

THE MESSENGER

Official Organ of the Swedenborgian Church

Taking a trip without leaving home may seem to be a young idea, but the Swedenborg Foundation tells how many religious and theological pioneers, and notably, Emanuel Swedenborg, explored the reaches of expanded perception before it became hip — without using drugs!



JUNE 1968

NOTE FROM THE EDITOR:

This month, The Messenger presents a variety of viewpoints on a variety of issues, most of which come under the general classification of transcendent experience. I would not wish to claim the last word on any of these matters, even if I could, and correspondence will be welcomed. RHK

TRENDS AND COMMENTS

TRANSCENDENT EXPERIENCE

One of the more significant trends of the mid-twentieth century is the radical expansion of interest in transcendent experience. The variety of interests may be as important as the intensity. Seances, prophecies, psychical research, psychedelic drugs, meditative disciplines (from oriental and from medieval western traditions), speaking in tongues, depth psychology in the tradition exemplified by Jung, healing services and other phenomena all have in common a quality of transcending the generally-accepted limits of physical experience in time and space. None of these interests are new — they are not even recent in their origins — but all of them are "news" because of the intensity of feeling they are generating in these times, feelings of affirmation and support and opposition or denial.

Why are so many such matters becoming so urgently interesting to so many people at once, at this time? Such an omnibus of a question could only have a pluralistic answer, but part of that answer involves the characteristic aspect of our new age — the increasing power of perception with which more and more people

penetrate external reality and glimpse (with varying accuracy or distortion) the spiritual reality within. The surge of interest in all manner of transcendent experiences certainly is related to the Second Coming.

But how is it related: directly, indirectly, or even obversely? Factual knowledge and serious understanding of these phenomena have not kept pace with the emotion that they generate, so there is little basis for evaluating them except one's personal, prejudicial feeling about them. Much more study is required, and the sine qua non of such study is the absolute commitment to take both experience and transcendence with complete seriousness.

The record of past inquiries indicates that such impartiality is difficult to achieve. One might say it seems impossible, were it not for the example of Emanuel Swedenborg. Even before his "Call Vision" and his subsequent total devotion to his spiritual experiences and his writing task, Swedenborg demonstrated the ability to accept and to inter-relate the full reality of both matter and spirit, both in his observations and in his experience. This attitude, necessary at the dawn of the new age, becomes increasingly important as that age progresses. RHK

Vol. 188 No. 6

June, 1968

Whole No. 4911

Published monthly, except for the one double issue in July-August, at the office of the Editor, c/o Swedenborg School of Religion, 48 Sargent St., (P.O. Box E) Newton, Mass. 02158.

Second class postage paid at Boston, Mass.

The Messenger is the official organ of the Swedenborgian Church, founded 1817, incorporated as the General Convention of the New Jerusalem in the United States of America.

Printed at Thomas Todd Company, 14 Beacon Street, Boston, Mass. 02108. Incorporated publisher: the Swedenborg Press, Box 143, Madison Square Station, New York, N. Y. 10010.

Subscription free to members of the Swedenborgian Church; non-members, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a member, \$1.50. Single copies, 25 cents. Address subscriptions, checks, changes of address to the Publisher, Box 143, Madison Square Station, New York, N. Y. 10010.

Contributions toward the cost of publishing should be sent to:

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LSD AND OLDER MYSTICISM

The current excitement over the illegal drug LSD (lysergic acid diethylamide), illustrates many things about man's efforts to reinterpret life in his own time. LSD is a newly (1943) synthesized substance which was first experimented with as a possible chemical way to imitate schizophrenia. A widening circle of scientists gradually found it produced too much insight for schizophrenia, and perhaps had more uses for treating emotional disorder. Wild claims for its marvelous effects from those who took the substance, and ominous warnings from those who did not take it, led to its appearance on the black market. There followed a wildfire expansion of illegal use of it and marijuana by people willing to take a chance. Federal and state prohibitions against its use have developed recently so that legitimate scientists have withdrawn from the scene, while illegal use and its appearance in mass media have increased.

There is a central human experience which alters all other experiences. It has been called satori in Japanese Zen, moksha in Hinduism, religious enlightenment or cosmic consciousness in the West. The experience is so central that men have spent their lives in search of it. Once found, life is altered because the very root of human identity has been deepened. LSD appears to facilitate the discovery of this apparently ancient and universal experience.

