



On Kruschchev's Visit to America

WE, IN free America, extend
To you the greetings of a hesitant hand:
Praying that in this far-famed land
Your eyes may see that way for which we fend.

What good is ours we do not here pretend
Boastfully to show or have you understand;
(Since eyes may seem to see what has been planned)?
Thus bear with us if we with you contend.

Despite the "boos" and grimly restless crowd,
There dwells in us a spirit that is proud
Of official courtesy and grace
Worn by our President, who has to face
Those evils that would raise an ugly head,
And point to aims which to our freedom led.

—THERESA S. ROBB

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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.

Scientists, Religious Leaders Discuss Modern Concepts of Evolution

TWENTY-SIX SCIENTISTS and religious leaders of the three major faiths met together June 9 for a luncheon-conference at the Cosmos Club, Washington, D. C. to get better acquainted and to exchange views on evolution during this 100th anniversary year of the publication of Darwin's *Origin of Species*.

The scientists are men connected with universities, scientific organizations and government agencies, representing the fields of biology, anthropology, physics and geology from every important scientific organization in the Washington area. The religious leaders are men serving in various universities, seminaries, churches and synagogues in the vicinity.

The conference was called together by Dr. Joseph R. Sizoo, Milbank Professor of Religion, The George Washington University, and Mr. Fergus J. Wood, science editor of the Encyclopedia Americana, and was sponsored by The Committee on Religion and Science.

Mr. Wood, who conceived the idea of this conference, said: "This meeting, held in the Nation's capital, among eminent scholars in both science and religion, provided a unique opportunity for the free expression of ideas, and the maturing of thought and opinion which has occurred between these fields since the days of Darwin. The presentation and development of this growing trend toward rapport between science and religion was especially noteworthy."

Dr. Sizoo stated: "I was delighted with the enthusiasm of these men. I think this was possibly the most significant meeting of scientists and religious leaders that has ever been held in this area. Each of the speakers in turn had opportunity to evaluate Darwin's ideas in terms of modern scientific discoveries and trends. They freely established differences of opinion and interpretation in their respective fields and yet were eminently successful in reaching zones of agreement.

"One of the surprising and gratifying aspects of the discussion was the considerable area of agreement in terms of basic convictions. A keynote thought brought out was that while man is considered by biologists as a highly evolved animal, yet it is recognized that man is distinct from other animals because he has high moral sense. It was the consensus of opinion that God gave man a brain of understanding so that he can progress and come to his best. It was recognized, too, that there is evolution in all things, even in religion, that in no areas has perfection been reached

"There was a strong feeling that further meetings along these lines should be held in the future. It is my hope that this will be a pilot project for similar conferences throughout the country. Even though science and religion still have some differences, yet they should get together and share their findings. After all, there are differences within science and certainly among religious groups.

"I believe God reveals Himself through science as well as through religion."

The Committee on Religion and Science, with headquarters at 11 West 42nd Street, New York, is a non-denominational, independent group, which is made possible by a grant from The Swedenborg Foundation. The Committee's bulletin "The Satellite" is distributed free upon request to ministers, scientists, educators and writers interested in religion and science.

—E. W.

EDITOR'S NOTE: Reporters were not invited so that those present could speak more freely. Also the names of those in attendance are not being given out because the men were brought together informally apart from official status. Organizations with which they are connected might resent their speaking without authority.

MAKE

A

DECISION

NOW

by Lawrence L. Gruman

SOCRATES WAS RIGHT when he said, "The unexamined life is not worth living". When you examine your life, you look for a means of understanding it, of justifying your existence. You cannot help asking the primary question of mankind: "Why am I?". In answer to this query, an intellectual struggle reveals little, and for you, no pat answers will do. You find that in wrestling with the problem, you join a long train of seekers who have arrived at these answers:

1. *Oriental fatalism* says that since we cannot really cope with finite existence, we must deny its importance and lose ourselves in the 'infinite'.

2. *Greek rationalism* holds that the search for truth is the proper human enterprise. The extent of truth uncovered justifies man's human endeavor.

3. *Hebrew legalism* thought that in the keeping of the Law men would find justification before God.

4. The *Roman Catholic Church* crystallized in the Middle Ages the idea of institutionalism, holding that loyalty to the institution of the Church commends men to God. Through the ministries of the church and good works done in its name, men are justified.

5. *Protestant* thinkers rejected this idea, saying that all human efforts (law, truth, institutions) are morally

ambiguous. Men are sinful, and they cannot of their own efforts produce anything pure. How can man achieve his own salvation? He cannot. This condition of helplessness sends us into despair. But despair remains only until we recognize that Christ's atoning death delivers men from this dilemma. For Christ is perfect. Man's act of faith in Christ saves him. We are justified through our acceptance of God's saving efforts.

Now, what does this kind of thinking mean for us in 1959? First, we know, despite our pretensions, how evil we are. If we don't face up to it in ourselves, we at least are familiar with evil in the lives of others, and we can imagine the painful truth of our own inadequacy. On the level of society, we quickly recognize the necessity of restraints in a so-called 'free society' lest public funds be misappropriated, liquor and narcotics traffic run riot and corruption hit the ranks of labor and business. We are a part of this evil—and this evil is part of us.

Second, every effort to change ourselves is ironically a mixture of good and bad dimensions. This is most apparent in a critical situation, as when in politics one faces the alternatives of manipulation or personal defeat. Or again, in international affairs we come to the brink of declaring a war or suffering a severe national setback. In making choices between alternatives that are neither black nor white, we can take one of three paths:

1. *Pretend we are perfectly right.* This is the position taken by communists who justify every excess (like exile and murder) in the name of the perfect society they are creating. Meanwhile, you and I see the vision of that perfect society dimming out in the very wake of frantic efforts to achieve it.

Strangely enough, the same position is taken by the Catholic Church which says that "Those who believe in God do His will." Here again is an absolutist view of one's own perfection, and a whole swarm of injustices are excused by the Church's pretension to righteousness.

2. *Laboriously point to the evil in every situation,* every solution to problems, every political project. Then we are prone to become neutral or irresponsible in the struggle for justice. Such a withdrawal into piety can soothe the ego but never the human impulse to create brotherhood.

3. Or we can *make a decision now,* knowing that Christianity mediates forgiveness. Despite our personal inadequacy, even despite our pride, Christianity floods the deepest places of our lives with mercy. Our best act is still inadequate, leaving room for repentance . . . but we can act! Surely we know our personal failings, and we are aware of our inability as a nation to achieve justice—and we cannot pretend to a righteousness which isn't our own. Yet we can take sides, make decisions, enter the lists in the full assurance that when we say, 'Here I stand. God help me, I can do no other', then Christ's hard-won victory saves us.

I believe that inactivity is subversive—and so is the perfectionism of absolute self-righteousness. In neither position can we be justified. But we can do what we must, aspire as high as we are capable, and act on our convictions knowing that the love of God sustains us. Surely we will continue to fail and fall short of God's glory, for we are men! But we are men who under God's judgment, also stand close to His mercy and love. No institution can save us, for institutions are the product of men. Only God can save us. And He has! Through His manifestation in the Divine Humanity of the Lord.

The author is the minister of a Congregational Church in Fairport, N. Y.

FRANK VERY

by M. V. Very

PART II

IN 1893 Frank W. Very married Portia Vickers of Glenshaw, Pa., a teacher at Curry Institute. With vivacity, interest in people, strong opinions on all topics of the day, she was to be a pioneer in her own small town in the then highly unpopular cause of Woman Suffrage.

"Sufferagettes, suffering cats!

Suffragettes, suffering yet!"

Sharing his wife's views, Frank Very did what he could to aid the struggle for the vote, when in 1915 he presented a thesis, 'A Biological Argument For Human Freedom, And Especially For Greater Freedom For Women.' In it is this telling sentence: "God gives man freedom, and if any lack this precious gift, it is because of the interference of their fellow men."

After a short period at Brown University teaching astronomy, the Verys moved to Cob Island, Maryland. This isolated little island in the lower Potomac belonged to Portia's brother, George Vickers. The new work as assistant to Reginald Fessenden, inventor par excellence, demanded this privacy for they were doing experimental work on the wireless telephone, radio to us.

"Speech was first transmitted wirelessly in December, 1900, at Cob Island, Maryland."

When Fessenden later built a tower at Brant Rock, Mass., "Speech was first transmitted across the Atlantic to his tower at Machrihanish, Scotland, in December, 1906." And from Brant Rock was sent the very first Christmas broadcast of music, carols sung by friends and violin played by Fessenden himself. A few ships at sea received this Christmas broadcast. No one else had radios!

Fessenden has said that Willis Moore of the Weather Bureau took all his best men. Certain it is, the Verys left for Washington, settling in Georgetown and sending the children to the New-Church Kindergarten run by Miss Smith and all attending Rev. Frank Sewell's church.

While still with the Weather Bureau, an idyllic two years was spent at Arcturus, Va., three miles from Mt. Vernon, it was part of the River Farm, one of Washington's plantations. Stands of virgin oak and walnut, leaves of holly from the big tree to prick the barefoot ones, Indian arrowheads to be found where once the Dogue Indians had been massacred in their village of Assoameck, long hedges of California roses, tall hedges of boxwood pilfered from abandoned estates, bowers of honeysuckle along the high banks of the Potomac and, persimmons—ah, the taste of wild ripe

persimmons! There were turkey buzzards, ticks and jiggers and malaria.

The long line of original work continues at Westwood, Mass. "The Intrinsic Harmony Of Science And Religion" appears in the **Revue de l'Ere Nouvelle*, from which I quote. . . . "Facts form a necessary basis for natural science . . . we require to be shown the meaning of these facts, and seek by the aid of reason to develop a philosophic conception of nature. . . . That science and religion will be found to be in essential harmony and will *mutually assist* one another whenever their true relations are perceived, and when a basis is laid for their mutual understanding through the reception of a philosophic view which is wide enough to embrace them both in a universal law." Papers are sent to the various scientific periodicals on such topics as 'On A Possible Limit To Gravitation,' 'What Becomes Of The Light Of The Stars?' 'The Wasting Of Stellar Substance', and 'A Cosmic Cycle' in which it is stated that 'the atoms are evolved out of the Universal Atmosphere, the storehouse of energy. That the disappearance of an enormous amount of thermal energy is involved in the formation of the atoms and will reappear upon their destruction. This was confirmed when radium was discovered to be thus disintegrating.'

*(Reprint in English by "The Church for Service," Mrs. Lelia M. Tinsley, chairman)

But, in the early part of this century, who cared for research men or original thinkers?

He was to find an understanding friend in Percival Lowell, a friend indeed, and one who offered to finance his laboratory. Spectrum slides made by Dr. V. M. Slipher at the Lowell Observatory in Flagstaff, Arizona, were sent to be measured. Among these were some of Mars and the Moon. In a series of bulletins published by the Lowell Observatory, some of the results of Very's measurements were printed and the announcement was made in 1909 that 'both water vapor and oxygen were proved to exist in the atmosphere of Mars.'

New ideas bring clashes. There followed the Campbell-Very controversy over the Mars discoveries as there had been the Abbott-Very controversy over the 'Temperature Of The Moon' and also, over atmospheric transmission.

Sun-spots

It may have been the overwhelming beauty of the sun spots seen at maximum thru the telescope which inspired our astrophysicist to write a poem about 'the fiery maelstroms of the Solar-Spots', a poem only an

astronomer could have composed. It is found in *An Epitome Of Swedenborg's Science*.

"As flame the swift pulsating
Spears of the northern aurora,
Out of the ice-cold sky
That spheres round the realm of Polaris,
In rhythmical sheaves
Of weird unearthly splendor,
Arching the starry depths,
Cosmic, in ordered procession,
Marking as on a dial
Each life-throb of earth's benefactor,
Obedient to the impulsive,
Magnetical currents that flow
From the swirling eddies of fire
That surge where the solar tide
Rises and ebbs in majestic, slow motion,
In cyclical order recurrent;
So round the poles of the sun-sphere
Ever there sweeps and there surges
A vast vague, rhythmical vortex—
Pillars of pearly pink fire-mist,
Curved like the wraiths of the magnet,
Branched like the antlers of stag's horns,
Curiously blended in mazy but ordered location.
Nine times in a century
The great bright sun in his power
Shakes his coronal locks
That are dipped in the fire-dew of ether,
Nine times in a century
Responds earth's magnetic girdle."

Early in his career, the decision was made to examine as many of Swedenborg's scientific theories as possible and to study them in the light of present day knowledge. Hence the subjects for some of his own original work grew from this. It was a slow and long process, a lifelong investigation, and the summing up is in *An Epitome Of Swedenborg's Science*. This is an evaluation. It translates Swedenborg's obsolete terminology into modern language, points out where he is right, and equally im-

portant, where he is wrong and shows to the world the many sided interests which made Swedenborg a Universal Genius who anticipated many of today's discoveries. Starting with 'Creation by Influx' and ending with the 'Doctrine Of The Grand Man', the *Epitome* interweaves pure science with truths taken from the Theological writings. Frank Very put himself into the book for it was a labor of love.

Do the title words 'Epitome' and 'Science' frighten you away? I would like to mention some of the less technical chapters which may easily be understood and enjoyed. Perhaps that on the Egyptians is a favorite. Why are these old Egyptians important? They, more than any other nation of the Ancient Church, cultivated the 'Science of Sciences' which is what they called the Correspondences; and the Bible is written entirely by correspondences. For the sake of understanding the Word, these people are scattered thruout the societies of heaven and should they leave a society, the light goes out. We know that great men of Greece learned of them. As the granary of the world of long ago their wheat is the good food for the mind. Herodotus says, "In their own tongue their bread is called cylestis". How similar in sound this is to our celestial. . . . What some of their wisdom consisted in is demonstrated by the detailed description of the Great Pyramid: (1) It was an observatory, 'The Great House Of Watching' whose measurements themselves commemorate the three movements of the earth. (This speaks only to the astronomer, the archaeologist is, as a rule, not trained to observe it.) (2) A metrological museum where the most important standards of measure were preserved. (3) A memorial of the most profound religious truths.

Take the chapter on the 'Planetary Theory' where we shall find *Earths In The Universe* discussed. Here is one of Swedenborg's Firsts, for he proclaims: "THE PLANETS ARE INHABITED." (Further evidence to support this stand is brought forward by Mr. A. C. Ferber in his recent book, *The Secret Of Life On Other Worlds*.)

The reader will be entertained by the dreams and their interpretation. *Psychical Phenomena*, E.S.P. is now an honest woman.

