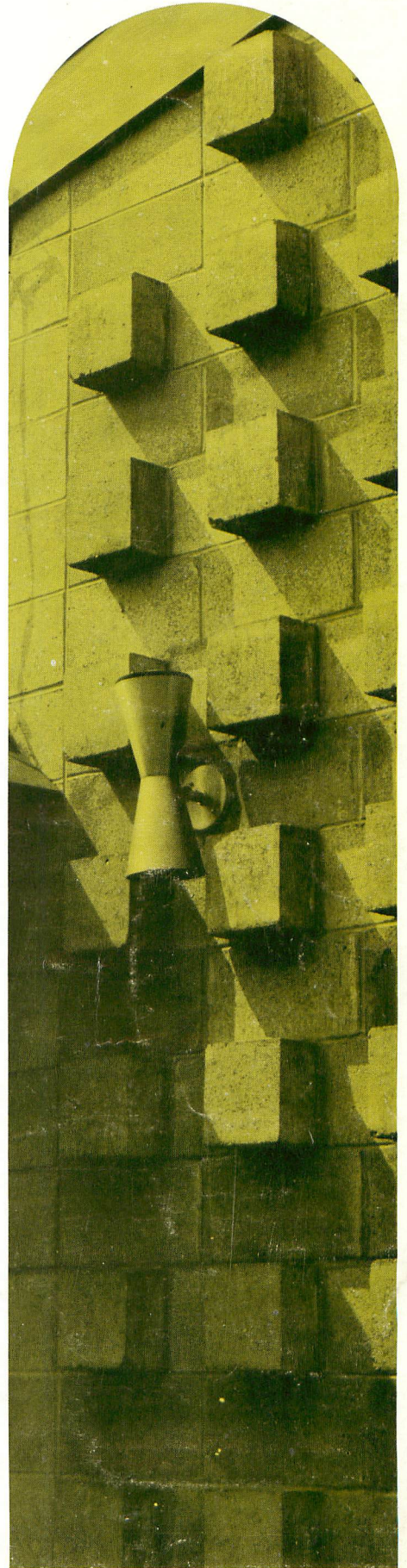
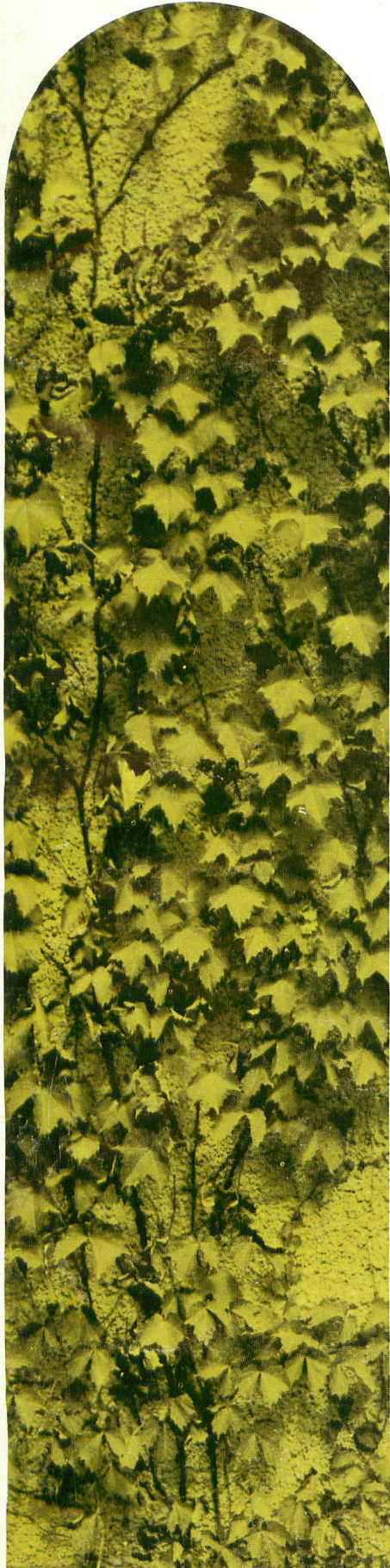


NEW-CHURCH MESSENGER



NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published monthly, except December (semi-monthly) and July (no publication), 4001
Brotherton Rd., Cincinnati, Ohio 45209, by
The Swedenborg Press, 79 Orange St.,
Brooklyn, New York 11201.

Entered as second-class matter at the Post
Office, Cincinnati, Ohio, under Act of Congress
of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in
Section 1103, Act of October 3, 1917, authorized
on July 30, 1918.

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

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The opinions of contributors do not necessarily
reflect the views of the editors or
represent the position of the Church.

Vol. 184, No. 11 Whole No. 4868

DECEMBER 1964

THIS ISSUE

CONCERNS

URBANA COLLEGE

THE ENROLLMENT for the school year 1964-1965 which opened Monday, September 28, was the highest in the one hundred fourteen year history of Urbana College. This is in part due to the hard work of campus personnel but also in large measure a reflection of the high level of interest in higher education on the national scene. Of the more than fifty colleges and universities in our State, Urbana College was among the few chartered before the Civil War. In fact, the year 1850 is the founding date for four Ohio institutions, church related, all of which have reached high levels of academic and professional service to their local and world-wide constituencies. They are Capital University, Defiance College, Heidelberg College, and Hiram College, and enroll a total of nearly five thousand students.

Urbana College has chosen to remain small in size but has always sought to serve well the students who have begun their advanced studies here. Her alumni have done well as they have transferred to other colleges and universities. However colorful or useful a college's past history may prove to be, it cannot stand still or even take long pause to study where it has been or how it has come to be. The current expansion of educational opportunity to include college level education for increasing numbers and percentages of high school graduates provide us with a most favorable climate in which to initiate sensible and sound plans for campus growth. If we are to accept our share of responsibility for educating the youth of this and neighboring communities, now is the time for action.

The increase in stature, influence, and service of Urbana College will come about through the dedicated and united efforts of the five segments in the mainstream of college life—founding church, Board of Trustees and alumni, faculty, the community, and the students. All have a major role in the college's growth and development. Their generous investment of time, talent, and financial support will insure the success of an expanded program.

To attain a position of operational efficiency and increased academic effectiveness the college has four immediate needs. These are curricular reorganization and expansion to include the third and fourth years of instruction, a new library, two residence halls, and a gymnasium-auditorium.

The curricular reorganization, approved by the Board of Trustees, establishes five divisions or areas of instruction: (1) Language, Literature and Fine Arts (2) Bible and Philosophy (3) Education and Psychology (4) Social Studies, and (5) Science and Mathematics. By chairing each of these divisions with a fully qualified teacher and scholar the college will move quickly toward meeting its curricular and personnel needs.

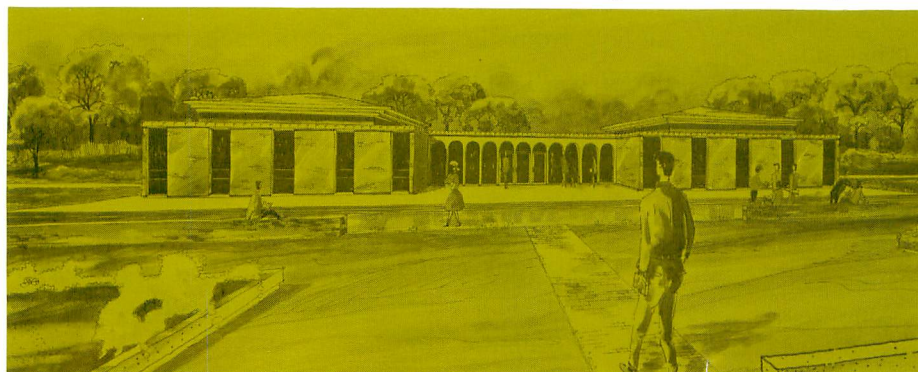
The second floor Barclay Hall library facilities are already woefully inadequate. Structurally, the building is threatened by the weight of additional books. To add more shelving cuts further into the already too small reading area. The current holdings of approximately 18,000 volumes must be doubled during the next five years in order to meet minimum standards for the four-year curricula. There being no further expansion potential in Barclay Hall, a new structure is necessary, and at a cost of \$200,000.

Additional residence hall space will be needed for 1965-1966, to provide housing for 60 men and 30 women. These two units can be built on a lease-back arrangement, paid for out of student rental. They are to be ready for occupancy in September, 1965, and will permit the enrollment level to approach 300.

The gymnasium-auditorium building is essential for three major reasons.

First, the college must provide for physical education and recreation for its students. Second, a large facility is needed for meetings of the entire student body, for participation as well as for spectators. A third consideration for this type of building is the need for cultural, civic, and athletic activities to be held on campus to which the Urbana community is invited. Urbana College needs to become a "center" of activity where "town and gown" meet in large or small numbers as the occasion demands.

These campus developments represent a sizeable capital investment but unless they come into being the college cannot enroll students in sufficient numbers to approach operational efficiency, nor will its four-year curricula be fully approved by our State Board of Education. There is reason to believe that the alumni or the church must build the proposed library. This investment will eloquently express to the community and to educational foundations the church's confidence in the college and set the stage for a



NEW LIBRARY

Essential to every college campus is a centrally located library. Urbana College has long since outgrown its present facility to the point that additional volumes must be inadequately shelved, and their accessibility for student and faculty use is severely limited.