Many ways have been taken to enlightenment. LSD is just the latest one in a series of perhaps one hundred "sacred" substances from plants that primitive people all over the world have used for centuries in a personal encounter with the Divine and the nature of reality.

LSD is best described as a psychic amplifier. It awakens and amplifies in colorful three dimensions the consciousness of what is within, not unlike the way in which Zen meditation awakens the senses to full clarity. Psychological differences between people under LSD are dramatically underlined. A depressed person can become suicidal or a latent schizophrenic can walk into the depth of his own madness. Or, an artist can richly experience his art and the religious can sense living religion. The explorer tends to get back what he has put into the experience. A bad 'trip' ensues when one reacts against what is shown and tries to control the experience. "Religious" experiences with the drug are claimed by some who enter upon it in a reverent way.

Because of the power of such substances the ancients wisely limited their use to mature adults, on a serious quest, under an experienced guide and within the bounds of their own culture. The civilized world of today seems too large and varied to be kept within such nice restrictions. A recent alarming note emerges from research at the State University of New York in Buffalo and later confirmed by a geneticist of the University of Oregon, indicating that LSD may be among those chemicals recognized as producing changes in the chromosomes of certain body cells, with the risk of genetic damage. In his recent report, Dr. Stanley F. Yolles, Director of the National Institute of Mental Health, stated that although information on the biological hazards of hallucinogens must be considered as incomplete, preliminary findings indicate the desirability of emphasizing possible hazards for women in the child bearing age.

Those who would tout LSD or other drugs as the only way to a deeper understanding are overlooking ancient religious traditions. The best of the religious writings from users of LSD are comparable to those of respected mystics. It almost seems that there is a shared core of understanding underlying all cults which differ more in their histories and outer trappings than they do inwardly.

There are many ways to this kind of global insight about existence that has been called religious. The Christian who turns to his Bible persistently in a real search can find his answer. Again, as with LSD, results depend on the character of the person and his quest. Both Eastern and Western religions have large bodies of doctrine that are given out as the answers. There is more of a tendency in the Oriental religions for the person to try to reach direct revelation by deep meditation, fasting, minimal breathing, and various physical exercises; Yoga, for example. All of these can alter body chemistry in ways similar to the drugs. It may well be that our younger generation turns to the illegal use of drugs because it prefers instant mysticism and direct experience to the canned answers of doctrine.

Study of a scholarly mystic like Emanuel Swedenborg would show his whole life invested in such a quest. Apart from his stature as scientist and theologian, he is the prime example of a mystic lying between Eastern and Western approaches. He knew dogma well and yet ventured into direct experience with the beyond and spoke of internal breathing much as

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PARAPSYCHOLOGY OR "PARADOXOLOGY"

Parapsychology is defined as a division of psychology which investigates psychic phenomena, as clairvoyance, extrasensory perception and the like. A classic example of this type of investigation is the recent and widely publicized seance conducted by the Reverend Arthur Ford for Bishop James Pike. Arthur Ford, a well known medium, while in a trance state, through his spirit control allegedly was able to have the Bishop's son (who over a year previously had committed suicide) speak directly to his father by means of Ford's vocal chords. Subsequently, the past Bishop Pike publicly proclaimed his conviction that the messages received were authentic and were in truth from his departed son. The Bishop also felt competent to place this phenomenon into the context of the Christian faith.

The disillusioned in both clergy and laity who do not accept the Bible as the inspired Word of God and as "doubting Thomases," insist that Spiritual Truth must be demonstrated to their physical senses alone. For such, parapsychology may well be the only way acceptable to them in their search for Spiritual Truth.

It is an entirely different matter for those who accept and identify with the Swedenborgian theology. For them parapsychology might better be described, to coin a word, as "paradoxology." This is said because the premise of parapsychology is in opposition to and incompatible with the writings of Swedenborg and the historic doctrines of the New Church, Swedenborgian. Swedenborg teaches that God is Order Itself and in each and all things proceeds and operates in accordance with the laws of His Order. That all Truth and Good is from the Lord and inflows from the firsts to the lasts, from the inmosts to the outmosts, and not the reverse. It is also taught that Influx from the Lord is reciprocally received by man in the degree that he shuns evils as sins, and has love to the neighbor in uses of good. Who does not see that what is heterogeneous and discordant causes disjunction with Spiritual Good and Truth and is, therefore, contrary to Divine order.