It is hoped that the purely scientific parts will be sampled. Swedenborg himself said, "We see how necessary it is for students of Spiritual Philosophy to have a knowledge of Natural Science." Here are some of the interesting things to be found: "Matter is energy and energy is Divinely originated." . . . "All that we see in nature is formed out of the one universal atmosphere from which are generated subordinate structures in trinal order". . . . "The atom is NOT a solid." . . . "Innumerable stellar Galaxies scattered in space composed of myriads of stars." (Our Solar system appears as one star in one of the Galaxies. Each star is a sun with the potentiality of having planets.) . . . "Theory of Heat and Light." . . . "A Nebular Hypothesis—planets thrown off from sun by centrifugal force." (Antecedent theories by Kant and Laplace.) . . . "Plans for submarine and airplane were defective chiefly because there was then

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Greetings and Thanks

For the first time in thirty years it became necessary for me to miss a Convention Session. During most of those times Mrs. Pausch was with me. While Convention was going on at Asilomar, however, we received many messages from those attending, in joint cards or otherwise, including one from the Council of Ministers. They were indeed heartwarming to us, who followed from day to day the proceedings as outlined in the Program.

Much as we would like to do so, we could not acknowledge to each individual our thanks and appreciation; and we would ask you, if you could do so, publish this message of grateful appreciation to all who wrote or inquired of us. Once again we were with our own, in spirit if not in body.

Sincerely,
George Pausch

no known way of constructing a powerful motor."—
etc. etc.

"Swedenborg's method began with acknowledgment of God, from this as a center, he deduced the principles of natural science".

The Epitome was almost finished when Frank Very suffered a paralyzing stroke. He managed to guide his right hand with his good left one and completed all the proof-reading. On his last day on earth, the printed pages although still unbound, were placed in his hands.

Long before, he had expressed the wish that we wear bright colors at his funeral. Let there be music—let there be dancing—

His daughter, Alice, (Mrs. E. R. Brown) wrote this tribute to him:

"It would be impossible to exaggerate
in speaking of my father.

Though antedated in the Great Stone Face,
he might have been a late survivor
of the Cro-Magnon, that magnificent race
whose heads are bigger than ours
and who invented

so many useful things we take for granted.
Or he might have been a man from Mars;
he went there often enough,
via the spectroscope.

"He rocketed to the Moon, through the telescope bore;
her caves were his familiar haunts.

Yet not content
with the stars, he must explore
the geography of Heaven, his element,
with Swedenborg, who took him by the hand.
He had no Beatrice, that is sure;
His Dulcinea was the lady whose command
is to the very few whose hearts are pure,
whose name he wore."

Communicating Your Religion

IF LANGUAGE WERE NO BARRIER, would you be able to communicate your concept of religion and life to peoples of other races—and to people of other earths? In other words, is your concept of God and His kingdom clear enough in terms of feeling and thought to be received and understood by others? If it is not then it is not adequate for the world of today. For, not only has the concept of the world itself been enlarged—and then shrunk in size by discovery and scientific development in the realm of travel, but the possibility of reaching other earths now appears to be imminent.

In the beginning, it seems sufficient to have a concept of God which satisfies—just ourselves. But gradually the need to include others—the family, the community, the nation and even the whole world becomes apparent. And the need to establish a positive relationship between the Creator and His creation becomes manifest.

Because Christianity can meet these needs it will always be up-to-date. Jesus embodied, in His life and in His teachings, ideals and principles that are eternal and universal and therefore valid no matter where we are or where we go. Jesus spake not just for God but as God. And therefore the full import of what He said can only be comprehended in terms of His Divine as well as His Human.

By means of his spiritual world experiences, Swedenborg was able to illustrate the universal and timeless nature of the Christian message. He describes his meetings with spiritual beings who came, not only from different races in our own world but also with those who came from other earths in our own solar system and in other parts of the universe. In describing his communication with such people which was accomplished simply by the spontaneous transference of thought and affection, he illustrates how the basic and fundamental ideas underlying the incarnation are such that they can be comprehended by all in God's creation because they are of an eternal and universal nature.

At the time Swedenborg wrote, it was hard to comprehend the meaning behind what he wrote. But, in the world of today with satellites, rockets, and space ships the significance of his accounts becomes more apparent. For a concept of life which does not keep pace with expanding knowledge will soon die.

Although we may not travel to distant planets and stars physically, in terms of our spiritual awareness we must all make our journey to the extremities of God's universe, and develop concepts and ideas that are universal enough to reach its farthest point.

The reason it is necessary for us to retain the basic fundamentals of Christianity and develop an understanding of them is because they alone are capable of taking into account everything and everyone.

Jesus said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jesus stands as the 'doorway' to eternity. He is the means whereby we can enter into a consciousness that is universal and eternal. No matter where we are or where we go in this life or the next we need Him, and what he represents and He needs us to express Himself and to communicate Himself to others.

—KENNETH W. KNOX

TRENDS DEVELOPMENTS

Edited by E. R. Rasmussen

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?

Luke xii, 56 (Goodspeed)

Higher Loyalties

THE NEED TO BROADEN our horizons, to lift our loyalties, is pressing upon us in this atomic age. We cannot limit our allegiance to narrow nationalism. As we look about us in this troubled world, we think of ourselves as a Christian nation and we look on other nations as neighbors—this is the Christian attitude. What can we do for those in distress? How can we deal with those with whom we disagree?

Perhaps we should inquire a bit into our concept of nationalism. Should the sovereign nation command supreme loyalty? Are there not obligations and responsibilities to mankind as a whole, to the welfare of children of God in other lands? What is the Christian teaching about this?

"The sovereign national state," says George F. Kennan (in *The Atlantic*, May 1959), "to which so much reverent devotion is paid in the various gradations of patriotism and chauvinism that makes up national feelings, has no foundation in Christian principle, whatever its secular justification. Nowhere in Christ's teachings was it suggested that mankind ought to be divided into political families of this nature, each a law unto itself, each recognizing no higher authority than its own national ego, each assuming its interest to be more worthy of service than any other with which it might come into conflict. Surely this whole theory is an absurdity from the Christian standpoint. Before we could achieve Christian foreign policy we would have to overcome this unlimited egotism of the sovereign national state and find a higher interest which all of us could recognize and serve."

An excellent analysis of the growth of nationalism is given us by Barbara Ward in her new book *Five Ideas that Change the World* (W. W. Norton & Co., 1959). "The great paradox of this century," she says, "is that we have reached an extreme pitch of national feeling all around the world just at the moment when, from every rational point of view, we have to find ways of progressing beyond nationalism." At one point she suggests that "nationalism is to communities what egoism is to human beings." In her closing chapter, on "Internationalism," after having given thoughtful consideration to the dilemmas facing us in our modern world, she expresses her faith in "the shaping forces of social justice, humane concern, and Christian compassion. . . . These forces conquered the citadels of self-interest and irresponsibility inside Western society. They must now work to enlarge our vision to include the whole family of man."

Arms Race—or Human Race?

"We believe that an informed citizenry is the best insurance for the survival of a free people," said Congressman Chet Holifield, Chairman of the Subcommittee on Radiation of the Joint Committee on Atomic Energy, as quoted in the July *Washington Newsletter* of the Friends Committee on National Legislation.

If people have not previously understood the nature of a nuclear war, they certainly should understand fol-

lowing the reports of the hearings of this Subcommittee held in June. Results of an assumed 'limited' attack of 1,453 megatons of bombs on 224 targets around the country were given: 48 million persons killed, 20 millions injured, 25% of the nation's homes destroyed and another 25% damaged—and also the genetic price to be paid over the next 30 generations.

Small wonder that Chairman Holifield said, at the conclusion of the hearings, "It may well be that the time has come in man's long history when he must choose between the arms race and the human race."

Working for Peace

We all want peace. But what are we doing to promote peace? Not, what are we doing to defend ourselves? But, what are we doing in a constructive sense to build a peaceful world?

Surely cultural exchange between nations is a constructive approach to peace. For example, there is the all-American fair which opened in Moscow in July, under the cultural exchange agreement between our country and the Soviet Union. Harold C. McClellan, general manager of the American National Exhibition at this fair, made a survey of the cost of war during his lifetime—equipment, arms, manpower, etc. It adds up to some \$900,000,000,000. "All we have got out of war," he says, "has been a shift of partners after victory and the threat of a worse war to come!" (*Christian Science Monitor*, Apr. 11, 1959).

And then there is the worldwide crusade for peace through the rule of law, launched by the American Bar Association. Charles S. Rhyne of Washington, D. C., past president of the Association, is now serving as Chairman of its Committee on World Peace Through Law. "It is the rule of law," says Mr. Rhyne, "which contains the key to a peaceful world." In recent months he has visited forty countries, speaking on the major theme of 'the imperative need for a worldwide court system.' (*Christian Science Monitor*, March 7, 1959).

Speaking recently in London before an audience of British women, Mrs. Franklin D. Roosevelt gave excellent advice as to the most effective role mothers might play in preserving peace: 'to teach their children that warfare is not the only solution to world problems.'

"Women can help save the peace, first, by believing ardently that it can be done," she said. "Then you must communicate your confidence to your children, and it occurs to me that the most effective way to do it is to bring them somehow into contact with the children of other countries. We must increase their knowledge of the problems of other people." (*Christian Science Monitor*, Apr. 11, 1959).

E. R.

(Supplied by a grant from the Swedenborg Publishing Association).

This is a book review by Ted Hawley who wrote the provocative article MOON LANDINGS—WHAT? which appeared in the last issue of THE MESSENGER. Mr. Hawley, a writer, lives in Oregon.

The Devil Rides Outside

by Ted Hawley

"BUT NO, M'SIEU," the driver groans, "since our fine government closed the brothels it's impossible."

The driver leans his heavy face over the steering wheel. . . . "But the Monastery? You're going there for religious reasons? Maybe to become a—?"

"Lord, no," I interrupt flatly. "I'm going there to do some research." (In Gregorian chants.)

"Ah well, then," he says with sudden relieved loudness. . . . "I wondered, you know. . . . Couldn't quite make out the connection."

So begins this 'first' by a 32-year-old Texas author blinded by combat injuries during 39 months with the Army Air Force in the South Pacific.

This is not a 'pot-boiler'—no artificial concoction from strong coffee, wild imagination and rehashed plots is to be found here. That much overworked best-selling ingredient of 20th century creations is used here to characterize 'The Devil'. And his final overthrow by a religious influence, at first so repugnant, provides a most unusual combat. In the Book-of-the-Month Club review by Clifton Fadiman it is called a psychological confession novel; published by Smiths, Inc., Fort Worth, Texas. 596 pp. \$4.00

The book is of interest to the missionary-minded insofar as it details a conversion to the Catholic faith under the most unfavorable Middle Ages environment conceivable. And since publication of the extract, IS THIS WHAT IT MEANS TO SEE? from his book THE SPIRIT OF MAN, in the September Reader's Digest it became doubly interesting to millions from a human interest and almost miraculous physical recovery angle. To quote:

"Blinded for ten years following a concussion from a bomb explosion while he was serving with the Air Force during World War II, John Howard Griffin suddenly regained his vision on January 9, 1957. That day in Mansfield, Texas, the 36-year-old author of the best-selling novel, THE DEVIL RIDES OUTSIDE, saw for the first time his wife, whom he had married in 1953, and his two small children. . . ."

Griffin is a master of detailed descriptive analyses that makes it possible for people of our era to live in the stifling surroundings, unbelievable hardships and ancient influences that so few know so little about. An absolute contradiction to the theory that religion should be made attractive it abounds in such conversation as this with the monks:

"Frankly, Father. . . . I never realized that God—who's just an idea to most of us—could become so real to any man as He has to you."

"To all of us, my son," he says gently. "You see we live in an unbroken line from St. Benedict. We live in the faith of the early centuries of Christendom, when Christ was still fresh in men's minds. People are inclined to think of us as frostbitten, sour old men, who come here to escape the world. . . . We come here not to escape the world, but rather to deprive ourselves of it. . . . We are

postulants for seven years before taking our final vows. . . . The point is, we make our lives so difficult that no man without a true religious vocation can stay with us for long."

In religion, as in all else, it is deeds and example that impress men. Griffin was made to think, and finally converted, by the sacrifice, devotion and kindness he found in a monastery.

Unable to endure the fare of thin soup and no heat in the great stone building in the depth of winter he falls ill and is moved to a heated house belonging to one of the great ladies of the village. Immediately she tries to dominate him, body and soul, and becomes the leading 'devil' outside the monastery walls. He gets acquainted with the valley people and the postman who helps him dress each morning. In class-ridden surroundings where common folk are not supposed to think he is amazed at the triviality of the rich and the sanity of the poor as shown in conversation like this:

"I think modesty's a natural preservative for a minimum of physical morality in crowded societies. Look at the Greeks, the Romans, and then at us. We're headed the same way with our relaxed laws, our intellectual freedom from moral principles. . . . Any agent which cuts us off from the growth of modesty must be an agent harmful to our very lives. . . . And all this destroys our civilization, our great France, drop by drop. . . . You must think about these things, M'sieu, and tell me the answers."

The world is indebted to this author for an original and powerful portrayal of the eternal combat engaged in by created images given the choice of living in light or in darkness. In his search for fundamentals he seems to have read everything but Swedenborg. His outcries against things as they are and the Protestant churches as he has found them echo 'the lost generation'. It invites speculation as to what may happen when the 200-year-old Writings arise from the tomb of jealous slander, to which so-called great men like Kant and Wesley consigned them, and are finally 'discovered' by some genius whose talents will be directed upward instead of backward and downward over civilization's brink. Too many try to make sense out of life by concentrating on the animal in man.

If self-examination is the first milepost toward reformation there is possibly no writer who excels Griffin in ability to strip the sham and subterfuge from the soul of man. And perhaps the need for such a use was never greater. Yet we know that the final criterion of any book—which reviewers carefully bypass—lies in its good or evil effect on the minds of men. Some question the modern theory of calling a spade a spade. There must be a reason why our language has made a more modest means of expression available to such a sincere author. From the cradle we are reminded that life's pathway is bounded by a gutter as well as by the roses which line the opposite edge. Is it beneficial to mentally wallow

in the gutter to fathom its depth and precisely gauge its repellant stench? The self-expression theory of creative art shows little respect for the law that 'All beauty is from good in which there is innocence' (*Arcana* 3080). Or in the words of the simple postman the author quotes, "Any agent which cuts us off from the growth of modesty must be an agent harmful to our very lives."

BOOK REVIEWS

ACTION PATTERNS IN SCHOOL DESEGREGATION: A GUIDEBOOK. By Herbert Wey and John Corey. *Phi Delta Kappa, Inc., Eighth and Union, Bloomington, Ind.* 276 pp. \$1.50.