The proposed new library will provide reading and stack areas to accommodate up to twelve hundred students. It will feature special rooms for listening, typing, micro-film reading, seminars and offices. Designed for open stack use, student and faculty will have ready access to books and manuscripts for reading and research.

community fund drive to build the gymnasium-auditorium. The current picture of college-community relations is not a glamorous one. The community has, for the most part, stood aloof waiting for some reassurance that the college is really up and moving toward attainable goals, educational and financial. Spending from endowment funds over the past ten years has brought this amount down to a level, which if further reduced, would make it impossible for the college to qualify for State approval. None can remain at ease until this deficit financing picture is reversed and the spent funds are replaced, and more. A quality college costs heavily to operate but pays the highest of dividends. We must seek the aid of those who see in Urbana College an opportunity to invest in truly Christian higher education. Faith and works can combine at this point in the history of this century-old college to work a modern miracle of advancement and development.

Ours is not an easy task but it is not an impossible one. It will challenge the best in all of us, and when achieved, bring rich reward to all who share in the dynamic process of growth which must take place on this beautiful campus.

—RONALD D. JONES



Dr. Jones is the newly elected president of the Urbana College.

**The President and Trustees
of Urbana College gratefully
acknowledge the receipt
of gifts given in memory of the late
Rev. Clyde Washburn Broomell
to be used toward the establishment
of a new library. Those who wish to
participate in this memorial may
address their contributions to the
Urbana College Library Fund,
Urbana, Ohio 43078**

URBANA COLLEGE

first impressions

by Isabelle Winfield

COMMUNICATION was the major topic at the Writer's Workshop in Urbana, Ohio, but we were fully aware of the beautiful scenery. Here landscaped scenes and elegant homes share equally to make the setting impressively picturesque.

As we drove into Urbana, we approached the square in the heart of town. It looked like many other small American city squares. There was the familiar centerpiece—a statue of a soldier. And away back from the middle of the square were the stores, side by side. In no time we found ourselves caught in the midst of the traffic on the square. We rode past Vicksburgh, Gettysburg and Shiloh (Civil War battle names chiseled in the base of the monument). After seeing these names over and over again, we knew we were going around in circles like riding an old-fashioned carousel. This was a warning to our driver that it was about time to make a serious effort to get out of the traffic maze. With the skill of a stock car racer she zigzagged her way out and on to a street leading toward the campus.

As we headed for Urbana College, we drove through a residential area where shady streets seemed sleepy. Now we were able to “ogle and ah” at the graceful mid-Victorian homes. We passed staunch, stately well-preserved residences lined up one by one, street after street. Some had small turrets which ornately proclaimed the style of a more romantic period. Others with graceful fronts hinted at being of Colonial or New England inspiration. Every house had an aura that piqued the imagination, giving us a strong desire to know what delightful surprises might be hidden inside. While we rode “as slow as the law would allow” towards campus, the feeling grew strong that this city was an ideal college town.

When we began to see buildings partly hidden by tall, majestic trees which seemed to be everywhere, we knew that we had arrived. Heavy trunked oaks, cone-shaped maples, and jagged shagbark hickories dominated the scene. Their “greenery” shaded the campus buildings, lawns and streets. After making a few wrong decisions, we finally decided where we

should head to reach Browne Hall, the place to register. This house was not just an ordinary red brick student union, but an antique looking house, a “relic with possibilities,” a nineteenth century charmer. The high ceilings and warm tones of brown wood in the interior were attractive, but they were unable to lure the eye from the focal point of each room: specially designed fireplaces with facings of wood and either marble or delphinium blue tile. Those outlined with leaves in bas-relief were a beautiful expression of the woodcarver's craft.

With introduction and registration over, we went outside to look around. The dormitories (a la Frank Lloyd Wright) which sat far back across the road were a dramatic contrast to what we had just seen. Their modern lines close to the ground looked naked and bold without the soft shade of maples and oaks. Green corn fields that half circled them sucked in the hot sun. But in front, close to the sidewalk, only a few staggered small trees canopied parts of the lawn. From the top of one came the constant, flippant, two-syllable chirp of a Bob White. This bird's song will long be remembered for he serenaded us from sunrise to sunset, from dormitory to classroom, in class and out.

Our curiosity getting the best of us, we all but flew inside the dormitories. Plenty of wood, brick and sunshine colors accented the vibrant tone and bold character of the center “common” room. Open-beam ceilings, brick walls, Danish furniture, and an angled, jutting fireplace dramatized the simplicity and beauty of the modern look. The switch from Victorian fascinated and pleased us.

Our feelings continued to grow in favor of the college town as we made haste to ready ourselves for the first workshop session—the primary reason we were there. And after our three days of studying, fellowshiping, and sightseeing, we were sure we had captured some of the beauty and charm of Urbana.

Mrs. Winfield is from Cleveland, and is a member of the Swedenborg study group there. She is a talented poetess.

IN JUST seven years

by Jack Matthews

SEVEN YEARS AGO Urbana Junior College, as it was called then, had a student body of fourteen, a part-time faculty, and a ghost-town atmosphere on the campus.

Since that time, Urbana's enrollment has multiplied more than tenfold, and it has acquired a full-time faculty, resident dormitory students, cafeteria, dormitories on campus, along with other new buildings and even navy blue and white sweatshirts sporting the college insignia.

All this might be just a little misleading, however, since a "more than tenfold" multiplication of fourteen students still puts Urbana's enrollment at a modest 160. The fact is that Urbana is still Ohio's smallest college, and in some important ways, the campus has changed very little since the 1870's, when old President Williams ambled among the trees, with his head full of Latin and wisdom, collecting botanical specimens, or since the days near the turn of the century when Hjalmer Boyeson—novelist and one-time professor at Columbia—taught English at the "Urbana University."

In spite of its vigorous growth, Urbana's campus is still dream-soaked and old-fashioned, forested with first-growth oaks, elms and shagbark hickories. It is gratifying that at times, bird calls and the wind in the leaves are the only sounds one hears. Students are still scarce enough that they behave toward one another a little like members of a clan, if not of a family.

Institutions are like individuals in many ways. And the temper of Urbana has sometimes proved to be just a bit like that of a little fellow who is very conscious of his size; there is a tendency to want to strut, to prove oneself . . . maybe to brag a little.

Perhaps these qualities don't sit too badly on an institution, if it is *really* small. The pride of the people who are connected with Urbana shows pretty plainly, and it is a pride in the paradox of building something that is both meaningful and yet small enough to be human . . . in a world that seems to be organized against such a possibility. Urbana people have a pride in the creation of a good college—one of the very best, they will tell you. And above all they have enthusiasm.

It is one of the unique things about the little central Ohio college that nobody has acted as if he really

wants it to become large, in the modern institutional sense of the word. One of the frequently mentioned ideas on campus is the democratic idea of plurality . . . that the richest society possible is that which encourages and fosters independence and variety. Urbana people seem to feel that it would be downright ironic if students in 20th century America did not have the opportunity of going to a small college . . . the kind of place where they can have educational experiences that are simply not compatible with overwhelming institutional size.

In spite of this conviction, however, there are economic as well as educational demands for growth at Urbana College. Cost of maintaining a faculty and other personnel for too small a student body is prohibitive; therefore Urbana is expanding—cautiously and with its eye on the changes in atmosphere such growth might entail. Within the recent period of growth, a residence for college personnel has been constructed. Two new dormitories, joined by a counselor's residence, are already standing in the "vacant field" part of the college's 80 acre campus, and a recently constructed student recreation building now stands at the edge of the woods behind Oak Hall.

Individual Attention

Urbana, like many small colleges, claims that students here have the advantages of individual attention and a "friendly, informal atmosphere." People connected with the college like to point out that these are not idle boasts—sophomore classes average between six and fifteen students, for instance, and the campus is small enough that students and faculty are individual personalities to one another, rather than vaguely familiar faces, more-or-less identifiable as belonging to faculty or student body.

The emphasis upon the individual is reflected not only in the low student-faculty ratio, but in a general atmosphere of individual responsibility. Theme and study topics in most sophomore (and in some freshman) courses are pretty much a matter of individual interest. Naturally, in a course in Elizabethan literature a student would not be allowed to write a theme on the administration of Martin Van Buren (not for credit in that particular course, that is), but often students will be allowed to stretch the academic cate-

gories. A girl one quarter, for example, became deeply interested in the Brook Farm experiment and did a well-researched term paper on this subject, with the encouragement of her professor, even though the subject might be considered a non-literary one and the course was in 19th century American literature. There is no substitute, according to this thinking, for interest and self-motivation . . . for enthusiasm.

The personal aspect of a student's experiences at Urbana College is expressed dramatically by his being required, at the end of his sophomore year, to write a thesis on the growth of his beliefs and ideas during his two years at Urbana. In effect, this represents the student's philosophy, and it is actually part of a two-course sequence in philosophy in the sophomore year. The interest this project inspires in students might be measured by the fact that many of these theses turn out to be fifty or sixty pages in length. Although Urbana is now in the process of converting to a four-year program, the philosophy thesis will probably remain as part of the program to help sum up the extremely important first two years at the college.