If this be true, what rational explanation can be made by those groups within the New Church, Swedenborgian, which are now promoting the inclusion of parapsychology as an acceptable practice in the framework of Swedenborgian teaching? Is this to augment "the wonderful things seen in the world of Spirits and in the Heaven of Angels", by Swedenborg continuously

during twenty-six years of his life? Is it to be suggested that in the newly formed Spiritual Development groups that the beginners start out with the Ouija Board as a prelude to automatic writing? For this writer, the answers to these questions are definitely in the negative. In relation to Swedenborg's "True Christian Religion", parapsychology is, in fact, paradoxology!

Leslie H. Johnson

SSR STUDENT WED



SSR student Yuzo Noda and bride Akiko, married on May 11 in the Newtonville, Mass. Church. Flower children are Pascale Bruley, Rhett Billings, Alicia Dole. Mr. Noda from Japan, has been at SSR since September, and his bride just arrived. The wedding was performed by the Rev. Edwin Capon.

SSR STUDENTS RECEIVE INTERSEMINARY DEGREES

Andover Newton Theological School conferred its Master of Arts degree on SSR student Marian Kirven at its 160th Commencement, May 20, 1968. Mrs. Kirven, who will also be graduated from the Swedenborg School in June, wrote her Master's Thesis on "A Study of the Nature of Spirit in the Theologies of Emanuel Swedenborg and Paul Tillich." She has been appointed Librarian of the Swedenborg School of Religion, a post she has filled on a part-time basis during her last two years of studies.

Harvard Divinity School has conferred its Bachelor of Divinity degree on SSR student Jaikoo Lee. Mr. Lee completed all requirements for the degree during the first semester of the current academic year, and received his degree without ceremony during the spring. Scheduled for graduation from SSR this June, he hopes to be ordained and begin serving a church next fall, pursuing graduate studies on a part-time basis.

WHERE DO WE STAND?

My answer to the question "Where do we stand?" is that we stand where the church has stood since the eighteenth century. As an integral part of the established government in which they are organized, they are instrumental in the preservation of the status quo of their political systems. While some churches today have become involved in social problems and have opposed the war in Vietnam, racial discrimination, and have taken note of widespread poverty in an affluent society, their members are divided even on these issues. They have avoided questioning or challenging the economic system in which these maladies exist, if our Portland congregation is a fair sample of congregations, Martin Luther rebelled against the injustices of the church of his time, but when the peasants rebelled against the injustices imposed upon them by their feudal lords, he turned his guns against the peasants and supported the established order.

As commerce grew and became international, business practices began to run more and more counter to church ethics. In the conflict of business with the church, the church gave ground and finally it was tacitly agreed between them that business and religion were separate areas of human concern, as R. H. Tawney points out in his "Religion and the Rise of Capitalism." This compartmentalism is, to a large extent, with the church and the business world today, except that the church has been more influenced by business methods and goals than business has been influenced by the church. As Eric Fromm says in his book *The Sane Society*, "The church has preached spiritual renewal, neglecting the social order without which spiritual renewal must remain ineffective for the majority of people." Swedenborg in *Divine Love and Wisdom* makes the well-being of the physical man the pre-requisite of rationality, and rationality, which includes instruction in sciences and branches of study, pertaining to natural, economical, civil and moral affairs. (Nos. 330-334), the pre-requisite for becoming spiritual.

Robert Hutchins in his *Education for Freedom* says that whatever is honored in a country will be cultivated in the schools. The values that are imbibed in one's education will be considered valid and practical. Thus, a good education is necessary for a good job; a good

job is necessary for a good income; a good income unlocks the door to a more abundant life. The more abundant life meaning the consumption of an abundance of things. All things become purchasable commodities, even love, education, and religion.

This is the dilemma of the church. If the church suggests to one that the values which our economic system is geared to serve are wrong, it runs counter to his training and his aspirations; for he has been educated to fit into the economic machine, and his aspirations are for the split level house, the new car and social status. The idea of social responsibility is to help individual cases of suffering and to favor reforms of the most glaring evils in the economic system but not to change it. Thoreau wrote, "There are thousands hacking at the branches of evil to where there is one digging at the roots." If we but prune a branch here and there and have the pluck to deal firmly and forcefully with the fools who disagree, we shall arrive at a new, automated Eden. The church must tread lightly on social subjects for it is organized in conformity with the laws of the land; it has a substantial physical plant, paid employees to administer it and must have an income to maintain itself. If the church tells its members, as Jesus told the rich young man, to take up His cross, it runs the risk of alienating its members and losing its income. If it confines itself to theological questions and church liturgy only, it becomes little more than a social club, a vehicle for one's personal salvation and from which to receive assurance that one is doing the most essential thing toward that end by supporting the church. It thus misleads the people rather than enlightens them, and becomes the unwitting ally of oppression and injustice.