This would be a good book for use by discussion groups as a basic text on the problem of desegregation. It is not a partisan document written to prove a case, but instead it addresses itself to the question of how desegregation can be brought about with a minimum of disturbances. Desegregation by reason of a decision of the Supreme Court of the United States is now the law of the land. This law should be respected by every American regardless of his predilections. But this poses a serious problem. It means a law that goes counter to the prevailing modes and opinions of certain sections of the country. Conditions vary in different communities. Techniques that have brought about school desegregation in one community may have no value in another. Time, patience and understanding are necessary.

That distinguished international fraternity for men in education, the Phi Delta Kappa, has performed a useful service in bringing out this volume. It is primarily for the guidance of school teachers, administrators, and school board members, to enable them to undertake a program of desegregation with the least possible friction and grief. But parents and citizens in communities where desegregation is a problem would do well also to read this book.

There are chapters on how to prepare the community for an integration program, the role of the school people and how they can give leadership, a full consideration of the plans that have been developed and used, and how these have worked out, what sort of help is available in the community, what organizational work needs to be done, how public relations techniques may be of help, etc. The work is comprehensive; all sides come in for careful consideration. It is factual throughout, and a mine of information for all concerned with the problem of integration.

Phi Delta Kappa would like to make it known that free copies of this book will be sent upon request to groups or individuals actively engaged in promoting orderly desegregation.

IN GREEN PASTURES. By Jane Merchant. *Abingdon Press, Nashville, Tenn.* 110 pp. \$1.50.

This pocket-sized volume contains 86 devotions in verse and in prayer. The theme of each chapter derives from a line in the Twenty-Third Psalm.

There is warmth, reverence and sensitiveness in what Jane Merchant, a prizewinning poet, has written here. And there is variety in the subject matter. A quotation of one of the briefer poems will perhaps best convey the tone of this book. Under the title, 'He Restoreth My Soul' the author writes:

"Almost it seems discourteous, dear Lord,
This turning of my darker side to thee

And showing thee perplexities and griefs
That I permit no human eyes to see,
And offering my brighter side to others
Who seem so much in need of any cheer.
That I can give, I hesitate to add
To all their burdens by a single tear.

But I am sure it is not rudeness, Lord.
I long indeed to offer thee my best,
But only thou canst light my spirit's darkness
That there may be a bright side for the rest.
In giving my best to those with whom I dwell
I think I give it, Lord, to thee as well.



UNDERSTANDING GRIEF. By Edgar N. Jackson. *Abingdon Press, Nashville, Tenn.* 255 pp. \$3.50.

This book deals with a problem that no one who lives past middle age is likely to escape. Loved ones will pass away. The grief that follows is both normal and inevitable. But usually it may be said that grief is an illness that cures itself. Life must go on and the mourner must adjust himself to a world in which there is no longer a certain person dear to his heart.

What can the pastor do and what can friends do to help the grief-stricken? That is what this book deals with. The psychological factors involved are explored. Much case material is presented to illustrate the various reactions brought about by bereavement. The author gives consideration to the role of a religious outlook and of the value-structure embraced by the mourner and the bearing these have on the grief experience.

It is fairly certain that a person with a strong faith in the goodness of God and the life hereafter can stand the shock of bereavement much better than one without such a faith. And yet people who are known as strongly religious have been heard to say that their faith was of no help to them when forced to face the reality that a loved one had departed. If, on the other hand, a person has no such faith, or at most a weak faith, an appeal to religious concepts can do but little good. Can a sustaining faith be built up in the mind of one plunged into sorrow? Sometimes it can. However, religious faith and an adequate value-structure ought to be fully formed before sorrow comes.

Grief is often complicated by being mixed up with other emotions such as guilt feelings, hostility, a sense of insecurity, pride and inadequacy. As a result grief may take on an abnormal expression and may even result in self-destruction or in serious personality disturbances. Mr. Jackson gives some suggestions for determining the seriousness of the grief reactions, and whether these indicate the need for calling in psychiatric help.

Mr. Jackson uses extensively the concepts of modern psychiatry and psycho-analysis. An understanding of these is of value to the pastor-counselor, but it must be admitted that much of this material is the product of speculation. Psychology and its related disciplines are far from having attained the status of exact sciences. For example, common sense long ago discovered that it was good for the grief-stricken to become active in something so as to 'get his mind off his sorrow'. It is not certain that calling this common sense reaction 'exteriorization' and using many learned words with which to describe it makes for a better understanding of it.

The minister will find this book helpful, and so will many laymen. A good bibliography and an index add to its usefulness.

TURN TO LETTERS TO THE EDITOR for Mrs. Coleman's remarks on becoming a contributor to the Reader's Digest.

RECEET

by Nadine Coleman

Many years ago when my mother was a bride, my Kentucky grandmother gave her, as a wedding present, her "receet" for washing clothes. This treasured bit of writing now hangs above the gleaming automatic washer as a grateful reminder of today's mechanical blessings.

- 1 bild fire in back yard to bet kettle of rain water.
- 2 set tubs so smoke won't blow in eyes if wind is peart.
- 3 shave one hole cake sope in bilin' water.
- 4 sort things. make 3 piles, 1 pile white. 1 pile cullord. 1 werk briches and rags.
- 5 stir flour in cold water to smooth, then thin down with bilin' water, rice water for starchin' lace and good goods.
- 6 rub dirty spots on board, serub hard, bile. rub cullord, but don't bile, just rench and starch.
- 7 take white things out of kettle with broom stick handle then rench, blew and starch.
- 8 hang up. Don't have line close to mulberry tree for bird drippings. muther hubbards go in shade with other cullord things.
- 9 if lucky they's soon a baby. spred diddies on grass.
- 10 spred tea towels on grass. hang old rags on fence.
- 11 pore rench water on flower bed. serub porch with hot sopy water.
- 12 turn tubs upside down.
- 13 go put on clean dress—smooth hair with side combs, brew cup of tee—set and rest and rock a spell and count blessins.

The above was published in *The 65 Magazine*, and later in the Aug., 1959 issue of the *Reader's Digest*, page 106. It was sent to *THE MESSENGER* by Clark Dristy, president of the National Association who wrote the following notes:

Nadine Mills Coleman is presently the State President of the Missouri Writer's Guild, and has done much to further the cause of the New Church by creating interest in the writings of Swedenborg wherever she goes. She also operates a Reading Room in her own home with an attractive sign out in front.

Mrs. Coleman has been a member of our National Association for several years and we, and the entire New Church, may well be proud of her for the work she has done, and is doing.

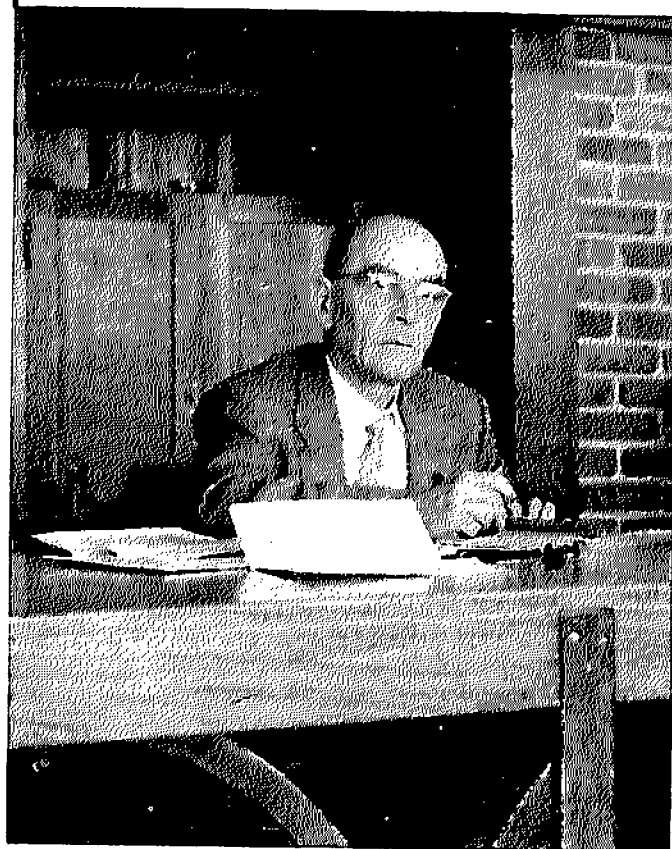
MEETING IN PORTLAND

The annual meeting of the Maine Association will be held at the church in Portland on October 10 and 11 for the hearing of reports, the election of officers, and the transaction of any business that may properly come before the meeting.

George H. Harding
Secretary

Maine Association of the New Jerusalem

OPERATION BOM



ANTONY REGAMEY, pastor of the Boston Church, . . . casts a somewhat stern glance at the Board of Missions meeting at the recent Convention in California. Incidentally the Rev. and Mrs. Antony Regamey have now moved to 187 Mishawum Road, Woburn, Mass.

THE NEW CHURCH IN CANADA



IN THE WILDWOOD about 1914 at the home of the Rev. John H. Ens, who appears with child in his arms. The Rev. L. G. Landenberger is at the right.

WHAT ARE WE PREACHING?

Dean Lloyd Averill, Dean of Kalamazoo College, was startled and challenged recently when one of his most faithful parishioners told him following a Sunday service: "Preaching is the most outmoded form in the entire Christian ritual." Much sober soul-searching followed this remark, and Dean Averill confesses that in some respects this accusation is justified. However, as outlined in the August issue of *Pulpit Digest*, he goes on to defend the preaching ministry in a most convincing manner. His words bear careful study.

"The predominant emphasis in the area of human relations today is on group thinking. For many, this democratic process has become the primary instrument for self-determination. And in most respects this is just as it ought to be. For it is befitting the dignity of human beings that they should have the privilege of participation in matters affecting their destiny.

"And yet there is danger in such widespread and uncritical dependence upon group method as the final arbiter of human life: the danger that we shall come to believe that the deepest questions of human existence find their answers in a process of shared reflection; the danger that we shall make human meanings and values the product of the kind of compromise that is involved in interpersonal give-and-take; the danger, in short, that the pleasant exchanges of the bull session shall come to replace the awful encounter of the naked self with a moral demand which comes from a realm quite outside of the niceties of human calculation.

"The Gospel of our Lord and Savior Jesus Christ did not arise out of the diverting discussions of a group of peripatetic Palestinians. Then, as now, the audacious claims of the Gospel are rooted in the experienced fact of the sovereign God entering into the arena of human struggle! Such a Gospel is not ours to debate but to appropriate. We do not judge it, but we live out our lives under its constant judgment."

F. K. Stamm is quoted: "The burden of the New Testament runs thus: 'We speak what we know!' The early Christians told how God got a foothold in history. They did not say: 'Come, we will explain the processes by which we have reached our idea of God's nature.' They said: 'Come and we will tell you what God has done for our souls.' They did not say: 'We suppose God is like this. We think we have an adequate philosophy of religion.' They did say: 'That which we have heard with our ears, seen with our own eyes, handled with our own hands, declare we unto you!'

"The minister in his function as preacher stands as a constant reminder that the Christian message is not dependent for its validity upon some kind of social agreement . . . Rather, it is nothing less than an invasion from a deeper realm, bringing to time, direction; to existence, purpose; and to striving, meaning . . . In the last analysis the justification of preaching comes only in the living commitment of the preacher to a Word not his own."

Does this not point directly to the purpose and mission of the New Church! As members of Convention we might do well to ponder over these words.

—PAUL ZACHARIAS

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THE MESSENGER

LETTERS ^{to} the EDITOR

L-I-F-E

To the Editor:

The future of the church is in our teenagers, those who are learning by doing—that serving the church, and through the church the community, means a more direct and meaningful service to the Lord. This process also brings personal growth, and with it a real identity. We as parishioners in general can have a large stake in this future. Let's call it L-I-F-E, for Leadership Institute Fund Equity.

In 1958 the El Cerrito parish sent five teenagers to the Mill Valley Leadership Training Institute. We sent them, wondering just what was in store, what they'd learn, what was it all about. In 1959 five are going again, some for the second year, and we're acutely and wonderfully aware of what's ahead for the youths themselves, for us, their parents, and most particularly for our church. This year we were a little better prepared on a parish and society level, but economically we were no more foresighted as individuals. This program can have no dollars and cents measure put on it, but it still requires a goodly sum to keep it in operation. There must be a way to make the Institute more of an extension of ourselves and our own church group. Here is our proposal, in a contribute-now-go-later plan.

A lump sum is difficult for many families to find all at once, but for those of us who have seen the profound changes and insights in our children there is a real incentive and genuine wish to contribute to the future of the Institutes. So we have come up with, not a pledge, but an individual program of giving throughout the year IN ADVANCE. Hence, we propose an envelope, in addition to the regular pledge envelope, perhaps a different color, certainly with a different series of numbers, which could be used weekly to build up a L-I-F-E account in the local church which would be sent to the Institute once yearly. This would surely not be limited to families who will be sending their own children in the years to come, for it most certainly affects the church *in toto*. These teenagers are now our dependable Sunday School teachers, lay speakers at worship services, devoted and regular child care-takers, national League officers, church cleaners, gardeners, hosts and hostesses. Legion are the jobs they fill and endless their willingness to fill them. Now they're self-starters where before their Institute training experience, they give service when asked.

Here is our future; here the strong potential to alleviate our acute shortage of ministers; here the permanent growth of our church; and here our concrete and definite opportunity to be part of that future and growth, the L-I-F-E of our church through the years ahead. We hope that many parishes will join with us in this facet of our group L-I-F-E.

Mrs. E. Ellsworth Seibert
El Cerrito, Calif.

See page 28

WOMAN OF MANY HOBBIES

To the Editor:

I am enclosing a card from Mr. Marshall with the suggestion that I write to you about my article that

appears on page 106 of the August issue of *Reader's Digest*.

It was quite a thrill to have received the telegram from RD to the effect that they had picked up my little piece for reprint, and that I was to receive \$110.

Last Spring leading photographers gathered here in Columbia and 25,000 pictures were made covering the town. It is interesting to note that out of the 120 selected for exhibit around the world, the lace panel on my front door with the prayer, GOD BLESS THIS HOUSE OH LORD WE PRAY, KEEP IT SAFE BY NIGHT AND DAY was one chosen. I was also informed by the photographer in Chicago who took pictures here, that she is sending me an enlargement of me reaching for a book in the Swedenborg Bookroom, but whether that was selected for the exhibit I am not sure. Another of me that won first of all pictures taken was one of my front porch with me sitting by the sign Swedenborg Bookroom. This picture was taken by the editor of Modern Photography, N. Y., and was taken from inside the house through lace curtains. Strange that it was adjudged best. Only the back of my head shows. But I am hoping in all this that the Swedenborg sign will get seen.

