. Incidentally the stamp of approval must have been given recently at the St. Louis SOCIETY because the good ladies there are about to form a new and fiery women's group.

CINCINNATI on Jan. 23, enjoyed a visit from Arthur James, president of the American Young People's League. He spoke to a number who assembled after the coffee hour to hear him and see the pictures of Cape Cod which he showed.

And while still in our home city have you heard that a recent art exhibition held there of the paintings of the Peale family was prompted by several events connected with Swedenborgians in America? Writes Edward H. Dwight, Curator of American Art, who arranged and was in charge of the exhibition:

"I had just acquired a lithographic portrait of Swedenborg by the 'Father of Cincinnati Art,' Frederic Eckstein, who was a Swedenborgian. I took this print to the library of the Historical and Philosophical Society of Ohio at the University of Cincinnati and was there directed to Mrs. Ophia Smith of Oxford, Ohio, a historian interested in this faith. In discussing art in early Cincinnati she mentioned that Miss Margaret James of Urbana, Ohio, owns a portrait of Francis Bailey and his wife by Charles Wilson Peale. I had never seen any of Peale's work though I was familiar with his name and had seen numerous illustrations of his work. Two summers ago I went to Urbana, met Miss James who very kindly showed me the Peale portraits. The excellence of this portrait of Francis Bailey, the first to publish Swedenborg's writings in this country, was a leading factor in holding the exhibition. And incidentally the Bailey portraits are considered among Peale's finest work. See a recent issue of Antiques magazine (December 1954), where they are illustrated."

In PRETTY PRAIRIE, KAN., the men are going to show the women what good cooks the former can be by preparing

a Valentine Party supper for them on Feb. 18. Congratulations to this society for an average Sunday school attendance of 41 in 1954. From DENVER comes a letter by Mrs. Mildred Herrick informing us that the Swedenborg Fellowship holds regular meetings every Sunday. From the same letter we learn that her son, Edwin Herrick, Florida, has made a bas-relief carving of a picture of Swedenborg. Mr. Herrick often contributes to THE MESSENGER.

DETROIT continues to march ahead with its efforts to raise the building fund. The president of the society, Harry Guest, has appointed Wilfred Locke, Bertha M. Hill, John Fatland and Joylyn Ives as a fund raising committee.

In Memoriam

HIEBERT. — Mrs. Julius Hiebert, maiden name Innez Bennet, passed peacefully into the higher life after a lengthy illness at her late home in Flin Flon, Manitoba, January 25. Surviving her are her husband; three sons, Irvin of Birch River, Man., Marvin and Jerry at home; two daughters, Mrs. Phyllis Voght and Mrs. Helen Grant, both of Flin Flon. She was 46 years of age.

LAWSON. — Mrs. Franklin Lawson (Mona Van Horn) passed into the spiritual world, January 30, at her home in Cincinnati, Ohio. Resurrection services for her were held in the Church of the New Jerusalem on February 1, the Rev. Bjorn Johansson officiating. Mrs. Lawson was the wife of Franklin H. Lawson, secretary-treasurer of the F. H. Lawson Co. and treasurer of the Cincinnati New Church Society. A former resident of Baltimore, she had made her home in Cincinnati since her marriage in 1932. In addition to her husband she leaves her parents, Mr. and Mrs. Charles W. Van Horn of Baltimore, and two brothers, Robert J. Van Horn, Baltimore, and Charles R. Van Horn, New York City.

It seems improbable that we, or any nation or group of nations, will attain peace until each man, in his own mind and heart, treats all men as his brothers.

—Eddie Cantor

If you really believe in the brotherhood of man, and you want to come into its fold, you've got to let everyone else in too.

—Oscar Hammerstein II

Births, Baptisms, Confirmations, Marriages Memorials

BIRTHS

LAWSON.—Born to Mr. and Mrs. Robert Lawson, Cincinnati, Ohio, February 2, a daughter, Laura.

BAPTIZED

AHRENS.—Peter Charles Ahrens, infant son of Mr. and Mrs. Theodore Charles Ahrens, Kitchener, Ontario, was baptized on January 23 by the Rev. David P. Johnson.

KLASSEN.—Deborah Rae, infant daughter of Mr. and Mrs. Allan Klassen; and Barbara Marie, six-year-old daughter of Mr. and Mrs. Harold Klassen, were baptized at the home of Mr. and Mrs. Abram H. Klassen, Saskatoon, Sask., January 30, the Rev. Henry Reddekopp officiating.

CONFIRMED

KLASSEN.—Mr. and Mrs. Allan and Doris Klassen were received into New Church membership by confirmation at the home of Mr. and Mrs. Abram H. Klassen, Saskatoon, Sask., January 30, the Rev. Henry Reddekopp officiating.