To compensate for the smallness of the full-time faculty at Urbana, many professors from other institutions, as well as several professional men, are called in to teach individual courses. Also, speakers "from outside" are featured in the weekly meetings held at the college chapel.

What is it that all these men and women have in common? By now you might guess: enthusiasm, and a deep interest in Ohio's smallest college.

Professor Matthews, formerly the head of the English department of Urbana College, is now professor of literature at the Ohio State University in Athens, Ohio. He is the author of a book of short stories, entitled "Bitter Knowledge."

"SWEDENBORG SPEAKS TO YOUTH"

by Richard H. Tafel, Sr.

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Mr. Paulson, the business manager of Urbana College, was formerly president of the St. Paul Society.

LOVE IS WHAT IT TAKES

by Roger Dean Paulson

THE NEW JOB of business manager for Urbana College was created by the Board of Trustees thirteen months ago. I have held this job since its creation and I can honestly say that there has never been a moment, even, in the past thirteen months working at the College that I have regretted resigning my work in St. Paul and making the long trip to Urbana. The dedication, industry and effectiveness of trustees, faculty and staff of Urbana College was, and is a joy to be a part of. Never have I seen such totally unselfish commitment on the part of so many, with so little to work with. We have seven full time faculty, fifteen part-time faculty and seventeen full and part-time members of the College staff. The campus comprises eighty acres of land and ten buildings in addition to the beautiful Urbana New-Church. We house, on campus, about fifty resident students with about fifteen more living in approved housing in the City of Urbana. Our cafeteria serves three meals each day to approximately sixty five students, faculty and staff members, seven days a week.

Since the reorganization of the College seven years ago, five new buildings have been added to the campus. The student center building is the newest structure and will be ready for use about the 20th of November. The new student center will contain a snack bar and kitchen, two rest rooms in addition to a lounge and recreation area. The building's dimensions are forty feet by sixty feet, built of steel with a concrete floor. The entrance is of yellow brick and glass. This newest

building will provide urgently needed lounge and recreation space for our student body of 166.

You might ask at this point, as I did, "Where is the money coming from?" To put it quite simply, the greatest share has come from the College endowment fund.

Of the nearly \$167,000 building program to date, \$25,000 was raised in and around the community of Urbana. The sum of \$6,000 was raised through appeal to New-Church members in the United States and Canada. It does not appear feasible to make any further demands on the endowment which currently has a market value of about \$600,000. Should the endowment fall below this level we could never qualify for accreditation from state and regional accreditation authorities. It follows that any further expansion of our physical plant must be paid for from our church, and alumni sources, and from the community and surrounding area. We have every right to believe also that some financial help might be forthcoming from the Higher Education Facilities Act recently passed by the Congress of the United States. Toward this end, Dr. Jones, president of Urbana College, has filed certain papers and studies with the Board of Regents of the State of Ohio—which body administers the Higher Education Facilities Act for the State of Ohio.

Need for a Library

There is an immediate and urgent need for an adequate library building (illustrated elsewhere in this issue) and additional dormitory space for 60 men and 30 women. The library building and furnishings will cost approximately \$200,000 and is designed to serve twelve hundred students. Our present library contains 18,000 volumes. For state and regional accreditation this number must be brought to 45,000, and to a much greater extent to serve the library's function for twelve hundred students.

These needs are in the College's *immediate* future. Long range plans must see developed a multi-purpose building, new cafeteria facilities, additional dormitory buildings and greatly increased classroom space. The physical education program must have a gymnasium-stadium building.

Foundation and large donor assistance is available if we can show that Urbana College is indeed a Church-related institution and that our people believe in the ideals of Christian education and what is most important, are willing and able to shoulder the huge burden of cost necessary to erect an undeniable monument to Christian education—the new library. What more fitting gift to the Lord and to the memory of Emanuel Swedenborg, servant of the Lord.

It costs \$180,000 to operate Urbana College for

one year—at least it did last year. Of this huge cost of operation the College earned—through tuitions, room and board, endowment income, special gifts, etc., \$132,259.00. The deficit amounted to \$39,505—this amount had to be removed from the endowment fund. The removal of monies from the endowment fund through the sale of securities simply means we have a prime example of the law of diminishing returns. We must have all the income possible to meet our operating obligations and in turn with repeated withdrawals from the endowment fund our income, quite logically, shrinks each year. This cannot be allowed to continue, which brings into focus another great need—funds to augment insufficient income for operating the College. Our budget this year is designed to cut in half this deficit. We have cut "to the bone" in each department in an effort to conserve funds and to stop deficit spending—which we know to be ruinous. At the same time trying to meet the increased needs created by the largest student body in the 114 year history of the College. This fact prompted me to say earlier in this article—never have so few given so unselfishly to such a great need.

In order to survive, this institution must have all the loyalty and devotion of its Church members. If this is demonstrated now, we have no doubt that the community and others will be assured and will give of their talent and treasure as well.

Every indication points to a student body next year of 250 eager young people! Will you have a part in making their quest for a Christian education possible? Do you believe in the young people of our Church as well as the young people of the world *enough* to support your church's institution of higher learning? In recent years this hasn't been demonstrated particularly well. Now—both the College and New Church believers have been given another chance to prove we have something to give and are willing to make any sacrifice necessary, to enable the great vision that is Urbana College—to survive.

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URBANA COLLEGE

and the new church

by Carolyn Blackmer

IN PRESENTING THE CASE FOR URBANA it seems to me we need perspective—a long enough view to take in past, present and future, and an inclusive enough attitude to take in human beings with a wide range of backgrounds, needs, and levels of experience. Now, I have been presenting the case for Urbana for over fifty years—as a student, teacher, president's wife, trustee, dean. It would seem, at first glance, that this long and varied experience would qualify me to speak from a rather good perspective. However, I am aware that I could be too closely identified, too much involved, with the academic life at the College to be able to communicate to you what I have to say about Urbana. Your interest is primarily in the New Church, so I want to make my appeal to you in the name of the New Church. This will add another dimension, to relate the work of the College to the life of our church, and should give us an even larger perspective.

In many ways the College and the church face the same problems of survival and growth. This is not surprising because their destinies have long been intertwined. The College was founded by men whose vision of education was stirred into being and given form by the doctrines of the New Church. If you can once sense the power and zeal of their convictions about the opening up of a new way of life, you will begin to see how they gained the courage to help bring that way of life into being through the founding of a college. The promise for them was that our God-given capacities for freedom and rationality would be greatly extended so as to show young men and women how to become more truly human as they are learning about their worlds in classrooms. However, you can see that through the years since then, failures have come whenever that vision has faded, just as they have come in our church when we have faltered in performing our mission in the world. Originally, though, the College was “church-

related” in this most significant aspect—that it had the same vision as the New Church for a new way of life.

But here again we need more perspective to see that Urbana is not church-related in the usual sense of that term. It has never been an official part of the church organization, never controlled by church officials. It does not exist exclusively, or even primarily, for the purpose of handing down New-Church teachings to the children of New-Church families, as does the Academy in Bryn Athyn. However valuable this way of functioning in the General Church is—and I honor and respect it—it is not the mission that Urbana performs, or could perform, for our church. At Urbana students of all churches and of no religious denomination are welcomed, and there is no attempt to proselyte. In this sense it is non-sectarian. Then how can it be a New-Church college? Or if it is like any other college, why should New-Church people send their children there or be asked to support it?

These questions are proper ones, but they do reveal that the mission of Urbana College in the church has been little understood. To this lack of understanding I attribute the lack of communication between the church and the College, and hence the lack of continuing support that any college must have to do its work effectively. My purpose in writing this article is to make clear the basis for Urbana's mission to the New Church as well as to all young people who are seeking the kind of education Urbana offers. I hope to show that the work that could be done at Urbana is vitally important for the future growth of the church. This is to be an earnest appeal for the kind of devoted support that will make plain to the world that New-Church people are genuinely concerned that the College should continue to function with the power of its original vision of education.