There is a slow trickle of visitors to the Bookroom, and I have many interesting contacts. Putting out the sign in front has made such a difference. Would you like an article telling of individual visitors. It would be a homey piece with human interest angle about what happens when one opens a bookroom.

On April 20, 1960, I am invited to speak at the Methodist Church on any subject I choose. "Swedenborgianism?" I asked. They said that would be all right. Now isn't that something! Believe me, I'm going to work hard on that talk.

Nadine Coleman
Columbia, Mo.



ISOLATED NEW CHURCHMEN

To the Editor:

New Churchmen may be placed in two different groups: first, those who live in a New-Church district and worship at an organized church; and secondly, those who live far away from an organized church or a group of New-Church men. I belong to the latter class. Some of your readers may be interested in knowing how such a Swedenborgian fares and I have some interesting things to say on this subject.

When I started reading the Writings, rumors went around that I was reading bad books. After a few years of studying the principles of the new doctrines, and when I rejected my former religion for the new, I thought it unnecessary to go to the church I was raised in. Because I quit going to church, many of my neighbors said I was a Communist. However, I loved the truths of the Writings so much that although I was a sensitive person, such rumors affected me little.

A few months ago, one of my neighbors paid me a visit and told me he was reading the Bible (*Genesis*). I offered him the first book of the *Arcana* with a few words of explanation about the internal sense and he was so interested that he took the book home and he is still reading it.

I have found that many a time, when there are religious arguments going on in my presence, to keep silent spoke

louder than words. It is better to speak with deeds rather than with words, that is, to live an exemplary good life. After so many years of such a distinctive life, my friends are now wondering whether or not I belong to a religion of some sort. Sometimes I speak to them with a few words of religion when asked to do so. I had two companions helping me to build my house of few years ago and one of them said: "Say, Paul, you haven't talked to us about religion yet." Here is what I said: "Religion is of the life and the life of religion is to do good." Both of them give me an affirmative answer right away. I wonder what a priest or an orthodox minister would have answered if such had been present. Those closest to me, such as my mother and dad, say it is an awful thing for me to abandon my religion. They say I have no faith because I do not believe anything unless I understand it. To them, faith is to believe that they are told by their priests even though they do not understand.

A good neighbor and an honest man, told a friend not long ago that I was all right in every way except for one thing—I do not go to church. Yet those people respect me. They are glad to see me and are friendly to me. I suffer no persecution, and am no longer called "Communist."

Sometimes I am asked religious questions. I then answer to the best of my ability according to the new light shed by the Writings. It is surprising how amazed some are to hear things they never heard before and to understand things they never could understand before. Some amusing things are always popping up. Once a neighbor told a friend of mine that he could hardly believe that although I do not go to church, I believe in God!

In my new house I have a little dinette in which is a glass bookcase. When visitors are lunching at the table they notice the set of thirty volumes of the Swedenborg Foundation uniform edition of Swedenborg's writings and inquire about the contents of those books which most mistake for a set of encyclopaedic books. When I tell them it is a set of theological books that I have read many times over in the past twenty-five years, they look very surprised but give no comment.

All in all, it is quite interesting to be a New Churchman alone in a community of different religions and also different races.

Paul Trembley
Alberta, Can.

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Are precious memories and cherished truth.
" . . . Who now am old . . ."—of riper, wiser years,
Forsaking wrath, and futile toil and tears.
"Yet have I not . . ." in all my pilgrimage
"The righteous seen forsaken,"—youth nor sage.
" . . . Nor begging bread . . ." Not bread alone we crave,
That we may gentle be—and strong—and brave—
Order our steps aright. Our faith increase.
Fulfill in us Thy promises of peace.
Although we fall, uphold and make us free—
Deliver us, because we trust in Thee.
Forsake us not in trouble, care, and strife,
But give us evermore the Bread of Life.

—VIVIAN M. KUENZLI

MORNING

THIS IS the day the Lord hath made;
We will rejoice and be glad in it."
Rejoice, my soul, rejoice!

For the beauty of the eastern dawn,
And the sweetness of the early morn,
Be glad, my soul, be glad!

For the increasing light of day
Lighting the earth, shining on my way,
Be glad, my soul, be glad!

For the light by which my soul doth see—
The revealing Truth enlightening me—
Rejoice, my soul, rejoice!

Refreshed by sleep in body, mind and heart,
I would fare me forth to do my part,
Faithfully to serve my fellow man,
Glad to do my duty as best I can,
Doing all as unto Thee, my Lord,
For sake of service, not reward.

Upheld this day by Thy Saving Grace,
May I love and serve with smiling face—
All to Thy glory.

When at eventide the shadows fall,
And night clothes earth with obscuring pall,
I'd gladly lay me down to rest.
Day and night Thou dost with me live
And in quiet sleep Thy Beloved give.
Be glad, my soul, rejoice!

—CHARLES A. HALL

I WILL REMEMBER

Yesterday, I was lost beneath the
dark and dismal skies. Every
hour seemed drear and glum;
But I remember now . . . there were
intervals of sun.

There was beauty too, in every drop
of rain, the earth and branches caught;
But I was lonely then, and did not
see, the miracles they brought.

But I remember now, how drooping
leaves looked up; and thirsty
fields and meadows drank;
And winding streamlets filled the
dwindling creeks, from bank to bank.

Today, I am here near the woodland,
where awakening spirits belong.
I have felt the fresh clean breeze,
and heard a waiting song.

And if I look into the pools, where
rain drops fell, and find
Reflected gloom—I'll remember now,
and know . . . the mirrored face is mine!

—JANE CARSTEN

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Yours are the battles worth full sacrifice,
Yours are the conquests outweighing all price,
Yours the crusade seeking a new grail,
The cup of living wine that shall not fail.

The warm, red blood of life itself you take
And from first origins replace, remake.
Your laboratories, your research spur
On wonders and fresh miracles occur.

The fabulous becomes familiar sight,
The impossible is done day and night.
What the past succumbed to in defeat
The present reaps in victory complete.

Yours is a truly just and holy war
For vanquishment of evil to its core,
For restoration of natal wealth
And legacy supreme, man's normal health.

—MARIE LUSSI

DAVID AND GOLIATH—SPIRITUAL SIGNIFICANCE

INTRODUCTION: The kings of Israel represent the ruling principals in our lives. King Saul, the first king of Israel, represents the natural in us; The ruling love of our lives is at first concerned with things in a natural plane. The second king of Israel was David and he represents a life motivated by spiritual goals. Solomon, the third king, represents an even more heavenly, or a celestial quality of rule within us.

THE BOY DAVID was taking care of his father's sheep. He is to be the second king, the spiritual principle ruling our lives. But Saul, the natural, is still the king, and David is a boy: our lives have begun to be led by spiritual motives, but David is not yet a mature man and not yet the recognized ruler. He is taking care of his father's sheep: the spiritual within us is not yet ruling, but is watching over our innocent affections for good. Saul's army: while we are still in a natural state we already recognize the Philistines as our enemies. The Philistines: those who and that in us which places all importance in knowledge and none in a good life. Even before we have come to think very spiritually about life, we see that we must fight against this. But when the love of knowledge brings forth a giant of pride in our own intelligence, we find our natural-minded selves unequal to argue it down.

At first David does not realize that there is a giant; he just comes to bring food; at first we do not realize that all this interest in knowledge has produced a giant of pride; we just bring some spiritual thinking on the whole subject of the importance of knowledge rather than good works. Then we find that the situation is really bad and that our natural-minded selves are afraid to tackle anything so big. Saul's army was 'dismayed and greatly afraid'. David inquires among the men in Saul's army as to the giant and he wonders that no one dares fight him: the growing spiritual in us wonders at our own natural reluctance to overcome the temptation to attribute everything to self-intelligence without regard to usefulness.

Some of the men bring word of David to Saul: we are aware of this new spiritual and of our temptation, and we bring these considerations to Saul—to the principle of regeneration on a natural plane. The natural way to handle temptation is to muster arguments and reasons, so Saul calls for David and places his armor upon him,—the argument of armor.

Just one giant comes out to destroy us; we do not have to fight all evil at once, yet this idea of pride in our own intelligence is such a big thing. It is heavily armored with reasonings and excuses which threaten to make slaves of our conscience.

David put on Saul's armor: in our young spiritual enthusiasm we put on reasonings and arguments (Saul's armor) with which to combat this giant of self-pride that is trying to make slaves of our regenerating efforts. But David tried in vain to go with Saul's armor; we cannot advance spiritually by means of natural reasonings. And David put it off.

Then David chose five smooth stones from the brook, only five—as many fingers as are on one hand—no extra, just enough, like the five barley loaves with which the Lord fed the five thousand. And with just the few hard solid simple facts we take from the stream of the Lord's Word, we can go out alone to face the giant—and it



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takes only one of these simple facts of divine truth to subdue our pride in our natural intellectual strength.

But after the giant fell, David ran and took the giant's sword and cut off his head with it: we can not subdue a giant of pride with natural arguments; we must recognize pride as evil and subdue it with solid truth from the Lord's Word, but after the victory we may then reason about it: David took Goliath's own sword and cut off his head with it: we take the false reasonings with which our lives have been threatened and with these same reasonings we sever the falsity of thought and speech from the power it has to destroy. And the whole army of the Philistines fled. Temptation overcome, we experience a state of spiritual peace.

—EMILIE P. BATEMAN

Style of the Word

TODAY LET US contrast the various styles God uses in His Revealed Word. Since Scripture claims its own peculiar style, given for a purpose, and different from that of the style of the novel or history, how shall it be understood? It uses the symbol, the analogy, the parable and the allegory because it uses a divine language clothing divine truths.

A symbol is not difficult to understand since it is used in mundane affairs as well as in spiritual speech. Note our flag and its symbolical idea. Now use this idea in Biblical form and what do we have? Take the word house, for example. It is frequently used as a type or symbol of the mind, because that is where we live spiritually. Often, after listening to the Lord, the people are said to have returned to their own house. They were still not convinced that all the Lord stood for was practical or livable, and each returned to his own house. Exactly what need is there for this style of writing, and why do we believe it has a definite value in Scriptural stories? Let us test the analogy where we find a distinct similarity between the tales of folklore and the tales of Scripture (Castor and Pollox, Hodur and Baldur, Cain and Abel, Jacob and Esau) as pointed out by Adolph Roeder. Why is this? Because underlying them all lies the story of human frailties, whether told in Greek mythology or in the Hebrew Scriptures. Next we come to the parables and we find another difference. The Lord is said to have used it solely in His teaching and preaching. Thus when He tells us to drink of the water He would give us He is pointing to our spiritual need of truth. Many examples like this might be cited but there remains another thought—that of the allegory. The allegory, in its strictest sense, treats of the Church and its quality from the most ancient times until today. Hence there is so much in it that is enigmatic, and quoting Dr. Thomas King's book *The Allegories of Genesis* "The ancient Word was written according to the style of the most Ancient people, in which they embodied their religious and philosophical ideas in symbols and correspondences. This style of writing spread among many ancient nations, and with the Greek, Romans and other nations it took on the form of fables—natural things took on the form, or ideas, of corresponding spiritual things, and this style was not only embodied in an ancient Word (preceding ours by many centuries) but is embodied in our Word."

—THERESA S. ROBB

CELEBRATIONS

Henry C. Diener, Sr., of the Baltimore Society, celebrated his 80th birthday on August 8. His relatives and friends wish to extend their best wishes to him at this time.

Mr. Diener was originally a member of the German Society in Baltimore. On September 14, 1959, he and his wife, Charlotte celebrated their 40th wedding anniversary. They were united in marriage by the Rev. Sidney Mayer, long a beloved minister of the Baltimore Society. The Dieners have two children, Charlotte and Henry, Jr., and three grandchildren.

MEISSNER-DZERYK—Irene B. Meissner and William H. Dzeryk, both of Edmonton, Alberta, were united in marriage June 26, in the Church of the New Jerusalem in Edmonton; the Rev. Erwin D. Reddekopp (brother-in-law of the bride), officiating.

REDDEKOPP-WIEBE—S. Jeanette Reddekopp of Calgary, Alberta and Arthur H. J. Wiebe of Acme, Alberta, June 27, in the Church of the New Jerusalem, Sunnyslope, Alberta; the Rev. Erwin D. Reddekopp (the bride's uncle) officiating.

BAPTISMS

DANIELS—Elaine Marion and Scott Douglas, children of Mr. and Mrs. Douglas Daniels, Belmont, Calif., baptized July 26; the Rev. Othmar Tobisch, officiating.

GAY—Nancy, June 7, infant daughter of Mr. and Mrs. James Spencer, Edmonton, Alberta, at the opening service of the Church of the New Jerusalem; the Rev. Erwin D. Reddekopp officiating.

LYNN—Brenda, June 28, infant daughter of Mr. and Mrs. Maurice Ingram of Edmonton, Alberta, in the Church of the New Jerusalem, Edmonton; the Rev. Erwin D. Reddekopp officiating.

WAYNE—Jackie, June 30, son of Mr. and Mrs. F. Leonard Hiebert of Prince George, B. C., in the church of the New Jerusalem, Edmonton; the Rev. Erwin D. Reddekopp officiating.

BIRTHS

KNAPP—Born May 30 to Mr. and Mrs. Frederick A. Knapp, Jr. at Mamaroneck, N. Y., a son, Cheston David Knapp. Mrs. Knapp is the former Barbara Anne Fox, a member of the Philadelphia Society.



NEWS

EIDE, MADDOCK—Transfer of Membership, Mrs. Harald (Margaret Zacharias) Eide and Mrs. Anne Smith Maddock were welcomed, by letter of transfer, into the Los Angeles church society June 21 by the Rev. Andre Diaconoff.

Merle Haag's address is 60 Bayberry Lane, Levittown, N. J., not 852 Bayberry Lane, as previously stated in the MESSENGER. "It seems that 852 was just the job number on our house", Merle says.

The opening church service of the Edmonton New Church Society was held in the new church building, The Church of the New Jerusalem, June 7, the minister, the Rev. Erwin D. Reddekopp's sermon topic being: "Introducing the church of the New Jerusalem." About 65 adults and 15 children attended, more than half this number were from the new community in which the church has been built.

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Soil Conservation Society

GIVES AWARD TO DR. PERRY

RAPID CITY, S. DAK., August 28—Dr. Esther P. Perry, associated with the Department of Soil and Plant Nutrition of the University of California at Berkeley, California, today received a Commendation of the Soil Conservation Society of America at the organization's 14th annual meeting at Rapid City.