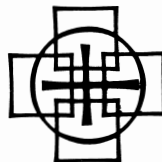
'THEOLOGY & ARTS' AT BOSTON CHURCH



l. to r. Professor Harvey Cox of Harvard Divinity School, Mr. Elliot Norton (back to camera) drama critic of the Record American, Roger Hazelton of Andover Newton Theological School and the Rev. George McCurdy, in the pastor's study of the Boston Church before a program in the church devoted to "Religion and the Arts," on April 26.

"The Layman Looks

MONDAY, June 24
Meetings of ministers and ministers wives. Wives sessions 10:00 and 2:00, ministers 2:00. After dinner program: "The Urban Ferment."



at the Church"

TUESDAY, June 25
Meetings of ministers and ministers wives, 9:00, 2:00 and 7:30. Wives luncheon at Pontchartrain Hotel as guests of Detroit Tuesday Guild and Women's Alliance.

WEDNESDAY, June 26
Meetings of ministers and ministers wives, 9:00 and 2:00, ANCL Executive Committee, 5:00. SSR Graduation Service at Detroit Church followed by Reception sponsored by Tuesday Guild and Women's Alliance.

THURSDAY, JUNE 27

8:30-9:00 ANCL meets to vote on rules. General Council meeting, ANCL meeting and workshop, National Alliance of New Church Women all at 9:00. Alliance Luncheon and Program, 12:00. ANCL outing bus leaves for Greenfield Village and Ford Motor Company at 1:00.

The afternoon program beginning at 2:00 includes a meeting of General Council, a training session for leaders and recorders of the Convention Theme Programs and — for all others — an open house with opportunities to attend two of the following workshops:

World Assembly, Swedenborg School of Religion, Summer Camps, Publications, Wayfarers Chapel, Urbana University.

The Sunday School Association will hold its annual meeting following the workshops at 4:30. Swim before dinner. Opening Service of Convention, followed by the Public meeting of the Board of Missions begins at 7:30. The President's Reception, a social hour to which all are invited, begins at 9:30.

FRIDAY, JUNE 28

Business sessions of the General Convention and ANCL begin at 9:00. After conclusion of initial business there will be an important address on the Urban Crisis at 11:00.

The Luncheon speaker will be Dr. John Ziegler.

Dr. Ziegler was graduated from the Lutheran Theological Seminary in Philadelphia, and was awarded his Master of Arts degree by the University of Pennsylvania where he completed his doctorate work in Philosophical and Historical Foundations of Education. He has served the local parish in Eastern Pennsylvania, and was Research Director for the Lutheran Church in America, Commission on Youth Activities. Most recently he was Supervisor of Field Education at Philadelphia Seminary.



FRIDAY, June 28 (continued)

From 2:00 to 5:00 in the afternoon the program will be devoted to the Convention theme, "The Layman Looks at the Church," with ministers and ministers wives engaged in a separate project where they will not inhibit the free discussion. The following subjects will be discussed in five simultaneous workshops:

THE LAYMAN LOOKS AT THE CHURCH

1. What is the Church I belong to? What is it for? 2. How would we differentiate between the Church as a building, an organization, a body of Doctrine and inter-reality? 3. What experiences mean Church to me? 4. How can such experiences be increased and deepened?

MINISTRY

1. What is my idea of a minister? 2. What needs do I have to be ministered to? 3. In what way can my Church minister to these needs? 4. What do you see as the most promising forms of ministry to develop?

EDUCATION

1. What do I need to learn in my Church? 2. In what way can I best do this? 3. How about children? Teenagers? 4. How does this learning relate to my regeneration?

SOCIAL RESPONSIBILITY

1. What is my responsibility to the Society in which I live? 2. In what specific ways do I see this as carrying out my Church's teachings about the Higher Neighbor? 3. In what respects do we as a Church have corporate responsibility to society?