MARRIED

FALYS-ZACHARIAS.—Joanne Zacharias was married Dec. 18 to Stan Falyas in the Sanford Memorial United Church, Vancouver, Rev. John E. Zacharias, uncle of the bride, officiating, assisted by Rev. H. Allen. A large assembly of relatives and friends attended the lovely wedding. At the reception which followed Mr. Len Zacharias proposed the toast.

MEMORIALS

LANE.—Mrs. Henry Lane passed away on January 5, 1955, in the home of her son-in-law and daughter, Mr. and Mrs. Irving Hibbard, where she had lived for the last fifteen years.

She was born Elizabeth Copeland on January 10, 1858, and at the time of her death she was the oldest native of Jefferson. She was the daughter of Charles and Hannah Blodgett Copeland, New Englanders, who settled in Jefferson in 1848 on a farm just south of town which is now largely owned by the County Farm.

She attended the Jefferson Liberal Institute and was a student of literature all her life. Possessed of a fine

mind she was a great reader and had a remarkable store of knowledge. She was a continual inspiration to those who knew her.

She was married on September 19, 1888, to Henry Howard Lane who passed away in 1910.

She was a devout member of the Swedenborgian Church and the Rev. Immanuel Tafel of the Chicago Society conducted the funeral service on Saturday at 2:30 in the Hibbard home.

She is survived by her daughter, Marjorie, Mrs. Irving Hibbard, a grandson, Paul Lane Hibbard, of Watertown, and three great grandchildren.

Virginia Ostrom passed into the spiritual world on Thursday, Dec. 2, 1954; Resurrection Services for her were conducted by the Rev. Everett K. Bray, Dec. 4; and his Assistant, Mr. Kenath O. Traegde.

In her youth, Miss Ostrom, with her family, attended the New York Church which she joined under the Rev. Paul Dresser, later transferring to the Yarmouth Society, and about four years ago, she became a member of the Cambridge Society.

Her father was a practicing physician in New York and the family lived there during the winter, but spent their summers in Waquoit, in their lovely home "Wonderstrand." Her mother was a devoted New Church member and frequently contributed charming verse of a highly spiritual quality, to THE MESSENGER.

When the second World War came, Miss Ostrom, with some friends, took all the trainings given for home defence and first-aid, also those connected with the arts of rehabilitation. It was characteristic of her to be doing for others. At the Veterans Hospital she learned skills in handicraft, to be able to instruct others. The Blood Donor Center found her as dependable as employed help, a none too frequent characteristic of volunteer workers. She gave freely of her time and effort where it was most needed with a cheery energy that was fun and comforting.

After coming to Cambridge, she helped with the "shut-ins" of the Cambridge Society and put her time and automobile at the disposal of her pastor. She served as president of the Massa-

chusetts New Church Women's Alliance for the full term permitted and later became President of the New Church Women's National Alliance. She served in this capacity until a heart condition forced her into less activity.

She recently had left her home "Wonderstrand" at Waquoit for a nursing home for the winter and was happily tying up Christmas presents when her heart ceased to beat. Miss Ostrom is survived by a brother, two nephews and a niece.

HAZEL CLARK

HOBSON.—Sometime in November, Arthur Hobson, member of San Francisco Society, passed away suddenly in Lake County, Calif., where he was ranching, at the age of 64. We remember him as our helper with the management of our Oneonta Ranch near Napa, where we appreciated his valuable services, in conjunction with his brother's, Ivan, residence at Oneonta at that time. Arthur was an earnest student of the Writings, and took every opportunity to spread the light emanating therefrom.

Mrs. Grace Hobson, his sister-in-law, writes:

"We were all amazed at the place he had made for himself among the people. They all loved him and admired his faith and his determination to live it, and he had become such a counselor for people in mental distress over their affairs." No better word could be spoken of any man. We can see him now, doing this very thing, in the realm above. Rev. Bonghart of the Methodist Church in Lakeport said the burial service.

HAMILTON.—William J. Hamilton, Almont, Mich., has departed from this world but our information does not give the date of his death or his resurrection service, at which the Rev. Mr. Boxwell and the Rev. Henry C. Giunta of Cleveland officiated.

The esteem in which Mr. Hamilton is held in Almont, was indicated by the fact that the Funeral Home was filled to capacity. Half an hour before the service commenced, there were few seats vacant.

The floral tributes were banked around the casket in the greatest profusion.

Mr. Hamilton's friendly smile and cordial hand-clasp will be very greatly missed in Almont and the surrounding country, which he served as a letter carrier. A host of friends will hold him in happy memory. He had the esteem and respect of all who knew him.