Dr. Perry has been an active participant in the affairs of the San Francisco Bay chapter for many years. She is now serving as secretary of the newly organized all-California chapter.

The Soil Conservation Society of America is an organization of over 9,500 members in 73 countries. It is dedicated to the development of the science and art of land and water management. The theme of the three-day annual meeting scheduled to end today is "commemorating soil and water conservation progress". Well over 1,300 members and guests of the Society have been registered. One of the features of the meeting took place on August 26, when the first commemorative soil conservation stamp was introduced to the American public in an impressive ceremony. A special commemorative coin medallion was also presented to Hugh H. Bennett, who is one of the outstanding pioneer soil conservationists of the world and a founder of the SCSA.

PARTIAL LIST OF CHURCHES

BALTIMORE, MD. Calvert Street, near Chase	MONTEZUMA, KANS. Main Street
BATH, ME. Middle and Winter Streets	NEWTONVILLE, MASS. Highland Avenue
BELLEVUE, WASH. In Woodbridge Elementary School	NORWAY, IOWA Lenox Township Church
BOSTON, MASS. Bowdoin Street, opp. State House	NEW YORK CITY 35th Street, between Park and Lexington Aves. Clark Street and Monroe Place, Brooklyn New Christian Church Mission, 166 W. 136 St.
BRIDGEWATER, MASS. Central Square	ORANGE, N. J. Essex Avenue near Main Street
BROCKTON, MASS. 34 Crescent Street, near Main	PALOS VERDES, CALIF. Wayfarers' Chapel, Portuguese Bend
CAMBRIDGE, MASS. Quincy Street, corner Kirkland	PAWNEE ROCK, KANS. Main Street
CHICAGO, ILL. Chicago Society, 5710 South Woodlawn Ave.	PHILADELPHIA, PA. 22nd and Chestnut Streets Frankford, Paul and Unity Streets
CINCINNATI, OHIO Oak Street and Winslow Avenue	PITTSBURGH, PA. Sandusky St. near North Ave.
CLEVELAND, OHIO 12600 Euclid Avenue, East Cleveland	PORTLAND, ME. 302 Stevens Ave. cor. Montross
DES PLAINES, ILL. 8046 Home Avenue Good-Shepherd-Community Church	PORTLAND, OREGON S. E. 96th St., at Mill
DETROIT, MICH. Meyers Road and Curtis Street	PRETTY PRAIRIE, KANS. East Main Street
EDMONTON, ALB. 11408—71st Street	RIVERSIDE CALIF. 3645 Locust Street
EL CERRITO, CALIF. 1420 Navellier Street	SAN DIEGO, CALIF. 4144 Campus Avenue
ELMWOOD, MASS. West Street	SAN FRANCISCO, CALIF. Lyon and Washington Streets
FRYEBURG, ME. Oxford Street	ST. LOUIS COUNTY, MO. Garden Chapel, Dautel's Lane, near Creve Coeur
GULFPORT, MISS. 2608 Kelley Avenue	ST. PAUL, MINN. S.E. cor. Virginia and Selby Ave.
INDIANAPOLIS, INDIANA 623 N. Alabama St.	ST. PETERSBURG, FLA. 1015—5th Street, N.
KITCHENER, ONT. Margaret Ave. N. and Queen St.	SASKATOON, SASK.
LAKEWOOD, OHIO Corner Detroit and Andrews Avenue	SEATTLE, WASH. 708 - 32nd St. N.W.
LAPORTE, IND. Indiana and Maple Avenues	TEMPLE CITY, CALIF. Masonic Hall
LOS ANGELES, CALIF. 509 South Westmoreland Avenue	VANCOUVER, B. C. 235 East 15th Ave.
MANSFIELD, MASS. West Street	WASHINGTON, D. C. 16th and Corcoran Sts., N.W.
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昭和三十四年 (1959) 三月

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A Monthly for studying Swedenborgianism

The New Church

by Rev. Shiro Torita

No. 68

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March, 1959

IN THIS ISSUE THE BOARD OF MISSIONS AND THE NATIONAL ASSOCIATION OF NEW-CHURCH WOMEN HAVE COOPERATED TO BRING YOU A STORY DESCRIBING THEIR PROJECTS IN THE EAST. ABOVE IS A FACIMILE OF THE JAPANESE PERIODICAL *THE NEW CHURCH*. IT HAS A HISTORY OF UNINTERRUPTED PUBLICATION SINCE 1953 IN SPITE OF MANY VISCISSITUDES.

The NEW-CHURCH MESSENGER

SEPTEMBER 26, 1959

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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.

Failure of Communication

THE RUMOR spread quickly over the little town of Ox-Bow. A well-known cattleman had been slain by some cattle thieves who then stole part of the herd, said the rumor. Someone had seen the 'rustlers' with the herd and knew what trail they were taking. Excitement mounted. Soon a group was gathered together under the leadership of an aggressive determined man, formerly an army colonel, for the purpose of catching the thieves and lynching them.

A merchant, a cowboy, a Negro minister protested. A fair trial must be given to the accused men, these contended. But they were not heeded.

The lynching group set out and apprehended the alleged 'rustlers.' Yes, the cattle had the brand of the man said to have been killed. The leader pleaded that he had bought the cattle and could prove it. The merchant continued to demand a legal trial. But all his arguments were swept aside. The mob was certain that it had its hands on murderers and thieves. So despite the pleading of those who wanted to take the men into town for a trial in a properly constituted law court, lynch law prevailed and the accused were hanged.

Later it developed that the cattle owner had not been killed, that he had indeed sold the cattle to the men who were lynched.

Such is the story as it is still told in the West.

There is a twofold tragedy here. There was a frightful miscarriage of justice. But that was not all. There was an utter failure on the part of those who were more enlightened, who wanted the established process of law to prevail, to communicate effectively their views.

How many tragedies could not be averted if only there could be successful communication.

The problem of how to establish effective communication within our Church organization is one that has occupied much time and effort on the part of our leaders. Much thinking both by our membership and by the officers of Convention has been devoted to this problem. It has not yet been solved, but we have every reason to feel that steps toward a partial solution, at least, have been taken.

Maybe it seems like a far cry from the efforts of a few men to prevent bloodshed by a mob to the breakdown of communication that may take place in our Church. And it is a still farther cry to the fearsome issues that leaders of powerful nations must discuss with one another.

Yet in essence the problem is the same: how to establish and maintain communication with one another. The meetings of the foreign ministers of the great powers will be futile unless these men can truly communicate with one another. The same will be true of the meetings of Eisenhower and Krushchev. Can these men really communicate with one another?

Needless to say the obstacles to communication today are not physical. Never have there been so many and so quick means for communication as there are today. The hurdles of distance, of language, etc. are easily overcome.

But the more subtle barriers remain: those of prejudice, of over-emotionalism, of the closed mind, of the unwillingness to consider the viewpoints of others, remain.

How can these be overcome? We wish we knew the answer. But little by little, we are confident, men are showing a greater willingness to understand one another.

Every individual has a duty to perform in this matter. He must seek to overcome the hate, prejudice and misunderstanding he finds within himself. He must ask himself how willing he is to abandon his own selfish desires for the sake of better relations with others.

The worst of misunderstandings could be cleared away if only there were a full desire on the part of all to truly communicate with one another.

URBANA—A New Church College

by Ralph E. Gauvey

TWO YEARS AGO this month I became the administrator for Urbana Junior College. Late in that month of July we had no faculty and no students and few prospects of obtaining either. The staff of the college consisted of myself, the secretary, and a part-time custodian. Because of a gross misunderstanding, doubt was cast upon Urbana's status as an educational institution. Rumor had it that other colleges would not accept credits earned at Urbana—this was not true, but as far as our public was concerned it was true. I inherited a ten-year-plus history of deficit spending and it was generally accepted that this attempt to continue operation of the college probably would be the last one.

My colleagues at Ohio State warned me about the effect of a failure on my career record. One, after he saw that I was determined to accept the position at Urbana, warned me not to lose my heart in the job. His warning came too late. Urbana was a challenge to build—a challenge to prove that institutions do not necessarily have to govern man—that an organization can serve rather than swallow the individual. And Urbana offered an opportunity to attempt a new concept of education—a very simple concept, really—that each man must come to terms with himself and with all else on his own—no one can do it for him—that the treasure of life is in the living—the value of life the process of living.

I really believe that my decision in great part was the result of work accomplished by my predecessor, President Memmott. To understand this, you must understand the nature of education in Ohio. There are no community colleges as there are here in California. Such colleges offering adult education and technical training as well as college preparation are needed in the Midwest.

Mr. Memmott's greatest work at Urbana was in attempting to pioneer the community college movement in the state of Ohio. With the help of Ohio State's college of education, and the Kellogg Foundation, Mr. Memmott attempted to organize a community college. A team of educators surveyed the community, appraised the needs of the community in terms of information gained in these comprehensive surveys, and for five years carried on this work. Urbana never became a community college. Yet, Mr. Memmott's work was not in vain. Had his experiment not been attempted I have every reason to believe that the administrator who would have succeeded Mr. Memmott would have attempted it. I would not have been that man because I too, would have seen the community college idea as the logical move for Urbana, and my interest and training is not in education of that type.

Ed Memmott, in effect, paved the way for the new program which has now emerged at the college. Without his work, Urbana Junior College would not be in existence today.

The community college had not worked—what was left?

There was only one possibility—a completely new approach to higher education. Mrs. Blackmer, member of the board of trustees, was so enthused about this bold attempt that she wanted to close the college for a year to emphasize the changes at Urbana—the new approach. We continued, however, and held classes in September of 1957. Our enrollment jumped 100 per cent—from seven to fourteen.

But the results for a two-year period are considerably more impressive than that:

1. *Over 100 students have registered for classes this September. These are full-time students and they represent the highest enrollment in the history of the college, exceeding the previous high in 1934-35 when 80 students attended Urbana.*
2. *For the first time in eight years, we have a full-time faculty. All have a minimum of the master's degree.*
3. *We are now operating on a sound financial basis.*
4. *Our credits are accepted by every major college and university in the country.*
5. *The building program has started with the complete reconditioning and redecorating of both dormitories and the breaking of ground for the first new structure to be built on the campus in more than fifty years.*
6. *Steps are now being taken to secure accreditation by the North Central Association.*
7. *Plans are now being drafted to direct Urbana into a four year, degree granting college.*
8. *Plans are being laid for our ultimate goal—the restoration of the name Urbana University—a university with three divisions including granting the Master's degree.*

It is interesting to me that most people who hear of these plans feel that only the last item above is clearly impossible. This is encouraging because two years ago the general concensus was that all eight were clearly impossible. I cannot, of course, go into detail concerning the steps Urbana is taking; however, I would like to give one example of the manner in which we are working towards the restoration of the name, Urbana University. Next September, Urbana, in cooperation with Ohio State University, will offer advanced courses which will be accepted toward the Master's degree or the Doctor of philosophy degree.

These are the surface results and the surface goals. In a way they are important. Too often they become *too* important—they become goals in themselves. This evening, I am scheduled to show slides which deal with these things. The slides describe our accomplishments; they describe the program in detail, and they discuss our future plans. They will be shown to anyone or any group here at the conference, and I hope all of you are able to see them. However, the slides do not show the process involved in the developing program. The process which is the heart of the program—the process which students use in their own search for significance—in their search for their relationship with the spiritual—the search for understanding.

Rather than show the slides, I decided belatedly, to talk with you about Urbana College in terms of the above search and the process.

To me, education can be conceived in terms of a large sphere with small gaps in its surface. The sphere is divided, but not excluded, by two entities—the *inside us* and the *outside us*. The two entities are one. The *inside us* might be called our changing personality—it is the *us* which makes *us* separate, distinct, and different from everyone else.

The *outside us* might be called nature and society—all factors which react upon *us* and upon which we or *us* react.

These two entities are involved in our *Search for Significance*.

These two are subjects of interest to all of us.

Beyond and within the *outside us* and the *inside us* is the spiritual aspect of life—the unknown—the metaphysical. It is this which is involved in our *Search for Understanding*.

Helen Saul, Whittier, Calif., assisted by Mrs. Franklin Blackmer unpacks, preparatory to attending Urbana College.



During the first year at Urbana, we attempt to help the student primarily in the first—Search for Significance. Here are a few student's reactions to their first year at Urbana—written last month.

Student reactions

I'm positive that I've gained much from this year. I believe that the ability to think a thing through and arrive at my own conclusion, rather than agreeing with someone else, is developing in me. I am far less prejudiced regarding Negro-White relations than when I entered. I can see better now, the tremendous amount of knowledge to be gained and how to go about gaining it. In general, I think my whole attitude is changing, but I am still not sure in which direction. I rather think I am becoming more 'objective.' To sum it up, I think that the process of education here has become fun. Should it be this way?

There has been a demand placed upon me and because of this my responses have been more original and better than before. The respect shown to the student as a person created a situation of searching and critical analysis which I felt was good.

The most important change in myself has and still is coming very slowly. I don't know yet how to express it. I seem to feel more of a part of life instead of a blob of something trying to find its place. This is the first time in my life that I feel I really do belong somewhere and that I am accepted as an equal instead of something to be pitied and tolerated. This one thing has made me aware of myself and my ability to find a useful place in life.

During the second year at Urbana we will help the student with the second search—Search for Understanding. The main vehicle for accomplishing this will be the Philosophy course and the Art course required of all students. I wish I had time to talk about these in detail, but next year I hope to come back to Convention and report success in this venture also.

Relevance to New Church

I have arrived at this point before in speeches and conversations with people, and they have asked—but what has all of this to do with the New Church? It is an honest but difficult question; I shall try my best to answer it. I come to you as an outsider, but perhaps an outsider can contribute some insight which an insider overlooks—this may sound presumptuous, and if it does, I hope you will forgive me.

First, a New Church college, in the manner of a college attempting to perpetuate a single religion—a college which teaches a particular religious viewpoint, to the exclusion of others, is not what anyone in this room has in mind. Such a college closes rather than opens—it strikes me as being antithetical to the principles of the New Church—at least so I would interpret it from Swedenborg's own words:

"All religion has relation to life, and the life of religion is to do good."

Spreading the ideas of Swedenborg does not mean pouring them into a student's mind, as though he were in a hypnotic trance. I believe that Swedenborg would be the first to protest the 'selling' of a particular idea in his name.

Swedenborg's life is a document of one man's struggle for truth. He found it. It doesn't come easy and it doesn't come to all men. Each must make his struggle in his own way; each age sees new obstacles. The process of the struggle; the realization of the struggle—this is part of the victory.