WORSHIP

1. What worship experiences mean the most to me? 2. How do they affect the way I live? 3. What often blocks my worship experience? Attitudes, Settings, Forms, Music, Sermons. 4. As a church how can we allow for individual differences? 5. What would deepen and enrich our worship experiences in Church? 6. What need do you see to develop new forms of worship?

After a swim and dinner, laymen and ministers will gather for a talk-back session with reports on all the workshops.

The working session will be followed at 9:30 by ANCL skits. The day will close with another reception at the Convention site, a chance to socialize as guests of the Detroit Church.

SATURDAY, JUNE 29

Business meetings and election of officers to the General Convention and ANCL begins at 9:00.

If necessary business is concluded the afternoon will be free for a variety of recreations. The Convention banquet at 6:30 will be followed by the presentation of ANCL awards, a concert by the Urbana College Choir and a dance. While the post-Leaguers are dancing to their kind of music, the ANCL will have a pizza party-swim.

SUNDAY, JUNE 30

Convention Worship Service with ordination of ministers, Investiture of General Pastor, Consecration of Officers and Members of Boards and Committees, The Sacrament of Holy Communion at 10:00. Luncheon at 12:30.

General Council holds its post-Convention meeting beginning at 2:30 in the afternoon. 5:00-8:00, an Open House at the home of Rev. and Mrs. Erwin Reddekopp.

MONDAY, July 1

The day after Convention, dedication of Library at Urbana College.

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do Orientals. While living the life of a successful scientist and nobleman active in public service he was given access to the spiritual world and the whole order of creation such as no man had before or since. His Spiritual Diary has been described by eminent psychologists, as a veritable 'gold mine' for mental therapists.

In some sense we are all involved in a quest, whether called religious or not, by simply projecting a life into unknown dimensions. The LSD journey might be comparable to being launched into space, with no training, in a space capsule that hasn't been checked out. Those who prefer to read and ponder the works of great mystics are like travelers who prefer to travel vicariously in the works of authoritative explorers. Such journeys are less dangerous, legal, and the reader has the distilled accounts of an experienced observer. It may be that such explorers have been to the same land and described different aspects of it. Implying the oneness of the land and the greatness of the journey is a casual comment of Emanuel Swedenborg: "I once heard it said in heaven that the many religions are like different colored gems in the crown of the king."

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the Swedenborg Foundation for
distribution to daily newspapers
to be used as feature material.
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THE VIEWS OF BISHOP PIKE

LIFE AFTER DEATH

If I were to learn from some authoritative source that there was no such thing as survival after death, it would not radically change anything about my existence, my activities, my attitudes, my motivations. I'll be quite frank with you and say that I have not in my ministry, my preaching or in my home style of life been terribly interested in life after death.

Here is where I am called to earth, in this place. Here is where I am now. Here is where I am called to learn to serve. Here is where I am called to love, and hopefully to be loved, and hopefully to enjoy. I am in no hurry to move into any other plane of existence.

As far as the next world being as important as supplying motivation for behaving now, I would regard that as quite unworthy of a man. The Sermon on the Mount and the Beatitudes which came from the Dead Sea Scrolls give some beautiful attitudes and actions and condemn some attitudes and actions which are not good, and I have no quarrel with that. In fact, I think it's great. But I do not like the motivation put before one, where it says in what is attributed to Jesus, do this, or act this way or think this way and your heavenly father will give you a reward in heaven. Or don't act this way or think this way because you'll burn in hell fire for it. That may be prudence but it's not ethics. You should be kind, loving and helpful because the one you can help needs you. Period. No goodies from God or in heaven. You should avoid hurting people and treating people like things. Remembering the distinction of the late Dr. Martin Buber (he left a tremendous contribution to the Judeo-Christian heritage and to all of us, the promise of the I-Thou relationship over the I-It relationship) you don't treat persons as things. I don't trip you up; I don't gossip about you; I don't wreck you up in your plans because you're a person and not a thing, and you're very precious. You needn't threaten me with hell fire about it. Let me see it's a person and not a thing and I respect it. I think I would be this way and hope I would be this way if death in this earth was the end of all. If not, then I think there is something very wrong with my character that would not bring me to the right place anyway.