(Continued on page 185)



*The history of Urbana College is a distinguished one, marked by
dedicated men and women in the field of education.
Since the College's founding in 1850 its growth has been slow but continuous
resulting in the school as we know it today
a fine, small liberal arts institution.
Contributing to this growth has been the College's enthusiasm for progress
combined with a respect for the lessons of the past.
Of prime importance has been the emphasis
on securing a Christian atmosphere for its students while they pursue
education for tomorrow's skills.*

*The rush of life at Urbana College is most evident in the area surrounding
Oak Hall (above) and our new student center (nearby). Oak Hall houses
the administration and faculty offices, campus bookstore and classrooms.
This picturesque old building was built about the time of the Civil War and
is covered by age-old vines in the true college spirit of the "halls of ivy."*

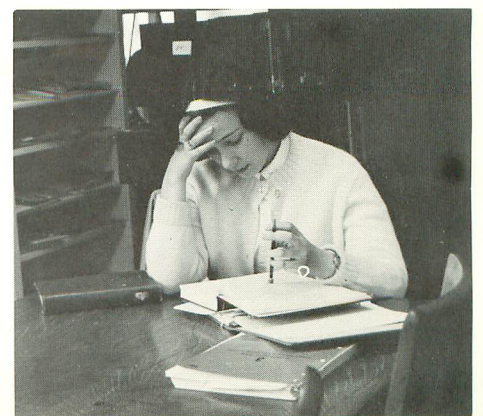
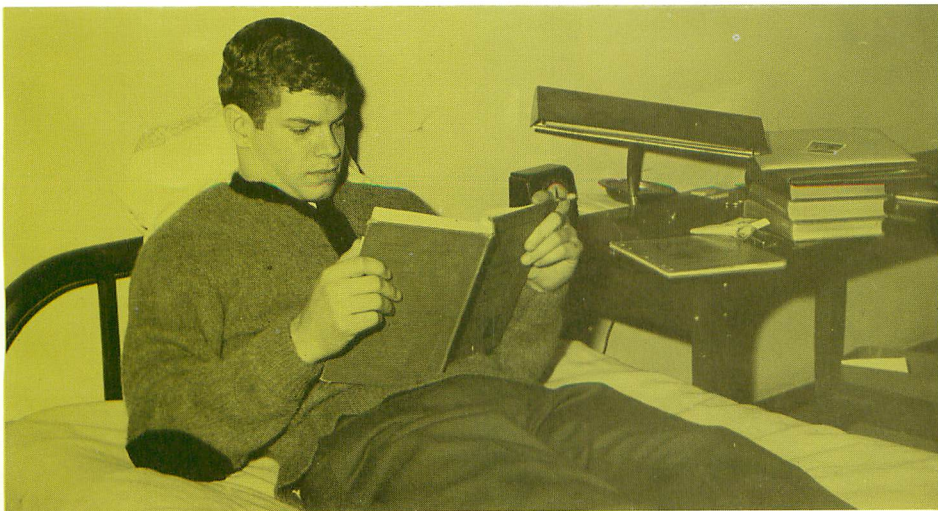


A visual reminder of the College's growth is evident in the five new buildings recently constructed. Eaton, Memmott and Williams Halls are student residence facilities, house director's residence and common room and the student center, are attractively situated under the century-old oak and hickory trees on the tradition-steeped campus. The eighty acre campus provides ample space for future expansion. Urbana College is situated within forty miles of Dayton and Columbus —two of our nation's major cities with excellent air, rail and bus accommodations.





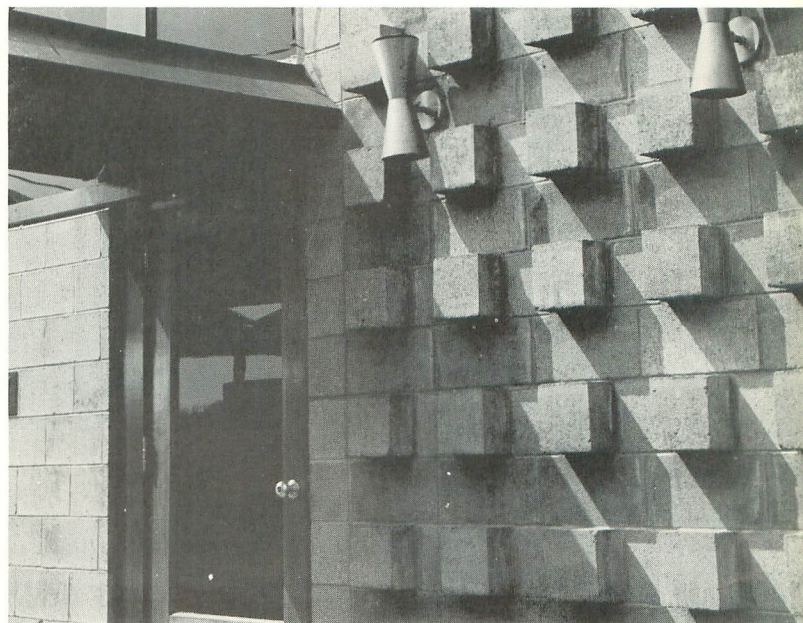
Seasons change and students come and go, but a date at the "dorm" remains the best means for breaking the daily routine of term papers, examinations and the seemingly endless studying that must be done to keep current with assignments. A coke and a hamburger at the student center while listening to choice records or watching a favorite television program provides diversion from study during leisure hours.



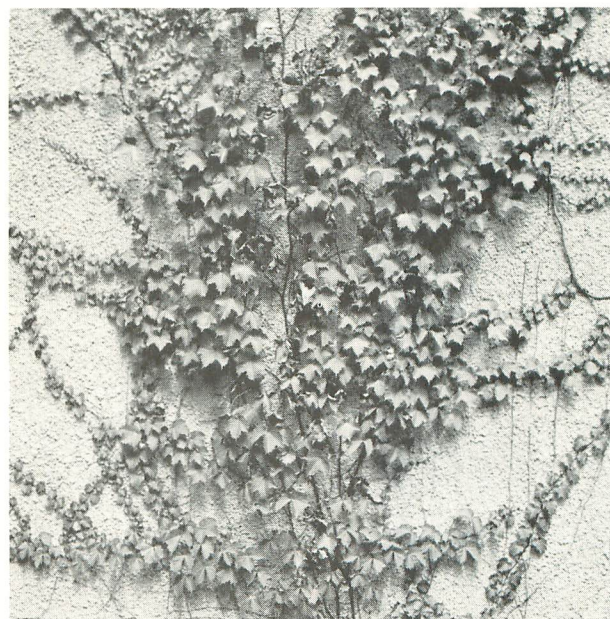




Bailey Hall, built in 1851 and named after the first recognized Swedenborgian churchman in America, Mr. Francis Bailey of Philadelphia, who was also friend and neighbor of Benjamin Franklin. Bailey, a printer by trade, published the first American editions of Emanuel Swedenborg's theological works. The bricks for Bailey Hall were made on the grounds and it was written at that time the building "combined great beauty with convenience and economy" and that Urbana's education system provided "something different from the effete system prevailing." The original grant of ten acres of land for the College was given by Col. John H. James who lived in the community, and whose family subsequently has given the balance of the eighty acre campus.



Memmott Hall, one of the new dormitories.

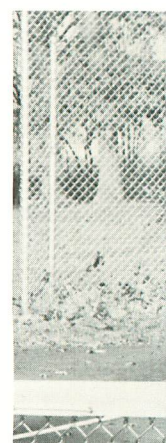


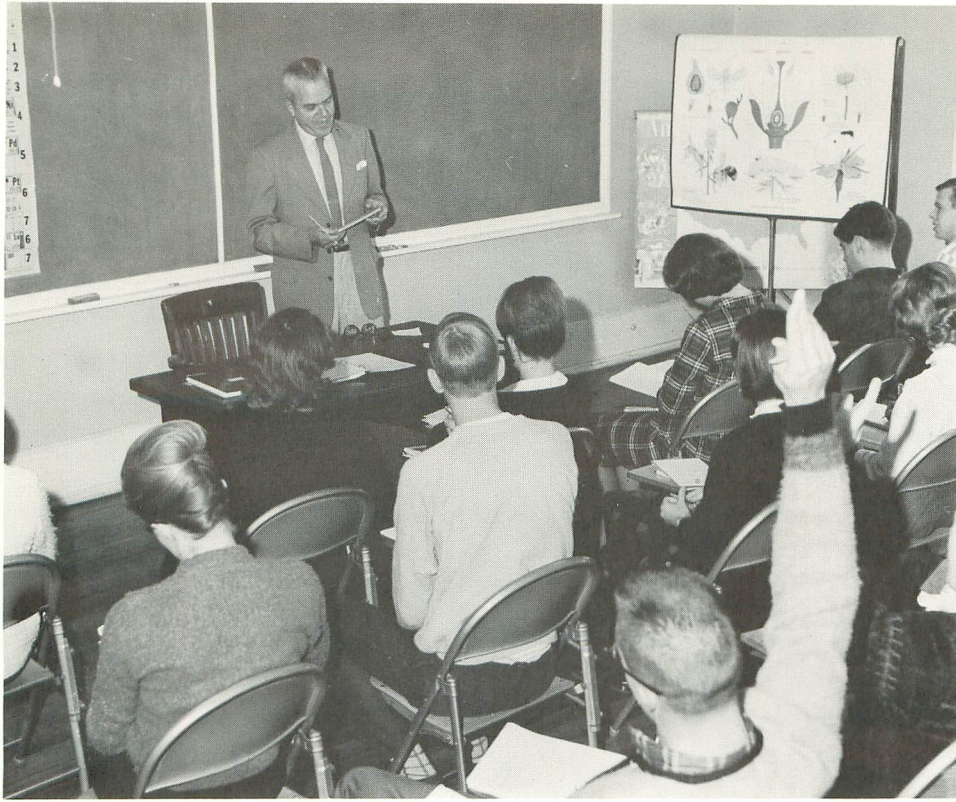
Ivy climbs stucco of old Barclay Hall.



Students enter Urbana College to learn and to grow, and in their efforts to achieve these aims the role of study stands supreme. Classes, books and research must dominate the life of a college student. The College also recognizes that extra-curricular relationships and activities may have an important effect upon the student's total growth.