This process, to me, is part of the teachings of Swedenborg. To believe in the process is to set the stage for each man to play his own role.

I do not see Urbana assuming the role of an institution whose sole reason for being is to proclaim answers—rather, in the spirit of Swedenborg, I believe our role is to ask questions.

When I first accepted my present position, I knew the college should serve three publics:

1. The New Church
2. The Local Community
3. The Wider Community

The philosophy of education at Urbana is pretty much the same for all three publics. I don't believe we can operate as a cafeteria, serving a variety of main dishes. We will, of course, offer elective courses in New-Church principles for those students who wish to elect such courses; but the spirit of the college is not to be found in a single course. The philosophy of education will be the same for all three publics. I defend this on the basis that there are at least two approaches to the writings of Swedenborg: Theological and Pedagogical. I'm speaking in categories—obviously the two are not dualistic.

For the past 30 years, for the most part, the college has served one public—the local community. In 1934-35, the year of highest enrollment, there were eighty students. Represented from the local community were 68—twelve were from the Church and from the wider community. In 1935-36, 45 students were from the local community, three from the Church. In 1946-47, 64 students from the local community; four from the Church.

This year there are over 90 students from the local community; 9 from the wider community; and one from the New Church.

More applications are coming in each day from the wider community. Last week we received seven. Not one from a New-Church student.

I've corresponded with some of you who attended Urbana. Some, like Paul Zacharias, have only happy memories of Urbana. Others are somewhat bitter. To the latter I urge that you forget the past. This is a new program and Urbana is a new college. Think of us in this way.

Earlier I pointed out the quantitative results of these past two years: record-breaking enrollment; a com-

Ralph E. Gauvey, President
of Urbana Junior College.



pletely new program; a full-time faculty; acceptance of our credits by other institutions; and the opening of the dormitories.

This is all very satisfying but it is disturbing in one major respect. There is only one New-Church student enrolled for next year. It disturbs me because of the relationship of the College to the Writings and the spirit of Swedenborg—The Search and the Process. It disturbs me because we are being overwhelmingly accepted by two of our three publics—the local community and the wider community. But I am gratified because young people of all faiths are beginning to recognize the significance of education as I have described this earlier.

Virginia Shaw in the latest issue of the *MESSENGER* comments on some of these young searchers as they poured out their minds in recent essays in *Harpers*. Read, these essays, and read Virginia Shaw's analysis of them and you will have an idea of the appeal which the new program at Urbana has for young minds. At Urbana, we don't have the answers for students who are involved in their own search. Students who would accept ready-made answers are not yet ready for the search I discussed earlier. I believe that time is a factor in favor of the success of Urbana. Today many people have rejected, or at least looked suspiciously, at the leader who promises them happiness if they only surrender their freedom, their own unique personality to his demands.

Young people from all over the country are coming to Urbana. They are tired of the inadequacies of the old answers. They are coming to live and work in the new program—to engage in their search.

But we want also to serve the New-Church Community. Some associations have begun to give us tangible support. Recently the Illinois Association appropriated \$100 a month for Urbana College during the current fiscal year. Other gifts have been offered to aid Miss Doi's scholarship fund.

We need this financial support desperately.

We also need the intangible support of New-Church people. We want New-Church students on the Urbana Campus. I talk of the present and the future. My simple plea is that the new program at Urbana is rooted in the spirit of Swedenborg. Urbana College will continue to grow with or without the support of the Church. It is my conviction, however, that Urbana should grow with this support—as a New-Church College with special emphasis on the word *New*.

The Grand Alliance

and OPERATION B O M

THROUGH correspondence with our missionary ministers in Korea the Board of Missions learned of the needs of some of the young men and women in the New Church there. After some discussion with the officers of the National Alliance of New-Church Women it was decided that the contributions received on Missions night at Convention be devoted to helping these young students finish their education. We also suggested that individual societies 'adopt' a student and correspond with him or her in order to build understanding and friendship between them and us, and give them a feeling of belonging to the larger Church.

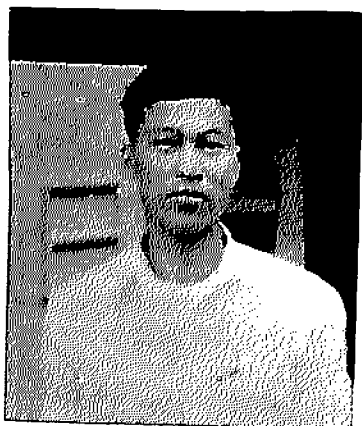
The Reverends En Bo Chung and Chungsun Lee were quick to respond with the names of ten students who were in need of funds and who, in their estimation, would benefit by our help and be able thereby to give greater service to our Church in Korea. Their pictures and a few brief words about each appear in this issue. To date, two students have been 'adopted'. The Society of Service of the Pawnee Rock Church is helping Mr. Ken Han Chung with his education and the Riverside Society is taking an interest in Miss Ae Doll Chung. In fact, so much interest in this project was expressed at Conven-

tion that we feel certain that all ten of these students will find spiritual homes among our member societies.

Any society 'adopting' a student should send their preference to Miss Margaret S. Sampson, 112 East 35th Street, New York 16, N. Y., stating also their second and third choices. They will be informed immediately whether or not that student has been provided for. Then, whatever contribution a society wishes to make should be sent to Mr. Chester T. Cook with the name of the student they wish to help. Needs vary, but we learn that \$35.00 will take care of one quarter of a year's tuition in college. High school tuition is about half that of the colleges and universities.

The Board of Missions thinks it very important that all monies should be sent through Mr. Chester T. Cook, 26 Wyman Road, Lexington, Mass., so as to keep an orderly record of gifts. Unless this is done some students will get the lion's share while others may be completely neglected. We think it equally important that the different societies keep up a regular correspondence with the student of their choice and we hope that many happy relationships will develop.

Students of the Rev. Chungsun Lee

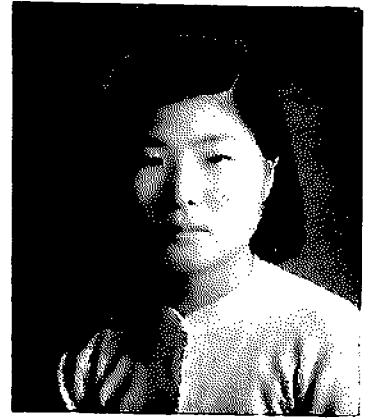
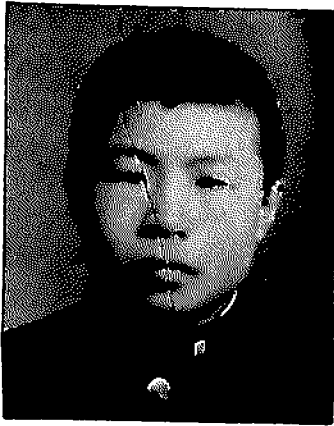


1—Mr. Jaikoo Lee is 19 and a sophomore at Sung Kyun Kwan University. He is very active in leading the youth of the Rev. Chungsun Lee's group and wishes to enter the ministry. He is devoted to the Writings and will be very helpful as a translator.

2—Miss Joongai Han's father is an able scholar of Swedenborg's Writings and she is a sophomore at Yonsei University. She is able to participate in the Rev. Chungsun Lee's missionary program and he wishes to give her further opportunity to study New Church Theology.



3—Miss Eun Doh Chough is a freshman at Sung Kyun Kwan University and needs help to continue her studies. She has printing skill and can help in the work of publication. She grew up in the Sunday School and is now teaching the younger children.



4—Mr. Insoo Im is a young man of 15 and is taking the mechanical course at Seoul Technical High School. He has two and a half more years of high school before he can enter college. Even though very young, he is a staff member of the Sunday School for which he also plays the organ.

5—Mr. Joong Chull Yun is a new-comer to the Rev. Chungsun Lee's Church and very faithful in attendance. He is talented in art. He is now attending Hongik College after finishing grade and high school, notably the Seoul Art High School.

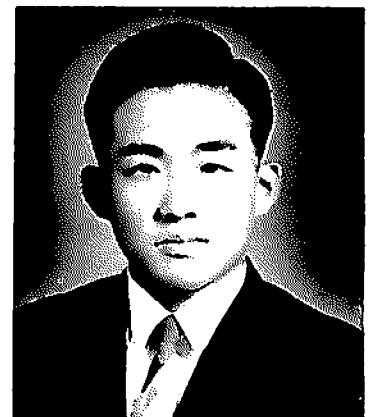


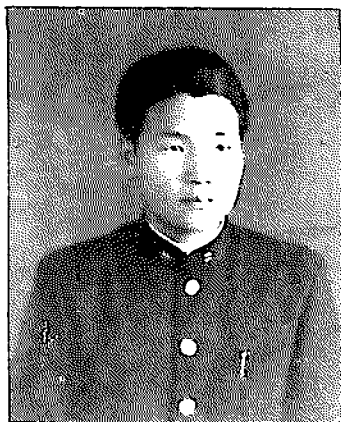
Students of the Rev. En Bo Chung



1—Mr. Jai Sung You never missed a service while the Rev. En Bo Chung was at the Theological School. His parents are deceased and he is responsible for his younger brother. He needs \$120.00 for the past two semesters at Chosen University and assistance for four more semesters.

2—Mr. Young Sik Chung is attending Kyungi College in Seoul. He needs \$80.00 at present and will need \$70.00 more to finish Junior College. He hopes to enter our Ministry.





3—Mr. Ken Han Chung is a sophomore at Chun-Nam University. He wrote the New Church Faith Confession which won first award within the Church in Korea. His father sold all his property to help his son but it was not enough. He needs help for next semester.

4—Miss Hee Jung Kim is betrothed to Mr. Joon Mo Kim who has been recommended as a student at the Theological School. She wishes to help her future husband through her music and serve the Church with him. She needs to complete her senior course.



5—Miss Ae Doll Chung attends Girls' High School but is unable to pay her tuition. She has no father and her mother is unable to support her so she has been helped by the YWCA. Her tuition is half that of the college students.



* J A P A N E S E P R I N T *

LAST FALL, at the request of the National Alliance of New-Church Women, the Board of Missions suggested several uses for the Mite Box offering. Among these were: help to the Rev. Yonezo Doi for his missionary trips; and help to Korean students for their education. The January 3rd issue of the Messenger carried an article by Mr. Doi about his trips and on the

pages above we showed you Korean students whom we would like to help. Now a third use for our contributions has been added, that of aiding the Rev. Shiro Torita in translating and publishing Swedenborg's writings in Japanese. At our request Mr. Torita sent us a long and informative letter about his life and work as our Missionary. We publish here a free transcription of his letter.

* * * * *

I WAS BORN IN TOKYO in 1905. At the age of 17 I entered Waseda University, preparing to follow my father's occupation as an engineer. Having not a bit of doubt then that the visible world is the only existence, I took great delight in the study of the natural sciences, such as astronomy and biology. About the middle of my second year at the University, however, I was awakened to such philosophical problems as, absolute being,

summum bonum, what is human life for, and so on. Thus I was turned to a seeker after spiritual truths. I was struck with wonder how most people could be so indifferent to so serious a matter and I found myself quite alone in coping with the problem. Captured wholly by the thought that I must solve this problem first and put engineering second, I left college after about two and a half years. During the succeeding eight

years I had, of course, to work for my bread, but throughout the whole period I studied zealously both literature and engineering till at last I was led to devote myself to the study of the Bible.

Through the periodical named *Seisho-no-Kenkyu* (Studying the Bible) I was awakened to the truths of Divine Revelation. The editor was the late Kanzo Uchimura, the first advocate of 'Mukyokai-shugi', which translated literally means 'Non-churchism Christianity'. This may be understood as the opposite of Catholicism; it is opposed to any ecclesiastical authority or system; it is averse to any formalisms, regarding neither baptism nor the Holy Supper indispensable; it dislikes theologies and the only authority it acknowledges is the Bible. Speaking generally, Mukyukai Christians study the Bible more diligently than average churchgoers. Therefore, excellent Bible scholars can be found more readily in our country among Mukyokaists than among church-affiliated Christians.

Toward the end of this period my only Christian sister invited me to Osaka where she introduced me to a congregation of the Presbyterian Church. After I had learned something of humility, I was baptized. The next spring I returned to Tokyo and was admitted as a third year student in a six year course. Throughout the four years of my student life I was a member of the Rev. Kanai's congregation of the Presbyterian Church. Very soon I felt relief from the spiritual agonies that had attacked me for months and was introduced into a state of regeneration.

Although the Rev. Kanai was one of the most prominent and influential ministers in our country, he was regarded as a mystic by most of the other ministers of his church and even as a heretic by some. He wrote about Sadhu Sundar Singh of India and published all his writings in Japanese. He also published *The Life of Swedenborg* and *The Doctrine Concerning the Lord* about twenty-five years ago. Besides these, he published a small periodical, *The Light of the East*, for about ten years, which carried a considerable part of *The True Christian Religion*. So, being introduced to Swedenborg's writings by Mr. Kanai, I soon became better acquainted with them through reading *True Christian Religion*, *Heaven and Hell* and *Divine Providence* in English. These books I had found at a second hand bookstore.

My theological school-days were not delightful for me as Calvinism and Barth's theology dominated the teaching. Even to pronounce the name of Swedenborg incurred the hatred and ridicule of our professors and friends. Still, after graduating in 1936, I entered my missionary life as assistant minister and after two more years (the interval required of applicants), I passed the qualifying examination and became an ordained minister of the Japan Presbyterian Church. Although I was only a semi-Swedenborgian as yet, I found such irreconcilable differences between myself and others in the same church as to doctrines and dispositions that I was constantly in mental agony. Due not a little to this situation, I

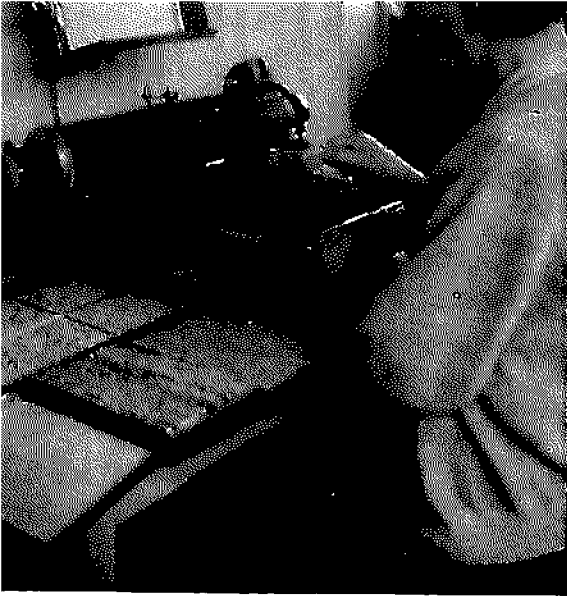
became ill and was confined to bed for several months which led me to resign as minister in 1944. In less than a year I was restored to health, but the war swept away everything in 1945. Having lost my house, I, with my wife and four little children, had to change living quarters frequently. At last we were settled in a municipal dwelling house located far away from the center of Tokyo and there we have lived since the fall of 1949.