Furthermore, I don't believe in a heaven of infinite bliss and a hell of infinite torment as has been taught classically by the Bible and churches, because I find it a contradiction in

terms. The kind of people who would qualify for a heaven of infinite bliss would not be in bliss at all, knowing that there are a lot of people who are the have nots and the deprived — the kind of people that Dr. Sol Lenski organizes. At least we would stage a demonstration before the throne of the Most High. Failing that, we would organize a rescue party, and failing all of that we would go to hell and be along side of them. The same kind of ministry of presence that Jesus demonstrated: and that's where Jesus would be. God might get kind of lonely up there. He might join us. In any case that's his decision.

I'm particularly eager not to talk about life after death as some kind of escape from the realities of facing problems now. I don't like the Church's use of it over the centuries. Karl Marx was quite right in describing this in his own day — it's not entirely an untruth today in some quarters — "pie in the sky by and by, meanwhile we of the establishment will take ours now." Religion can be an opiate of the people. He said it is — I think that's overstating it. It can be. I want no escapism. I'm interested in any phenomenon or fact that points to the nature of what may be, in terms of what it tells us about ourselves, about our relationships, about our role, about our meaning, about our significance.

My particular theological method has had me in a little bit of trouble in my own church, and finally by holding out and demanding a trial I won the victory last September, and made a lot more room in our church for other people who want to think in 19th century and maybe even 20th century terms. My method is that of reductionism. My motto has been, fewer beliefs, more belief. The process has been this: I'm not prepared to affirm anything by faith that I cannot affirm on the basis of empirical data, on the basis of fact. I'm quite prepared to draw a generic conclusion from data, to make a leap of faith and I need so to do, because in very little of the world's realm of knowledge, in very few of the sciences for that matter, is the conclusion entailed in (that is, required by) the actual data itself. More often than not, there's even alternative hypotheses that could be used to explain or categorize the same phenomena or the same facts.

Laboratory earth. We choose one hypothesis over another on the basis of its plausibility that it seems truer, it fits better, it makes more sense out of life. It is more congruent with aspects of reality that have been experienced.

This is known as the empirical method, the scientific method. Now this method which I call facts plus faith is discussed in detail in a book of mine published last fall by Harper and Row called If This Be Heresy. It's my attempt to blow off a lot of theological steam on an empirical, scientific basis. There are not many things you can affirm if you see that type of a rigid testing. However, there is a broad range of facts in several subcategories which for convenience can be classified with the neutral symbol ϕ (The Greek Letter, Pronounced "psi") which some people have called supernatural, some have called parapsychology, but which are not appropriately described by either of those words. I'll describe why — again using the rigid methods of the empirical approach — if these phenomena are in fact real, if they indeed have happened and if they point to some plausible affirmations one can make about their meaning, then all of this is natural.

To be more specific, if it is possible to affirm as a reasonable affirmation from data about the nature of man as transcending the space-time continuum, that he does survive death and if we go further and say that it would appear that on occasion communication from the other side is possible, once you make affirmations of this sort on the basis of data, then there is nothing supernatural about it. It is natural; and if it is not, to call it supernatural doesn't bail it out at all. If there have been seances, for example, and you have been fortunate enough to be with a personal, genuine sensitive, I am saying it doesn't necessarily mean they're in touch with anyone. If you are fortunate enough to be with a genuine sensitive, a sincere person, and you are not given to over-credulousness, then what comes through can fit into several categories. It is fortunate if one has a transcript or a tape recorder or notes have been taken. Certain things that come through can be attributed to facts commonly known. That's alright. There are newspapers, and I'm not sure I'd want to have a meeting with a sensitive who didn't know what was going on in the world.

Second, there could be a category of knowledge or data which would represent direct extrasensory perception from thoughts in the mind of the sitter or some of the people present and the medium. I might say that's astonishing enough and not to be knocked out of court. Many people who have never believed in that have said when confronted with the somewhat uncontrovertible facts of my own case, "Well, that's ESP." That's a gain isn't it?

In addition, there are some things that could be attributed to unconscious or depth ESP, things that are deeply buried in you that you have not thought about in years but which a person reflects and speaks about. We have to my knowledge no particular laboratory data on unconscious ESP. I don't know what to say about that as a category.

On the other hand, there have been many instances where things have come up that have not been known ever by the person there — no way he could have known. It was checked on and afterwards turned out to be so. This certainly cannot be assigned to any other category, barring fraud of some sort.