A well-cared-for tennis court, basketball and volleyball facilities, as well as a softball diamond and running track assure abundant exercise and opportunity to "let off steam" for men and women alike. Urbanity Trail, established as a biological science outdoor classroom serves the academic program as well as affording students and community opportunity to observe nature at her seasonal best all year long. Birds and small wild life abound in the woods on campus.







Urbana College is designed for the individual who is sufficiently inquisitive and motivated to desire freedom and sufficiently mature to accept the responsibilities freedom entails. Students who are interested in learning for themselves through the disciplines of the humanities and sciences should find the curriculum at Urbana College compatible with such an interest. The program is especially well designed for pre-professional studies preparatory to Agriculture, Commerce and Business Administration, Art Education, Law, Medicine, Social Work, etc. Those who are undecided about a vocational field will be helped to find their special interests through exploration in courses that represent the major fields of human knowledge.

For additional information about Urbana College or application forms write the Dean of Students, Urbana College, College Way, Urbana, Ohio—43078.

URBANA COLLEGE and the NEW CHURCH
(Continued from page 176)

I have said that the College and our church face the same problems of survival and growth, and I have suggested that failure may be traced to some of the same causes—to loss of vision and too limited or parochial a view of our field of work. But this diagnosis does not have insight enough to show us the way we should take at this point of crisis. There is another more painful way to face up to the realities of our situation, but I believe it will open up new possibilities for us. This is how it seems to me: we have not yet learned how to be *in* the world but not *of* the world. We have not yet learned how to take an active part in the critical places of our changing world and at the same time not get caught up in the destructive forces that inevitably make themselves felt at the end of an age. As a result, as individuals and as an organization, we have sometimes temporized with secular attitudes that are acceptable to the world but have little new vitality in them. The solution is certainly not to be other-worldly nor isolate ourselves as an ineffectual sect. It is a difficult task we have undertaken that does not permit compromise. It is the mission of the College, for instance, to be very much *in* the world of modern intellectual ferment and part of the conventionally acceptable academic pattern, and at the same time be neither secular nor sectarian. That is a very big order, and calls for the clearest discrimination at critical points, as indeed it does for the Christian who wishes to fashion his life according to our Lord's injunction about living in the world without being influenced by the destructive forces of the world.

Rebirth, the Goal

Here is one critical point at which the discriminations of Christianity can be related to education without compromising with either sectarian or secular views. The doctrines of the New Church are very explicit about what it means to be truly human, what it takes in religious experience, what it demands of us in our daily work, and, more particularly, by what steps we grow into the sixth day of being created in the image and likeness of God. What are the implications of these doctrines? They should make it a matter of deep conviction with us as New-Churchmen that each of the 3 billion souls now on the face of the earth has within him potentials for such growth—for redemption from weakness and failures, and for rebirth. And to get closer to the meaning of this for education: there is for each boy and girl born into this world the possibility of attaining a degree of understanding of the meaning of his own experiences so as to attain some degree of freedom in his choices. Each one is potentially capable of experiencing love not only in his relation with others,

but in his awareness of the presence of the Lord in every particular of his experiences at every level of his activities.

Now carry this further with the wonderfully explicit psychological insights that we find in Swedenborg's thought. Now, in this new age, if each person is to reach the growth the Lord intends for him, he must have as much chance as possible for free, open, responsible inquiry to ask his own questions and discover his own form of answer to his own problems. In this way his faith will be his own in the sense of not being either borrowed or inherited, and he will be free to discover for himself his own unique potentials. Each person born in the image and likeness of his Creator can thus use his precious birthright to become a person, and find what his unique use is in the world.

This is not merely an idealistic, hopelessly optimistic longing for some far-off Utopia. This is here and now an eminently workable philosophy of education, for with this view of the nature of man and his growth we have a realistic means of dealing with human limitations in all their complexity. We can move more directly with these essentials of the laws of growth into the very growing edge of a student's lively perceptions, or if we find them far from lively, quicken his mind and re-awaken his desire to know. It is essentially a faith in the power of the human spirit as the Lord has created it. Emphasis is put on the individual discovery of meaning, and not only the meaning of the world of reality outside of the student in the worlds he studies in the sciences and humanities, but discovery of worlds within him that he comes to see as corresponding forms of outer reality. I have watched this process of exploration and discovery taking place in young students at Urbana, and I have seen the changes in them as they discover for themselves the meaning and direction of their lives. It is not yet spiritual rebirth, but it is a rather persuasive nudge in that direction.

Now for contrast we can see that for the secularist the spiritual dimension of growth is excluded from education, and not always for lack of belief in the reality of the spirit. It is probably often for lack of means of relating the rational and spiritual aspects of learning in a meaningful way for modern young people. The sectarian view of religious education is apt to limit "religion" to doctrinal statements in theological language, prescriptions of conduct, and the particular rituals of worship of one sect or denomination. It seems to me that both sectarianism and secularism operate on too narrow and exclusive a front, and that consequently the growth of human potentials is denied to too many children and young people. There is intellectual and spiritual impoverishment of people everywhere in the face of a growing abundance of things to

be known and of experiences to be enjoyed for the sake of growth. There are twelve gates into this fuller growth, and the invitation for all to enter them is clearly given by our Lord for this new age. Non-secular and non-sectarian education could be one of the most powerful incentives to accept the invitation, and Urbana College could become the means of a new growth for the New Church, a way of taking an active part in one of the most critical places of our rapidly changing world.

Urbana College and the Church

What I have said so far is in answer to the question: What is the College doing for the New Church to make use of what it has received from the New Church? Whether the effects of this use will be directly and immediately felt in our small parishes will depend in part on the number of New Church people who want this kind of education now for their children, as well as on the eagerness of those young people to have this form of education. But I see great good forthcoming for the church in other ways. As I go around the country talking with New-Church people about Urbana, I sense in them a longing to be an active part of something great and good and generous enough to be commensurate with the vision of the New Jerusalem. I have felt that their warm response to our appeal for support is a long-thwarted outreaching to a larger neighbor than our present small circle of influence permits. There is a spiritual law operating in such outgoing that promises greater inflowing of new life: Influx is according to efflux. Mere survival for a church or a college is not enough. We could be sustained for a while, with a judicious use of funds, merely by a dogged perseverance of faith in what has seemed successful in the past, or we could be misled by a blind faith in an unknown future of dubious experimentation. What we must have for more certain growth are new sources of strength, new ways of getting at the power of the Lord's presence in His Second Coming for the critical needs of people everywhere. We should be actively seeking the kinds of perspective that a city set on a hill provides, and our gates should be opening wider to invite entrance through all possible approaches. It is ignoble to accept defeat in our present crisis without making use of every resource we now have for this purpose.

There are untapped resources for our church in the writings of Emanuel Swedenborg and most especially in their philosophical and psychological implications concerning the growth of the human spirit and mind. Not only are the doctrines full of unmined treasures in these fields, but these fields of knowledge in the academic world are white already to harvest as soon as we learn how to make use of them for a new form of education. A beginning has been made in the research done preliminary to the new program at Urbana, but much more remains to be done to understand "spiritual truths naturally and rationally"—to use Swedenborg's way of putting it. A college is the proper place for a center of research using natural and rational truths to open out fuller meanings of spiritual truths for human needs. In this way we could reach the ears of many people who have turned away from churches because of the "emptiness" of theological language as they have heard it.

Urbana needs the support of the New Church in several forms. I would put first on the list, your genuine faith in what the College is doing for the church, and understanding of the ways in which the New Church and the College could be kept related. Second would be support through taking part in the new program as teachers, house directors, and students. Third, to show the world in a very tangible, brick-and-mortar kind of way that the New Church is indeed supporting Urbana College. There is support forthcoming from the world without any doubt, but *only* if your support can be demonstrated unmistakably enough to promise stability and continuity of our philosophy of education.

The new library center proposed for Urbana would be a fitting symbol of the gift already given by the New Church in the original vision of education; it could become an active center from which new forms of use for the New Church could radiate in many directions. The architect's drawings as I have seen them have thirteen archways resembling in form the original three that connect Bailey and Barclay Halls. In my mind's eye I see this corrected to make twelve gates with an inscription above that is at once a declaration of our faith and an invitation to all people: NUNC LICET.

Mrs. Blackmer, for many years a teacher and the Dean of Studies at the Urbana College, is well-known to MESSENGER readers.

"I made friends who spoke to me from books as well as in person on Campus . . ." —F. J.

URBANA COLLEGE

— parents eye view

by Tom and Henrietta Zehner

MRS. CAROLYN BLACKMER visited the Ohio Association in the fall of 1958 and explained the new approach for education at Urbana College. We were interested, even though Jim was only thirteen and still in grade school. Two years later he participated in the Leadership Education Institute and the Almont Summer School Assembly where he had more opportunity to get acquainted with Rev. and Mrs. Blackmer and other Swedenborgians, and learn more about the college program.

We had an opportunity to visit Urbana College in 1961. We liked what we saw, and Jim had his initial interview on requirements and the possibilities offered by a New-Church college with Mrs. Blackmer, who was admissions dean. We listened to a group of non-New-Church students (present and ex-students) giving their impressions of the college. Their enthusiasm was high. They told us they found no difficulty in being absorbed into very large schools for the remaining two years of college, even though the entire enrollment during their Urbana College days never reached 100! This contrasted with what we had learned in studying other colleges with no church connection or influence.