Soon after the end of the war I was employed as a non-regular member of the Metropolitan Police Board. As I usually had plenty of time, I studied the Bible and Swedenborg's writings on week-days and on Sundays I served as minister from morning to night at different places. The more I studied Swedenborg the more I was confirmed in his teachings and so the more I was awakened to my responsibility in spreading the newly-revealed truth. Just as the apostle Paul had said, I cried to myself, "Woe unto me if I spread not this new revelation." Setting myself free from all connection with my former church, I declared myself a minister of the New Jerusalem Church in 1950.

Though I was led into such joy through the Writings as is told in the parable of the man who found treasure hidden in a field, I felt very much alone because of my utter ignorance of the actual state of the New Church at home or abroad. Prompted by my desire to find friends of the same belief on earth and at the same time to provide myself with more books, I wrote to the Swedenborg Foundation whose address I had found on the cover of *The Four Doctrines*, published in 1926. Some time after that, I received a letter unexpectedly from the Rev. Yonezo Doi and visited him the same day. It was the first time that I had met the Doi, but I recollected hearing the Rev. Kanai speak of them when I was a student. Mr. Doi handed me a letter from the Rev. Leslie Marshall who was then secretary of the Board of Missions and kindly lent me some of his books. Two years after my first contact with the Board of Missions I was led to make the firm resolution of setting myself free from all earthly cares to devote myself to the work of spreading the New-Church teachings. In 1953, after conquering severe temptation, I plunged into the life of service to the Lord and the truths of the New Jerusalem.

I am ever of the opinion that literary activities are indispensable to the growth of our Church, especially in Japan where Swedenborg's writings can seldom be found. So, as soon as I resigned my office, I began work on a monthly periodical for studying Swedenborgianism. The first issue of *The New Church* was published in August of 1953 and one issue has followed another without interruption even during my chest trouble, by the pity of the Lord, until now. It usually comprises the following contents:

1—The opening page—my exhortation for confirming the readers in the truths of the New Church. The material for this is usually drawn from my own or our readers' experiences.



THE OPERATOR of this very complicated typing machine is Mrs. Torito. The Japanese have several thousands of characters besides 48 alphabets.

2—My sermon—assigning several pages for this part, I bend my greatest energies on it. My intention is to show the readers how they can receive superior instruction and vital encouragement through understanding the spiritual meaning of the Word in comparison with the literal meaning.

3—Such articles as: the spiritual meaning of some part of the Word, or, something about Swedenborg's life.

4—Translation of some part of the Writings.

5—News or reports and comment on them.

We started work on the principle that we should depend only upon our Lord and not beg mercy of others. The circulation has increased at a snail's pace, partly because of the prejudice against Swedenborgianism prevalent among average Christians here, and partly due to the elaborateness of my sermons and articles. Yet I have been much consoled by the fact that later subscribers to the periodical have ordered back numbers beginning with the first issue. Many have been led to a confirmation of their belief in the new truths and there are several missionary workers among them. I owe a debt of gratitude to my friends and others, especially the Rev. and Mrs. Higa and Rev. Yanase, all of whom have shown great kindness to me in many ways. Our periodical, *The New Church* is nothing but a 20-page pamphlet (increased this year to 42 pages) with a circulation of not more than 250, yet there is no denying the fact that it has played a important role. The story of its uninterrupted publication with all its vicissitudes tells nothing else than the story of our struggle for the New Church here and especially in Okinawa. Great progress has been made there with the most efficient cooperation of the Rev. and Mrs. Higa. They first subscribed to it in the second year of its publication. Stimulated by it, they became very active in distributing it among ministers and members of the Church of Christ to which their congregation belonged. The story of how they fought bravely for our doctrines and how they won a

victory in face of threats, is too long to be told here. Anyway, the New Church in Okinawa grew steadily with this trouble giving it momentum. For instance, the membership of the study group grew from 4, before the trouble began, to 25 at present. Subscribers increased from 20 to 60. Attendance at Sunday services went from 170 to about 220. The women's daily prayer meeting, under the leadership of Mrs. Higa, hasn't missed a day for about a year and a half with an average attendance of 10. To date, 56 copies of *The True Christian Religion* have been distributed.

Due to the fact that I lost all my secular income when I resigned my office and also because publishing expenses had increased, we used up all our capital the first year in spite of help at home and abroad. Just when we were confronted with great difficulties I received Dr. Leonard I. Tafel's first letter to me quite unexpectedly. He informed me, with his warmest greetings that the Board of Missions had decided to support me monthly with a considerably larger sum than previously. I learned in this letter that this decision had been made at the suggestion of Mr. Tomas Spiers with whom I had become acquainted during his stay here of the same year. I thanked our Lord and was much encouraged as I could not but think that this had been done by Divine Providence. Even with this help our periodical could not be published by type-printing, as it had been done before, owing to our stringent circumstances. I therefore continued to use my copying machine rather clumsily; but my printing art improved over the months and all our subscribers except one, as far as I know, renewed their subscriptions.

We had used our clumsy hand-writing stenciling method for three years when we were provided with a new machine—a form of type-writer. Although Japanese machines have been in common use in general offices for many years, it was only a few years ago that those which could be used for simple publications came into the

TAKEN after Sunday Service at Kodaiva.



market. Since the cost of type-setting amounts to about a dollar a page, the printing cost for our small circulation would be very high. Moreover, I am of the opinion that since publishing Swedenborg's writings requires great accuracy and refinement in translation, especially the technical terms, it is better to publish them by chapters in advance by an inexpensive mimeograph method. In this way the translator can give ear to his friends who read his translations. In the summer of 1957, when I was in my sick-bed, a few readers offered me a small amount of money toward a machine and so, getting a loan from my brother, I bought one. Dr. Tafel, being informed of my sickness, offered to supply medical aid through the Board of Missions, but learning that the Rev. Higa of Okinawa had provided me with medicaments, the Board, at the suggestion of Rev. Yanase, sent me a nearly equivalent amount toward the purchase of my machine.

I will describe the machine briefly. As we have several thousands of characters besides forty-eight 'kana' (Japanese alphabets) our machine is quite different in construction from an American one. Instead of keys, ours has a board filled with type and a type-catcher. This board can be moved right or left by a handle with the left hand while the type-catcher can be glided over the board in any direction with the right hand. The type faces numbering about 2000 are set in lines and rows, each at its definite place on the board, those in most common use in the center rows and the less common ones at the sides.

Having been provided with a machine for my periodical, my next wish was to have the facilities for publishing Swedenborg's writings. Therefore, when Dr. Tafel kindly offered medical aid from the Board of Missions, I revealed my plan and my need of equipment. Soon I received his letter in reply in which he advised me kindly not to overwork, bearing in mind that I was still a convalescent, but said nothing about my desires. Months afterward I received a letter from the Swedenborg Foundation which informed me, to my joy, that, in accordance with Dr. Tafel's suggestion, the money I needed would be supplied. Thus we have been provided with a hand-operated mimeograph, a paper cutter, a workroom and other equipment. The workroom is also my study as the municipal house we rent is so small for my family.

Since the beginning of the year I have more than doubled the number of pages in my periodical in order to insert my translation of *Heaven and Hell*. After the whole translation has appeared we will publish it in one volume making any necessary revisions. In the same way we will be able to publish another of Swedenborg's writings next year. Besides these, I wish to publish a collection of my own sermons and articles, for we are fully convinced that sermons on the spiritual meaning of the Word are indispensable for the promotion of our Church. As all the work is done only by my family's hands at present and my four daughters, three of them students and one an invalid, our undertaking has not advanced very rapidly, but with more help in the future it will be well under way.

I enjoy a cordial fellowship with my readers who are scattered throughout all of Japan and Okinawa, so correspondence with them and receiving their visits is also part of my work. In the summer of 1956 I was provided with a motor scooter through the generosity of the Board of Missions. Since I live in an inconveniently situated suburb of Tokyo, this greatly increased my efficiency and enabled me to visit our readers in and around Tokyo and especially those in sick-beds. To my sorrow, however, as I am not completely recovered from my illness, I have had to put the scooter in charge of my brother who helps me.

Very recently, with the help of the Swedenborg Foundation, I have started to act as agent for Swedenborg's books in English. I am happy to say that whenever I was asked for such books by my readers in the past, I could meet their wishes. Now, when I think of the many of our educated people who can read English, I believe we should make every effort to distribute Swedenborg's works in English as well as in Japanese. With this end in view I am putting an advertisement once a month in our largest weekly Christian paper.

As for my activities through meetings, I am not playing a conspicuous part at present. Formerly I had, of course, bent my utmost efforts in this direction with usually three meetings every Sunday at different places. Lately I have had to spare my energies as I have become more and more occupied with literary activities and correspondence. Moreover, as meetings are held at my house in an out-of-the-way rural district, we cannot expect a large attendance. My only Christian sister, who prayed for eight years for my conversion to Christianity, has now been converted to the New Church through my periodical. She attended to the Sunday service here regularly until quite recently, coming all the way from Yokohama, taking three hours in each direction. As she is old now, one of her cherished wishes is that I may live in a more convenient place in Tokyo and have meetings there. As my health is much improved I promised her that I would visit Yokohama once a month for a meeting there.

I am working, indeed, under somewhat unfavorable circumstances in that I am not completely recovered, am short-handed and live in an inconvenient locality. The nearest post office, for instance, is several miles away. Yet I feel very happy to think that our Lord has led me to a missionary life in the New Church and that my winding course has led me to contribute in some measure toward the progress of our Church in Japan in the past six years. When I think, however, that had I not been kindly and generously supported by the Board of Missions of America I should have been frustrated in my glorious attempts, I have no words to express my gratitude to our Church in America. Therefore I always remember our senior New Church members in America in my prayers. I have done but little in these past years but I hope I shall be able to contribute far more in the years to come.

—REV. SHIRO TORITA

A Bird's-Eye View of Our Thoughts

by Bertha Berran

IN THE NEW CHURCH, we hear a great deal about the science of correspondences. We learn that the outward material world which surrounds us is designed by Providence to teach us what goes on in our mind. We see that all things in the natural world may, by correspondence, be called the words of God and speak either in direct or inverted accents.

In the animals of the earth, the beasts express or correspond to our affections and the birds express or correspond to our thoughts. I thought it might be interesting to you to see just how bird-life pictures what goes on in our mental life.

Let us think about birds for a moment. Have you ever noticed how quickly almost nervously birds move about? They hardly hold still long enough for us to get a good look at them. They picture our mental activity. They suggest the thoughts that incessantly flit through our minds—our mental pictures that chase one another in rapid succession.

How are birds peculiar among animals? Instead of forelegs or arms, they have wings and they have very quick, sharp sight.

The most striking feature of birds is their wings. With their wings they rise above the ground, soar in the air, passing quickly from one thing to another. Our thoughts can take wing and rise far above our surroundings and soar quickly from one thing to another, then descend and be concerned about very down-to-earth things.

Besides flight, birds are also distinguished by their very quick and far reaching sight. Their eyes are very large and formed to give a great range of sight in several directions at the same time. And their sight can be quickly accommodated to near or far objects. So it is with our thoughts. They are quick-sighted, far-sighted, and can be quickly adjusted to mental objects that are near and dear to us or that are far removed from our field of action.

Every shade and tint of man's thoughts will be found in the birds, so let us take a glance at a few specific birds to see how the law of correspondence works.

Birds differ a great deal in their ability to fly. Their power of flight varies from the swift swoop of the eagle to the feeble attempt of the ostrich. The variation in their power of flight resembles our range of intelligence.

Here are some facts about the eagle. The power of his wings is the strongest. He can fly the swiftest, soar the highest and has the keenest, most penetrating sight. The feathers above the eyes are so thick and projecting that they form a shade which shelters the eye from the bright rays of the sun. He sails and soars long distances without flapping his wings. He is known to live to a

great old age. Although the eagle is a bird of prey, and feeds upon smaller animals and fish, he is by no means cruel, but kills his victim quickly and almost painlessly.

An eagle pairs with its mate for life, and the pair live together in perfect harmony through their lives. The nest is very large and contains two eggs. The greatest of care is shown for the eaglets by the parent birds. In Deuteronomy we read, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him."

An eagle's power of flight and sight pictures the highest and most penetrating power of human thought. "To be borne on eagles' wings," Swedenborg says, "is to be raised on high even into heavenly light." He also says, "An eagle signifies intelligence, because intelligence is in the light of heaven, and an eagle flies on high to be so and to look about on every side." In the Bible we read, "They that wait upon the Lord shall mount up with wings as eagles."

In contrast with the eagle there are thousands of birds that make short flights, resting a great deal, and never rising high above the ground. Finally, we come to the ostrich who cannot fly at all.

The ostrich is the largest of birds, and the fastest creature on two legs. It has only two toes. It is a bird of the desert, with no power of flying, the very looseness of structure for which its wings and tail-feathers are valued, depriving them of their hold on the air.

The ostrich is polygamous and several hens lay their eggs in one place—a hole scraped in the sand. The eggs are then covered over and left during the day to incubate in the sun. The birds sit on them at night. In the cooler country the father bird protects the nest making sounds like a lion when protecting it. The ostrich lays an immense number of eggs, far more than are ever hatched, and near the covered eggs are found many dropped carelessly, as though she forgot that the frost might crack them or the wild beast break them.

Some of these peculiarities are well described in the book of Job: "The wings of the ostrich exult: . . . Who leaveth her eggs in the earth, and warmeth them in the dust; and forgetteth that the foot may crush them or that the wild beast may break them. She is hardened against her young ones as if they were not hers; her labor is in vain without fear: because God hath deprived her of wisdom, neither hath he imparted to her understanding."

The Arabs have a saying "As stupid as an ostrich", partly because it persists in running towards the wind, even if it is also running towards its enemies: and partly from its habit of swallowing all sorts of indigestible things. Most of us have heard at one time or another that the ostrich hides its head in the sand when confronted with danger. This is quite untrue. Contrary to common belief, the ostrich kicks viciously when cornered or wounded.