Dr. Ford and I have been accused of that. Considering I had not met with Dr. Ford more than three minutes before our session, we had very little time to cook up a great plot I must say. Also, Dr. Ford was accused of having found out all these facts through research. Well, that was an inspiring thought. I said, "You know if he did — the remoteness of these things, even to me, the amazing number of persons who would have to be interviewed, and further interviewed beyond that — it was so great I suggest that we nominate him for the head of the CIA."

Well now, barring such fanciful things as that, then you're down to these other categories. Anybody sensitive enough to produce something from an entity beyond should probably also be sensitive enough in and out of trance particularly in trance to be able to produce through extrasensory perception in other categories. There's no medium that would deny the possibility of these other things because they're all part of one piece anyway. That's the value of the side factor concept.

When I said I was interested in life after death, I am interested in it for two reasons. First, of course there's comfort in time of bereavement. It's comforting to be able to give comfort in these explicit terms. After this, in comforting persons of bereavement, I've been able to say something more definite than what I've said before. I've given testimony — that is, here is how it was for me, and on this basis I affirm to you that your loved one lives on. That does not mean your loved one will be in touch with you. That cannot always happen, but there has been a being-in-touch all through history. That I personally have experienced this, I share it with you for whatever comfort it may bring and indeed it does bring comfort. That's fine. But

again being very much in one world at a time in my outlook I'm interested very much in this aspect. One of the greatest things on the horizon now under secular auspices, under church auspices, developed by psychologists, is to let people more and more relate to one another and to take one another in as it were on all levels. Something we're just beginning to grow in and learn something about. I think important to the growth of that process is the more we can understand about the aspects of relationships and how we do indeed tune in on one another.

Right here and now there are obviously untold bridges in this realm. Indeed, if there's a basis for inferring that there can be a tuning in in this life to the other side then indeed there's a basis for seeing more ways of consciously and unconsciously tuning in to one another, so that personalities may flower and turn on. I am from an area where people are so eager to turn on they'll use instant zam. It often happens with pot or acid or things like this that people do turn on better or relate better. However, thinking now of the psychedelic drugs, there are manifest dangers as shown by medical studies. No studies are complete — no one knows the answer but enough instances that are rather terrifying. Doesn't mean that anybody who has taken a trip — I have now — I come from a state where you don't need to take a trip — you can ride on other people's trips.

Used to be people at cocktail parties would tell about their last operation. Now they tell about their last trip. It's a lot more interesting. There are manifest dangers. Half the people I know are half dead. Turn on. Turn on without drugs. The more we know about the capacity of the human personality to perceive, to sense, to know, to find out messages, to relate to others — it's all invisible. Everything is energy anyway. The old hang-ups about matter and energy made it very difficult to see how these things could happen — particularly psycho-kinetic happenings, "poltergeists." I'm beginning to learn that poltergeist doesn't mean something nasty: there can be a pleasant poltergeist too, like a nice family dog. It's all energy anyway.

In any case, the new frontier here — it is very fortunate that those who founded Spiritual Frontiers along with Dr. Ford put that word frontiers in there, because this is really one of the new frontiers in knowledge which offers (as do many other new fields, as indeed the field of psychosomatic medicine, the field of psychiatry offer) new hope for richer living, greater

awareness, greater communication — indeed, transcendence of what we thought of as the space-time continuum. If the very nature of this kind of personal reality about ourselves would imply survival, that is fine. When I said I'm not preoccupied with it, I didn't mean I'm not glad to know about it. I believe there is a basis for affirming what our particular tradition (Episcopal) affirms in prayers for the deceased — that they may grow into the way things are supposed to be in terms of completeness of human relationships and love and acceptance all around. Getting rid of hang-ups and blocks, and being full and whole and unidolatrous and free and well. It's a great new frontier.

I'm quite sure in the years ahead as more is known and learned and there is an enormous geometric rate of progression of increase of knowledge in this field and research on the data in this field, better methods for checking things out and illuminating error; I will change my categories, alter my hypotheses, be able perhaps in some realms affirm less, I don't know. I'm ready and open to what shall come. I'm glad that there are those concerned for these things opened to them, that do not suffer from the dogma of saying something can't be so and hopefully do not suffer from the over credulousness of saying what they would like to have so is automatically so. It is possible to keep a balance between the two extremes and between Scylla and Caribdis. Indeed, this is a very good field to practice on, since I hope as a people in this country we will keep our balance in that regard in this time of national gravity and seriousness and confusion where again the tendency is to be dogmatic and over credulous — dogmatic in ruling out certain hopes, and over credulous in things we get told and hear about. It's a good quality of mind in any case. It becomes a Christian — and not only a Christian, a religious Jew: it becomes a man, a human being — to be that way, for it is such a man who has greater sensitivity and openness to others.