The three of us, Mom, Dad and Son, were unanimous in deciding that Urbana was the school of higher learning for Jim.

So our son began his college career in September 1963. It was a continuation of his Christian training at home, in Sunday School and church, and through LEI and Almont experiences away from home. There is also an opportunity to serve in the Urbana New Church where we are fortunate to have the services of the Rev. Franklin Blackmer and the Rev. Bjorn Johannson.

From the financial standpoint, also, Urbana offers excellent schooling within a reasonable budget for the ordinary family. In addition, work-scholarships are available to qualifying students in the second year.

We are happy, satisfied and contented parents! Why? Because our son is getting what the three of us want for him in college. Those wants are:

- 1) An education in the field of his choice for his life career.
- 2) An atmosphere that is good while he is away from home.
- 3) A continuation of the working Christian life he had had in his home and church, and with a sharing of experience with others of all denominations and races.
- 4) Inspiration from the faculty to strive to the best of his ability to develop his potential.

Why don't you consider Urbana College?

Mr. and Mrs. Zehner are active members of the Pittsburgh Society. Their son, James, is a student at Urbana.

SURELY WE CAN DO BETTER

by Alberta Casper

HISTORICALLY, the New Church has had problems in carrying out its mission and programs. They arise because we have such a large vision and so few to implement it. But we realize that a cause must be supported first by those who most wholeheartedly believe in its worth. And that support must be large enough to leave no doubt about the belief. If we who see the vision do not try to make it a reality, no one else will. We just can't sit back and "let George do it" because under the laws of probability George is not a member of our church—may never have even heard of it.

Urbana College is one of our channels for reaching people. It has belonged to the New Church for over a hundred years now. It seems that the only explanation for the fact that we still own it is Divine Providence.

One would have to be a complete skeptic to deny it. Its entire history is one of struggle just to remain in existence.

And now, as so often in the past, the college is facing a new crisis. It can grow as a Swedenborgian institution, or it can become a secular, community "rah-rah" college. The choice is ours. We may feel that if the Lord wants the New Church to continue in the field of higher education, He will so arrange it. But let us not forget that in the ultimate reality of day-to-day activity the Lord works through people. Only we, as members of the Swedenborgian Church, can decide to make our college a living, active instrument to teach our vision of a better world.

Someone has observed that money gets money. Let

no one doubt that poverty gets poverty. Institutions that have a million dollars have little trouble getting another million. It seems logical that one's money will be used most efficiently and for the greatest good by a large and prominent institution. It may seem reasonable that the worth of a cause can be measured by the number of people who already support it. We must brush aside these appearances. We must give to a small school that has trouble getting money. We must give to a cause we believe in, where our contribution is significant, where it will make a big difference.

In discussing support for Urbana it is important that we face facts about private non-profit education. Let no one be confused by the term non-profit. That there are no monetary dividends to be paid to stockholders does not accurately picture the financial structure of institutions of higher education. As businesses they are desperately in the red. Tuition can never cover the costs. For instance, a private university in northern Ohio has an annual operating budget (not including that for erecting new buildings) of \$20 million. Student tuition is quite high, yet it amounts to only \$4 million each year. The other \$16 million come from research grants and from alumni and other civic minded persons who support education because they want a better community, who expect dividends on such investments that cannot be measured in dollars. And the building program depends entirely upon the generosity of benefactors.

The situation at Urbana College is little different. It must look for support to all those interested in furthering education in general. We can be assured that help will come, because there are many who are groping for just such a concept of education that is an active program at Urbana. We read of those who seek educational institutions that are "centers of creativity rather than citadels of conformity going through the motions of education for the world of yesteryear." Many are calling for "new ways of thinking, of believing, of teaching to overcome the impact of technology . . ." They hope for students instilled with "the spirit of service to mankind, irrespective of race, color or creed." Urbana College is way out front, and with our support it can be a model for education everywhere—yes, even its conscience, providing a critical yardstick.

But Urbana looks for support first to those who believe in its special educational philosophy. If it is to continue to be New-Church in aim and program, it must be supported by New-Churchmen. Others can help us tend the vine, but it is we who plant the seeds who determine what kind of vine it will be.

Mrs. Casper, an active member of the Greater Cleveland Society, is the editor of the Ohio Association bulletin.

being a part of people

by Doris L. Fasnacht

FOR AS LONG as I can remember, I have had a desire to visit Urbana College. The occasion of the Writer's Workshop at Urbana on June 26-29, 1964, afforded me the opportunity to fulfill this desire. The workshop was sponsored by the Ohio Association as a part of DORIC (Discovering Our Resources in Communication) and by the NEW-CHURCH MESSENGER.

Alberta Casper, who prepares our weekly church bulletin so beautifully, was a "natural" to attend these sessions, as was Isabelle Winfield, a poet who is a member of our Swedenborg Study Group and is vitally interested in the New Church. When Alberta first urged me to join them, I thought of many reasons why I should not go, but she overcame all of my objections. So, on Friday, June 26th, at 11:45 a.m., we arrived at Browne Hall for registration, along with a group of about fifteen.

After registration and lunch, we attended our first class under the guidance of Mr. Jack Matthews, professor of English at Urbana College. We were each asked to give a "thumbnail" sketch of ourselves, and listening to the background of these people, I was convinced that I was completely out of my element. I had never done any writing, and most of these people had. But Mr. Matthews' words encouraged me. He told us that we were all pilgrims on the road to learning; that we were gathered there to exchange ideas, communicate with each other, and to learn to be ourselves as we attempted to prepare our writing assignments.

In addition to our classes with Mr. Matthews, Carol Lawson opened our eyes to the many problems involved in the preparation of material for the *Messenger*; Mr. Johansson summarized "What an Editor of the *Messenger* Really Needs"; and Jan Seibert instructed us on copy preparation. There was also an evening class with Mr. Blackmer on DORIC and a talk by the editor of the *Urbana Citizen*.

I found that one phrase, "to communicate with each other," to be the theme of the entire workshop, as if we were really living out the true meaning of DORIC. To me, the most wonderful part of the weekend was the *real* feeling of belonging, of being with a group of people who shared my beliefs and even seemed to share

some of my inmost thoughts at times. After a few hours, they all seemed like old friends, even though some of them had been strangers to me. I will never forget sharing a room at Eaton Hall with Alberta and Isabelle, like three college girls (which we aren't); or the warm hand of friendship extended to me by Judy Richardson who came from Connecticut; the vitality and quick wit of Jan Seibert of El Cerrito, California; the fun-loving but oh, so efficient Roger Paulson who cared for our needs for food and lodging.

But most of all I will long remember our Saturday evening supper at the charming home of Carolyn and Franklin Blackmer. First we supplied the wants of the natural man with a delicious meal. Then we all gathered in the lovely garden for spiritual food in the nature of a discussion on "Communicating With One Another"

led by Mrs. Blackmer. It was indeed a rare privilege for me (and I think all share my feelings) to listen to the philosophy expounded by Carolyn Blackmer. Though some joined in the discussion, her soft, yet forceful voice seemed to dominate the evening. I retired that evening with a feeling that I had over-indulged, not with food for the body, but with food for the soul. The events of the next day were anti-climactic after that evening.

The next afternoon it was "goodby" to these wonderful people, but we left with a sense of having achieved more than what we came for, and the assurance that there would be another workshop next year.

Miss Fasnacht is a member of and an active worker in the Greater Cleveland Society.

by Helen Reech

ONCE IN AWHILE in these days of anonymous giving and impersonal receiving, we have an opportunity to give our money to a cause that lies enshrined in our hearts; a cause that has deep and personal meaning to us and that sustains, fulfills, and enhances the gifts of others who also have envisaged the unfolding of a dream. Such a dream was made into a reality when Milo Williams gave wholeheartedly of his treasures to the Urbana University. Among those treasures was a collection of books, well-chosen and pertinent, that formed the classical nucleus of the Urbana Library. Others from the fulness of their hearts have added to this collection. The members of the New Church who would like to see the core of this gift enlarged to encompass a new day of spiritual and intellectual growth are again given an opportunity to contribute in a vast and magnanimous scale to the erection and furnishing of a new library to house these treasures.

The giving toward such a building program must signalize an unprecedented sacrifice on the part of all the New Church believers and alumni, for the aims of this appeal are both lofty and wide.

The building alone will be costly and the furnishings amount to large proportions, but the ideal that such giving will bring forth is incalculable to both the hearts and minds of the academic family.

Won't you become a part of the sustaining program of giving that is necessary to bring into a widening reality the visions of those who have preceded you in the establishment of this University? Long years of sacrifice and endeavor have resulted in the burgeoning of this institution. Will you by your material gifts enable the youth to further partake in the fruits of your spiritual endeavors?

Mrs. Reech is the librarian of the Urbana College.

Trustee Panels Order Architect Plans For Board

RECOMMENDATION that two new residence halls be constructed on the campus of Urbana College as soon as possible will be made to the Board of Trustees at its December meeting by the executive and buildings-grounds committees of the board.