The ostrich pictures the thoughts of a person on a

very low plane of life—one who considers bare necessities of life to the exclusion of all higher things. It pictures the thoughts of a person who follows his own way with stupid persistency, also of one who is cold and harsh and belittles learning declaring: "What was good enough for my father is good enough for me." In the Bible the ostrich usually represents a state of severe and gloomy thought, deprived of all that is good and pleasant. "The daughter of my people is become cruel, like the ostriches in the wilderness."

Besides birds' picturing our range of intelligence, they also mirror the quality of our thoughts. Every variety of quality can be found in birds from the most peaceful, pure, innocent, harmless and affectionate to the most fierce, dissolute, disgusting, filthy and obscene. Two birds of opposite nature that manifest these qualities to the very life are the dove and the vulture.

Doves are of a gentle, peaceful, harmless, innocent, affectionate character. They are without weapons of offense or defense, and can protect themselves from danger only by the remarkable swiftness and endurance of their flight.

They are timid, and love the neighborhood and protection of man. They love to live in company with other doves and fly with them. They feed on seeds, fruits, grains and grasses. Doves love water, bathe in it often, and can drink by just drawing in water instead of having to raise their heads like most other birds.

The faithfulness of doves to their mates during life is not peculiar to them, but the extreme tenderness of their expressions of love belongs to them alone. They stroke each other with their bills, and kiss and coo as if they never could express enough love. They work together in building their nest, sit upon the eggs in turn, and equally care for the young ones. Their eggs are generally two at a time, usually a male and a female; and they have as many as nine broods in a year so that their love for their young is perennial instead of limited to a short season as most birds. They have a curious means of preparing food for their little ones. During the time for feeding the young birds, the walls of their crops, in both the male and the female, thicken and become rough with glands which secrete a milky fluid. This mixes with the grains in the crop, reducing them to a soft pulp with which they feed the little ones.

Doves represent affections for heavenly ideas of innocent love to the Lord and conjugal love. They image the conjugal thoughts of faithful souls, which no powers can sever nor adversities weaken. They picture harmonious thoughts—thoughts of love and trust, purity and peace. "Oh that I had wings like a dove! For then would I fly away and be at rest."

Vultures are usually fierce, hideous, repulsive creatures, and their eating habits are even more disgusting. In most vultures the head and neck are nearly naked. They are lovers of desolate places, and flock together in hungry crowds. They appear from nowhere, and can consume an average sized animal in a couple of hours. Vultures greedily feed on dead decomposing flesh and they dis-

gorge this revolting food from their stomachs to their young.

It is stated that vultures are so disgusting that when they are dead even scavenger ants won't feed upon them, but that the dead vultures lie in the sun until dried into mummies.

Vultures picture fierce and destructive ideas and reasonings. They also picture filthy, obscene, licentious, evil thoughts. Birds of prey are included under a common term in Hebrew, and in our Bible, where the name 'eagles' is applied to birds which are bald or which flock to their prey—there is no doubt but that it applies to vultures. The Lord likens the Church when its life is gone, because there is no charity in it, to a carcass over which the vultures gather together; where 'the vultures' represent those who enjoy seeing and thinking evil.

The difference between the doves' feeding their young ones from their own crop, and the similar habit of vultures, is that the doves' habit pictures the affection of contemplating the truth and teaching it with innocent love; and the vultures' the teaching of evil as they have thought it over and gloated upon it.

The difference between love for the young in doves and the same in fierce birds, is that fierce birds resent injury to their young as injury to themselves and are furious and revengeful; but the doves only flutter anxiously and grieve and moan. Self-love is revengeful; good love sorrows. So much for specific birds.

Birds are true representatives of thoughts, and it is remarkable that almost everywhere in the Word, where birds are mentioned, some other meaning than the literal sense must be given to them before the mind can be satisfied.

The Lord says, by the prophet Jeremiah, "Mine heritage is unto me as a speckled bird: the birds round about are against her." Now, why is the Church here compared to a speckled bird? Is not a speckled bird as good as any other? And, why is it said that the other birds are against the speckled one? Do the birds of this world fight the speckled ones more than the others? It is impossible to draw any rational instruction from this passage without coming to the spiritual sense. But all is clear, if we call the speckled bird an adulterated state of the mind, by mixing up truths and falsities together; the white spots indicating truths and the black ones falsities, so that the truths are presented, partly true and partly false—a speckled bird. True thoughts would then be against her on account of her falsities; and false ones, on account of her truths—the birds round about would be against her. A church or a professed Christian must be true or the people round about, or out of the church, will condemn him—the community will be against a speckled bird.

In Isaiah, the Lord says, "As birds flying, so will I defend Jerusalem." In the literal sense of this passage there is a lack of meaning; but in the spiritual sense we have a general or universal truth. For the Lord never defends a church, or an individual, but as birds flying. It is only by the influx of true thoughts, from the Lord,

as birds flying, that we can gain any true knowledge of the Lord, have true faith, see the way of life, and make a successful defense against our evils. This is the only way the Lord can defend Jerusalem or the Church. When the Church in ourselves or in the community is in danger, we must have true thoughts, and we must let them fly from mind to mind or the Church will not be defended. For the Lord expressly says, "As birds flying, so will I defend Jerusalem."

And now, in conclusion, if we really want to have true thoughts to help the Lord defend His "New Jerusalem", we can cooperate with our Creator by continually weeding out and repressing our mental ostrich and vulture and by continually cultivating and cherishing our mental eagle and dove.

This talk was given before the Ladies' Aid Society of the New York Church. For reference she consulted "Animals of the Bible", by the Rev. John Worcester and "Symbolic Characters of the Sacred Scriptures", by the Rev. Abiel Silver.

This issue of

THE MESSENGER has been mailed to you without the extra fold and paper wrapper. The Editor will appreciate your comments.

The following letter was received by the President of Convention, Rev. David P. Johnson, and is reprinted here to show that the efforts made to encourage the work of the young people of our Church in their work for the Kingdom, are deeply appreciated:

"Dear Mr. Johnson:

"Richard Hatheway and I would like to express our appreciation for financial aid to attend Convention.

"We had a wonderful time! The friendships, the inspiring grounds, the discussions and the worship services were all part of our experiences. I will remember the four days at Asilomar as a time when my love for the New Church grew.

"We have made, we hope, a contribution to the Leaguer's California Convention program!

Sincerely yours, Lynne Bischof"

The Swedenborg Student

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

ARCANA CLASS I—October, 1959

Volume V, 3940—4027

October 1—7	3940—3957
8—14	3958—3977
15—21	3978—3993
22—31	3994—4027

THE STORY of Jacob and his sons by Leah, the handmaids, and Rachel is in its internal sense complex, although with the angels these knowledges are among the most common things. The process of regeneration is intricate and involved. Fortunately the great work is done in us by the Lord, and our part is simple. Yet it is helpful to understand something of the process.

In number 3971 we find this brief statement: "In what is related of Jacob's sons by the handmaids and Leah, the reception and acknowledgment of general truths has been treated of, and at last their conjunction with the interior man, and thus man's regeneration, even till he is made spiritual; Joseph being this spiritual man."

One way of coming into a clearer understanding of this process and thence of the whole section is to think of some truth of the church which has been particularly helpful to us, not only in our understanding but in our daily living; then trace our knowledge and understanding of this truth back, if we can, to the time and manner in which it was first presented to our minds and follow it along through the development of our application of it, and finally think of the specific good results which have been produced by means of it in our lives. We do not often stop to analyze our spiritual development in this way, but Swedenborg tells us that the angels who are

with us are aware of every detail of it. Nothing comes to us "full grown" by an inner way; but all our achievements are gradually developed through "means" from knowledges we take into our minds from without, the Lord's inflowing life taking advantage of every opening we give it.

Swedenborg himself points out that the details of the story of Reuben and the dudaim "would be too trivial to make any part of the history of the Word unless there were something of the Divine hidden within them." In both the King James and the Revised Standard translations of the Bible the word *dudaim* is translated "mandrakes," and the Bible dictionary tells us that the fruit of the mandrake was thought to be an aid to fertility; so in view of Swedenborg's comments this would seem to be a probable identification of the plant, since the root meaning of the word is "loves and conjunction by means of them." However, as Swedenborg says, "it does not concern us to know just what the dudaim were."

The whole subject of this part of the chapter is conjunction, and we should note that there is no marriage between natural things alone. For true marriage or conjunction there must be the spiritual. The conjunction must be "between the good of the external man and the truth of the internal" (3952). Joseph could not be born until after Zebulun, who represents this conjunction.

The Lord alone, by His own power, passed through all that is represented by the ten sons, and Joseph represents His spiritual kingdom. The multiplication of Jacob's flocks pictures the fructification and multiplication of good and truth when the spiritual man comes into being. The means which Jacob used to increase his flocks appear in the letter to be highly questionable,

THE NEW-CHURCH MESSENGER

but in the internal sense we can recognize in them the merciful provision of the Lord for our spiritual development in spite of all our imperfections and weaknesses. Note numbers 3993⁴ and 3986.

Notes

3956. The affection of charity "is averse to all self-merit, and consequently to all doing of good that looks to reward."

3957. Note the seven great facts which Swedenborg says any man who is rational—we recall that no one is rational who denies God—may know "of himself."

3994. The black lambs represent "an own that is innocent," which is "to know, acknowledge, and believe, not with the mouth but with the heart, that nothing but evil is from one's self, and that all good is from the Lord."

3993. Note the distinction between evils and falsities which condemn and those which do not. The speckled and spotted among the flocks represent those in whom evil and falsity are mixed with good and truth—all of us.

4009. An important summary. This number should be noted for reference.

ARCANA CLASS II—October, 1959

Volume XI, 9939—Volume XII, 9995

October 1—7	9939—9953
8—14	9954—9958
15—21	9959—9973
22—31	9974—9995

THE READING for this month is a continuation concerning the garments of Aaron and his sons. In the Scriptures in their inmost sense Aaron represents the Lord, as do Moses, Joshua, David, and others, each

in respect to some particular attribute or power. Aaron as High Priest represents the Lord as the Savior and Redeemer and His assumption of a human like ours, that He might come into contact with evil, make it subject to Himself, and so make it possible to redeem man and reunite him to Himself. This is particularly meant by the words, "that Aaron may bear the iniquity of the holy things" (*Exodus* 28:38). This is said in connection with the explanation of the meaning of the miter, on which was a plate of gold inscribed with the words "Holiness to the Lord," which Aaron was to wear upon his head. This miter upon the head signifies the perception that the Lord is the source of all good, and that every virtue in heaven and on earth and all holiness are from Him.

Thus Aaron clothed in his priestly garments, as he ministered before the people, represented to them and kept constantly before their minds the thought that the Lord alone is holy. Number 9937 in explaining the words "that Aaron may bear the iniquity of the holy things" tells how by conflict with the hells the Lord bore the "sins" of the human race. By this is not meant that by His temptations and death upon the cross our sins are vicariously expiated, but that if a man will make a place for the Lord in his mind and heart, the Lord will enter in and fight for him. This number should be read carefully, because it is a clear statement of what salvation really is, and also because it is related to *Isaiah* 53 and to the crucifixion story in the Gospels.

The first part of the twenty-ninth chapter of *Exodus* is included in our reading. It contains instructions concerning the sacrifices and offerings to be made in connection with the consecration of Aaron and his sons. In its inmost sense, the Word everywhere treats of the glorification of the Lord, and in its interior sense of our

regeneration, which is the conjunction of truth and good. This is accomplished by learning the truths of faith and living according to them. Regeneration is effected only as evils and falsities are removed, and the sacrifices in the Jewish worship represent this cleansing of the affections and thoughts from evil and falsity.

There are three degrees—celestial, spiritual, and natural—in everyone. First the external or natural man must be cleansed. This is represented by the offering of a bullock. Then the cleansing of the inner or spiritual man is represented by the offering of a ram, and that of the inmost or celestial degree by the offering of "bread of unleavened things." These three degrees correspond to the three heavens, but in each of these also there are three degrees. That is why so many different sacrifices and offerings were commanded. Many today think that these laws are out of date and of no use to the modern man, and as a matter of fact the keeping of these laws did not cleanse the Jews from their sins. But it represented this cleansing, and in the spiritual sense every one of the laws has an important meaning for us and for men of all time.

This twenty-ninth chapter of *Exodus* opens with the statement "And this is the word." The Word is the Divine truth by which all things are accomplished. Regeneration is effected by truths from the Word. Angels because they are recipients of truth from the Lord; so the angels and the "army of the heavens" denote the Divine truths from the Lord through which His purposes are accomplished.

Notes

9937¹. In the Gospels only the temptations in the wilderness and at Gethsemane are mentioned specifically. This is in fulfillment of the prophecy, "He was oppressed, and he was afflicted, yet he opened not his mouth" (*Isaiah* 53:7).

9942¹. The *Song of Songs* was written by Solomon and was derived from the literature of the Ancient Church. Also books of the Ancient Word are enumerated. Fables are in this style. The Ancient Church, though not recognized by historians, left its impress on the world.

9943. "All wisdom and intelligence are from Divine truth that proceeds from Divine good. There are no other wisdom and intelligence that really are such."

When the good of charity which constitutes spiritual life is to be implanted, the delight of pleasures, which had constituted the natural life, is removed, and the individual comes into temptation. Because he believes that if he were deprived of the delight of pleasures he would be deprived of all life, since his natural life is in that delight, and he calls it good. But when that kind of life is removed, the Lord implants spiritual delight and good in its place.

But it must be remembered that the person undergoing regeneration is not deprived of the delight of the pleasures of the body and the mind. He fully enjoys that delight after regeneration, even more than before, but in an inverse manner. Before regeneration his whole life was in the delight of pleasures; after regeneration it is in the good of charity. Then the delight of pleasures serves as a means and an outmost plane in which spiritual good with its happiness and blessedness terminates. Therefore when the order is to be inverted, the former delight of pleasures ceases, and a new one from a spiritual origin is implanted in its place. *Arcana*, 8413.

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GREETINGS FROM THE SISTER CHURCH

From the General Assembly of the General Church of the New Jerusalem, held in Lake Forest, Ill., came a message of good will to the Convention, meeting in Asilomar, Calif., July 16-July 19. The message, sent by the Rev. Hugo Lj. Odhner, Secretary of the Assembly, read in part:

"We send you the greetings and best wishes of our Assembly for successful and delightful meetings of your Convention. Our people wish your efforts to be guided and blessed by the Lord, and we are most appreciative

of the many uses performed by your body for the spread of the Writings and the promotion of the New Church as well as for the weal of the Church Universal."

The Rev. David P. Johnson, President of Convention, sent cordial greetings to the Assembly on behalf of Convention.

Reports from the Assembly of the General Church indicate most fruitful meetings with excellent facilities provided by the Lake Forest College. The registrations number 602.

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