These remarks were excerpted from an hour long address by Bishop James F. Pike, delivered to an overflow crowd attending a Spiritual Frontiers meeting at the large Foundry Methodist Church, Washington, D.C. The Rev. Ernest Martin, who chaired the meeting, furnished the tape of Bishop Pike's talk.

STATISTICS

CONFIRMATIONS

On Easter Sunday, April 14 the following were confirmed in the Virginia Street Church in St. Paul, Minnesota by the Rev. Andre Diaconoff: Thomas John Behr, Connie Jean Behr, Wendy Jean Bristow, Linda Jean Faffler, Linn Roy Faffler, Diane Susie Olsen and Vernon Max Hugo Thom.

On Sunday, April 7, the following young people were confirmed at the Church of the Good Shepherd, Kitchener, Ontario by Rev. Paul B. Zacharias: Frances Kathryn McIntosh, Wendy Boniface, Nancy Beth Schneider, Mary Margaret Chivers, Jeanmarie Zacharias, Eric Norman Schneider, William Richard Biggar, Peter Charles Ahrens, Paul Harry Brenneman.

Amy Carolyn Hill and Paul Stephen Feket were confirmed in the faith of the New Church on Palm Sunday, April 7 in the Detroit Church.

BAPTISMS

On Easter Sunday, the following were baptized: David Allan Valladares, Gregory Wayne Kener-son and Michael Robert Thurston; also adult: Sheila Marie Watson, Mary Ann Parent and Ronald Clayton Holt. Confirmed in the same service in Fryeburg, Maine, were Donnette Ela, Christine Wiley and Jill Gallagher.

On Palm Sunday Roxanne Louise Bridges, Craig Damon Thurston, Randy Scott Heath and Craig Dewey Watson were baptized in the Fryeburg Church.

Joseph Milton Bogdon, son of Mr. and Mrs. Walter Bogdon was baptized on April 7 in the Kitchener, Ont., Church by Rev. Paul Zacharias.

Jacqueline Ann Whitten, daughter of Mr. and Mrs. Carl Whitten was baptized on April 21 by the Rev. Paul B. Zacharias in the Kitchener Church.

William John Westcott, infant son of Mr. and Mrs. Edgar E. Westcott, was baptized by the Rev. William F. Wunsch on Palm Sunday in the Detroit Church.

Steven Marshall, son of Mr. and Mrs. Ralph Smailer was baptized on April 14 by the Rev. Richard H. Tafel in the Philadelphia Church.

The Rev. Othmar Tobisch baptized on Sunday, March 31 the infant daughter of Edward and Marcia Tarham of San Francisco to the name of Cynthia Lee.

DEATHS

Thomas A. King, son of the late Rev. John King, May 3; after long illness which resulted in Total Disability, discharged from Green Berets three years ago. Resurrection service was conducted by the Rev. Robert Kirven, May 6.

Resurrection services were held on April 5 for Darren Lee Reny in Fryeburg, Maine.

Mrs. Harry Wilcox passed into the spiritual world on April 15 in Almont, Mich. Services were conducted for her by Rev. Erwin Reddekopp on April 18.

BIRTHS

On Easter Sunday, the members of the Manchester New Church were pleased to welcome Bethany Louise, infant daughter of Mr. and Mrs. Arthur Blair, born Sept. 23, 1967 to the worship service.

Michael John was born to Murrey and Roberta Lord on April 16. The Lord s are from Fryeburg.

Marianne was born to Melvin and Margaret Eastman on March 26th. The Eastman s are from Fryeburg, Maine.

Christy Lynn was born to Mr. and Mrs. W.E. Bommer of Gulfport, Miss. on Mar. 24.

HISTORICAL NOTE FROM SSR

The SSR Library has recently acquired a copy of The Liturgy of the New Church, which was published in Baltimore in 1792 and was formerly owned by John Hargrove. The Rev. John Hargrove was the minister of the Baltimore society in 1798, and the first New Church minister ordained in this country, and he dedicated the first New Church temple in America in Baltimore in 1800.

June, 1968
The Messenger

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