This decision was reached late yesterday afternoon after members of the two committees had jointly conferred with architects regarding plans for such buildings.

Dr. Ronald Jones, college president, reported that the architects were advised to submit detailed plans and specifications for proposed residence halls to the full board in December. One will be a men's hall to house 52 students while the other will be built in the form of an annex to Memmott or Eaton Hall to house 16 women students.

The two committees will further recommend that the president's house on the campus not be remodeled at this time for use as a library as discussed by the board in September. Instead, the joint committee recommendation will be for the construction of a new library building on the campus at the earliest possible time as a step toward accreditation of Urbana College as a four-year institution.

The committees conferred with representatives of two architectural firms regarding a new long-range campus master plan and the new residence halls. The firms are Sullivan and Associates of Cincinnati and Findlay and John Kline of Springfield. Final decision on which will be hired for the projects will be made by the full board, Dr. Jones stated.

It is the plan of the joint committees to finance the new halls on a "lease-back" arrangement under which funds would be borrowed and repaid from rental obtained from the students using the buildings.

Also under consideration by the committees are the proposed construction of some type of building which could be used as a dining hall both for students and citizens of the community and the proposed construction of an auditorium-gymnasium which also could be used both by students and the community.

Attending yesterday's meeting were John Cool of Columbus and Mrs. Lewis B. Moore of Urbana from the executive committee and Ben Frost of Kent, O., chairman, Donald Hilliker of Bellefontaine and Richard Knowlton of Urbana from the buildings and grounds committee. Cool also is a member of the latter panel.

—Urbana Daily Citizen, Oct. 22, 1964

NEW INITIALS, NEW COMMITTEE, NEW JOB

THE MEPC, latest outgrowth of Convention's continuing effort at reorganizing and streamlining, held its first meeting in New York, September 20 and 21. MEPC stands for MESSENGER Editorial and Publishing Committee. It is a six-member group appointed by the Department of Publication and the Swedenborg Press (the new name for the New-Church Press), and given full charge of editorial and business policies for the MESSENGER.

In June, General Council gave the Department of Publication editorial policy responsibility, and gave business responsibility to the Swedenborg Press, with Convention itself retaining the election of the Editor. The Department and the Press placed their responsibilities with the jointly-appointed MEPC, so that in less than six months, the number of bodies making policy decisions for the MESSENGER has decreased from three to two—Convention as a whole (through the elected editor), and the new MEPC.

The first meeting was largely exploratory, concerned with both long-range policies, and the immediate pressing problem of the MESSENGER's high publishing deficit—currently approaching a \$12,000 drain on Convention's funds. Prompt action will be taken on the latter situation, and it is hoped that in the future ways can be found to increase the MESSENGER's effectiveness in furthering the purposes of the church.

The Rev. William Woofenden is chairman of the MEPC, and members include Mrs. Tomas Spiers, Mrs. John Hart, and the Revs. Richard Tafel, Sr., Ernest Martin, and Robert Kirven.

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Highlights of Ohio Association

ANNUAL ASSOCIATION MEETINGS in the New Church are sometimes routine, sometimes exciting. The 111th Annual Meeting of the Ohio Association in Cincinnati, Oct. 16-18, was exciting.

It spent more money than it took in. It voted for projects exceeding its budget. But it put forth a parade of uses and undertakings for the next twelve months fit to make the New Church proud. Before the 3-day session began, Programs had been printed and mailed throughout the Association area. Hotel reservations were completed. Speakers were listed. Committee, group, and service schedules were laid out.

Delegates came from Cincinnati, Cleveland, Glendale, Indianapolis, Lakewood, Pittsburgh, and Urbana. Friends came from Detroit and elsewhere. Ministers present were the Reverends Franklin H. Blackmer; Albert Diephuis; Bjorn Johannson; Leon C. Le Van; Richard H. Tafel, Sr.; and Richard H. Tafel, Jr.

Among the many highlights, the following were outstanding:

1. Pittsburgh had the largest out-of-state delegation.
2. The president of Convention and his wife were guests of the Association throughout the meeting.
3. Association speakers this year were exceptionally diverse, including Judge Benjamin Swartz, a Jew; Larry Turner, a negro; Rev. Richard H. Tafel, Sr., president of the General Convention of the New Church in the U.S. and Canada.
4. The Almont New-Church Assembly reported it had held its greatest session this summer, with peak attendance of 131, and all beds and facilities utilized.
5. Mr. Ronald Clarke, president of the Detroit Society (and of Almont Assembly) brought greetings to the Association from the Michigan Association.
6. Mr. Roger Paulson, business manager of Urbana College and a member of the Illinois Association, spoke on behalf of Urbana College development.
7. Rev. Albert Diephuis, former pastor of the Lakewood Society (and its pastor emeritus) was welcomed to the Association meetings.
8. Dr. Ronald Jones, the new president of Urbana College, explained the school's need for funds, and expressed his desire that Urbana shall be a non-sectarian religious college.
9. Association elected a new treasurer (Mark T. Smythe, former member of the Boston Society) and a new member of the Missionary Committee (Mrs. Harry Scarborough of Indianapolis). All other officers and standing committees were re-elected.
10. Mrs. Carolyn Blackmer reported a student body at Urbana this year of 166 full-time college students.
11. Miss Dorothea Pfister reported that payments on the sale of the former East Cleveland church property are to be completed early in 1965; that the Society's charter is presently being dissolved; and that the remaining East Cleveland Society members (together with the Lakewood membership) will become members of the new "Swedenborgian Church of Greater Cleveland."
12. The Association voted that a sum not to exceed \$500.00 be made available for fund-raising activities by Urbana College.
13. The Association voted to purchase a copy of Convention's film *The Wayfarer* for \$170.00, to become available to all societies of the Association for showings in their areas.
14. Association voted to provide up to \$500.00 for New Church publicity in Cincinnati relating to the Cincinnati Society's relocation.
15. Association voted to make a gift of \$1,000.00 to Urbana College, to begin the fund for the new college library.
16. Miss Elta Albaugh of the East Cleveland Society declared she will present \$1,000.00 to Urbana College to match the gift by Association.
17. Miss Florence Murdoch declared her intention to present another \$1,000.00 to Urbana College to match the two previous gifts.
18. Gilbert T. Heddaeus suggested (and Association voted) to set aside \$200.00 this year, to serve as the beginning of a yearly Association fund to send a New-Church minister and his wife to the New-Church World Assembly in 1970.
19. Before Association ended, it was announced that the 111th Annual Meeting would be the last in the present Cincinnati Church, which is scheduled for demolition in advance of a new state highway in 1965.

The Association sermon was preached by the Rev. Richard H. Tafel, Sr., who also baptized his infant granddaughter during the Sunday morning worship hour. The Sacrament of the Holy Supper was administered by the Revs. Franklin H. Blackmer and Bjorn Johannson, who were assisted by the Revs. Richard H. Tafel, Jr., and Leon C. Le Van.

The Association has reason to look forward to a year of eminent uses in the New Church, and should have much to report at the 112th Annual Meeting in 1965.

—LEON C. LE VAN, Secretary

HORACE BUSHNELL'S "GOD IN CHRIST"

by Paul Zacharias

I HAVE BEEN ASKED to write an article for the MESSENGER on H. Bushnell's *God In Christ*, first published in 1849. *God In Christ* is an astonishing book—perhaps “astonishing” is not a strong enough word. The New Churchman's first impression is that Bushnell must have been greatly influenced by the Swedenborgian movement in New England in the 1830's and 40's; his book breathes New-Church spirit from beginning to end. If in fact Bushnell was unaware of Swedenborg's theological concepts, then we have in this book striking evidence that the Lord's Second Coming has come and will continue to come through many and diverse channels. Would it be fair to say that many of us look upon the Second Coming as an ongoing, continuous process?

Before considering Bushnell's theological contributions, I would like to share with you two of his attitudes, as relevant today as they were in 1849. A great many people now seem to delight in having a mechanical, piece-meal view of man's soul; they will insist upon compartmentalizing the spirit. Bushnell writes: “Great mischief and perplexity is often wrought by raising the question of before and after, under the laws of time. The would-be philosopher wants to be able to say which is first in the soul's action—this or that. What endless debates we have had in theology concerning questions of priority—whether faith is before repentance, or repentance before faith, whether one or the other is before love, and so on. We seem to suppose that a soul can be taken to pieces, or have its exercises parted and put under laws of time, so that we can see them go, in regular clock-work order. Whereas, *being alive in God when it (the soul) is truly united to Him, its right exercises, being functions of life, are of course mutual conditions one of another.* We look at the whole body as a vital nature, and finding every function alive, every fibre active, we perceive that all the parts, even the minutest, exist and act as mutual conditions one of another. And so it is in the spiritual life.” This more than hints at the teaching of the Grand Man, does it not!

Bushnell is perhaps best known for his opposition to religious dogma, in any and all forms. He wrote, “In mathematics, the ideas themselves being absolute, the terms also may be; but in religion no such exactness is possible, because our apprehensions of truth are here only proximate and relative. I do not see therefore how religion can ever be included under the fixed forms

of dogma. Definitions cannot bring us over the difficulty; for definitions are, in fact, only changes of symbols, and, if we take them to be more, will infallibly lead us into error. In fact, no man is more certain to run himself into mischievous error, than he who places implicit confidence in definitions. *After all, definitions will be words, and science will be words, and words, place them in whatever shapes we may, will only be shadows of truth.*” This brings to mind the opening comments by the Rev. Edwin Capon at a recent Council of Ministers meeting, when he said, in effect: “that all human knowledge and convictions, by their very nature, must necessarily be less than Absolute Truth. Therefore it behooves us to be charitable and tolerant with those who hold different opinions.” Truth, as it leaves God, is Absolute Truth, but as received in the minds of finite men, it is bound to be more or less distorted. We do well to bear this in mind.

THE LIVING PRESENCE OF CHRIST — “The teachings of Christ are utterances of truth, not argumentations over it. He gives it forth in living symbols, without definition, without proving it, ever, as the logicians speak, well understanding that truth is that which shines in its own evidence, *that which finds us*, to use an admirable expression of Coleridge, and *thus enters into us.*”

GOD IN CHRIST — “For the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us,” I John 1:2. “By the divinity of Christ I do not simply understand that Christ differs from other men, in the sense that He is more inspired, better, and so a more complete vehicle of God to the world than others have been. He differs from us, not in degree, *but in kind*; as the half divine parentage under which He enters the world certainly indicates. Christ Himself declares concerning His relationship to the Father: ‘I and the Father that sent Me.’ ‘Ye neither know Me nor my Father.’ ‘The Father is in Me and I in Him.’ ‘He that hath seen Me hath seen the Father.’” How can we imagine any mere man of our race daring to use language like this concerning Himself and God? Christ goes so far as to promise that He and the Father—they two—will come to men together, and be spiritually manifest in them—“WE will come unto him and make OUR abode with him.” We want Jesus as divine, not as

human. God; God is what we want, not a man; God revealed through man, that we may see His heart, and hide our guilty nature in the bosom of His Love: God so identified with our race, as to signify the possible union and eternal identification of our nature with His.”

THE TRINITY— Bushnell paints a devastatingly accurate picture of the orthodox view of the Trinity, writing: “No man can assert three persons, meaning three consciousnesses, wills, and understandings, and still have any intelligent meaning in his mind, when he asserts that they are yet one person.” Bushnell's concept of the Trinity exactly parallels that found in Swedenborg's writings, as when he writes: The Father plans, presides, and purposes for us; the Son expresses His intended mercy, proves it, brings it down even to the level of a fellow-feeling; the Spirit works within us the beauty He reveals, and the glory beheld in His Life. The Spirit proceeds from the Father and Son, to fulfill the purpose of one, and the expressed feeling of the other; each and all together dramatize and bring forth into life about us the Infinite One.”

THE NATURE OF GOD— What is God like? “Has He any external form, by which He may be figured or conceived? No. Does He reason? No; for to reason in the active sense, as deducing one thing from another, implies a lack of knowledge. Does He, then, deliberate? No; for He sees all conclusions without deliberation, intuitively. Does He inquire? No; for He knows all things already. Does He remember? No; for to remember is to call up what was out of mind, and nothing is out of mind. Does He think? No; for thought is only a finite activity under the law of succession and time. What then shall we say? Only that He is the Absolute Being—the Infinite—the I AM that I Am, giving no sign that He is, other than that He IS. We can only see God in the Face of Christ.”

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THE HOLY SPIRIT— “By the Logos, in the creation, and then by the Logos in the Incarnation, God's character, feeling and truth are expressed. He has brought down the mercies of His heart to meet us on our human level. But something more is needed. We not only want a conception of God in His character and feeling towards us, but we want, also, to conceive His as

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an act within us, working in us, under the conditions of time and progression, spiritual results of quickening, deliverance, and purification from evil. Therefore, God in act will be given us by another relative impersonation—the Holy Spirit—God's Spirit working in us.

THE ASCENSION— "To set our minds in motion, or to generate in us a knowledge of Himself, God must produce Himself in finite forms; under the relations of space and time. For instance, the Saviour, in His exaltation, goes up, by a visible ascent, into the heavens. That is, motion from and motion towards indicate His divine exaltation. And yet, if He had parted from His disciples on the other side of the world, He would have moved in exactly the contrary direction. Now, the reality of the ascension, as we call it, *is not the motion, but what the motion signifies, viz., the change of state.* So, when we pray for the Holy Spirit, it is for the descent of the Holy Spirit—not that there is any descent or motion in the case; we only work our thought under the great law of action and reaction, which belongs to the finite quality of our nature."

THE GLORY OF GOD— "God fills the whole universe with actions and reactions, such as will bring us into lively acquaintance with Him. He comes into the Human itself, and melts into the history of man through agonies, sorrows and tears. He kindles heaven and earth into a glow, by the relative activities of Father, Son and Holy Spirit. And for what? Simply to communicate Himself, to express His nature and His feeling. What, then, does our everlasting God and Father plan for, but to bestow Himself upon us? God in Christ. I see therein how earnestly my God desires to be known and possessed by me—by you, by every human creature. The incommunicable is communicated, brought down even to be fellow to you, that you may know Him and love Him! He waits to be received, to clear away your darkness, to purge you from your sin, and be in you the fullness of Him that filleth all in all."

Bushnell's lectures, delivered at Harvard, Yale and Andover in 1848, were not favorably received. Indeed attempts were made to bring Horace Bushnell to trial, which attempts fortunately failed. However his parish in Hartford did withdraw from the Congregational Association, in order that this liberal spokesman might enjoy freedom of speech in the pulpit.

I daresay many of us in the Swedenborgian church (myself included) are almost surprised when we read a book like *God in Christ*—filled as it is with New-Church insights. And yet our astonishment may bespeak a narrow provincialism on our part; we find it difficult to understand or to appreciate that the Lord will use a variety of means to achieve His intended goals for mankind. It may be that we, individually and as a church, should raise our sights . . . and look at the larger, total picture of Life.

CHRISTIAN COUPLETS

THE WORD is understood
According to one's good.

The parable extends
Between the Word's two ends.

The life Our Father gave
Endures beyond the grave.

The man without a wife
Is only half a life.

A true religion should
Express itself in good.

As God is kind to you,
So be to all men too.

The Sermon on the Mount
Is truth from Love's own fount.

But faith in God can be
Our true security.

Contrariwise the fool—
But wise men heed the rule.

Repentance cannot start
Until we search the heart.

A marriage ought to be
For all eternity.

A man must always choose:
God does not force His views.

The inner man will be
Alive eternally.

Tomorrow may be late
To turn our heart from hate.

—GEORGE KESSLER

RAILROADS WILL CONTINUE REDUCED FARES FOR CLERGY DURING 1965

RAILROADS will continue to offer reduced first-class fares to clergy during the year 1965. In addition, many previously excluded religious workers will be eligible for the special rates.

Sizable reductions in railroad first-class passenger fares have been available for years to ordained and licensed ministers, missionaries, theological students and other designated religious workers who obtain a certification coupon book from the railroad bureaus. The clergy tickets also are honored in coaches.

Typical of the saving afforded is the \$60.72 reduction on a first-class round-trip fare between Chicago and New York. Coupons also may be used for one-way travel at one-half the cost of a one-way first-class fare, or a reduction of \$33.69 on a trip from New York to Chicago.

Noting that the certification coupon books are for first-class accommodations, A. J. Winkler, chairman of the bureaus, pointed out that "no other form of public transportation offers clergy reduced fares in private space accommodations suitable for work and meditation en route."

Mr. Winkler said that applications for the 1965 books were now being accepted at the Clergy Bureaus of Eastern Railroads, One Park Avenue, New York, N.Y. 10016. The cost of the 50 round-trip book issued by the Eastern Clergy Bureau is \$14.00 and \$11.00 for the book issued by the New England Clergy Bureau.

GAUDETTE.—Wayne Curtis Gaudette, II, son of Mr. and Mrs. Wayne Gaudette, Fryeburg, Me., baptized Oct. 18.

KLEINE.—Stephen Arthur Kleine, infant son of Mr. and Mrs. Floyd Kleine, LaPorte, Ind., baptized Sept. 27.

MOSHER.—Born Sept. 29 to Mr. and Mrs. Robert Mosher, Detroit, Mich., a daughter, Lora Beatrice.

GUPTILL.—Born July 12 to Mr. and Mrs. Ralph Guptill, Fryeburg, Me., a son, Russell Dale.

BRYAN.—Pamela Louise Frost and Harold Edward Bryan, Fryeburg, Me., married Sept. 10.

EMERY.—Helen Barbara Hill and Barry Wayne Emery, Fryeburg, Me., married Oct. 17, the Rev. Horace Briggs officiating.

PITMAN.—Ruth Pauline Rugg and Jay Raymond Pitman, Fryeburg, Me., married Oct. 17.

RIDLON, WHITTEN. — Resurrection services were held in Fryeburg, Me., for Queenie Ridlon on Sept. 14; for Ray Whitten on Sept. 16.

NUGENT.—Mrs. Thomas L. Nugent (Frances), Chicago, Ill., entered the spiritual world, Oct. 8. She was the mother of Mrs. Immanuel Tafel. A fuller memorial will appear later.