

THE MESSENGER

OCTOBER 1966

BUILDING PROJECTS



Entrance of the new Boston Church in "Bostonview"

READ ALL ABOUT IT! BIG CHURCH BUILDING BOOM! (Letter from the Editor, p. 147)
BOSTON (p. 149)! CAMBRIDGE! COLORADO SPRINGS (p. 151)!! NEWTON (p. 153)!
URBANA (p. 154)! EXTRA, ADDED FEATURES!! NOVEMBER CALENDAR
(and other notes -- p. 146)! AQUEDUCT PAPERS - IV: "The Railroad Accident" (p. 156) !
STATISTICAL NOTICES (p. 159)! READ ALL ABOUT IT -- IN THE MESSENGER!

NOVEMBER CALENDAR

- Oct. 29 Middle Atlantic Association meeting in
Wilmington, Delaware.
Nov. 3 President's Visit to Colorado Springs
Nov. 4, 5 Board Managers of Wayfarers Chapel
meeting in Portuguese Bend, California.
Nov. 6 Meeting to Arrange January Planning
Conference in Bellevue, Washington.
Nov. 6 Baptism of David Immanuel, grandson of
Richard Tafel, Sr(son of Harvey and Judy)
Nov. 18 Golden Eagle Award for "Wayfarer"
film in Washington, D.C.
Unscheduled as yet for November:
General Council's Research Committee in
Philadelphia.
1967 Convention Program Committee in
Kitchener, Ontario, Canada.

SOCIETY NOTE

From Sausalito, California comes word that Mr. Frank Perry Greene of that city, recently traveled to Stockholm for a wedding ceremony uniting him with Miss Barbro Swedenborg, daughter of Colonel and Mrs. Valdemar Emanuel Swedenborg, direct descendants of, as the newspaper says, "Emanuel Swedenborg, 18th Century Swedish scientist and theologian who founded the Swedenborgian Church (Church of the New Jerusalem)".

After a honeymoon in Europe, the couple is making their first home in Sausalito.

LETTER FROM A.N.C.L.

On August 24, 1966, I sent out a letter to all New Church ministers over the country, asking them to send me an address list of all leagues in their church. I would also like a reply if your church does not have a league. This is very important because it concerns the League Pin and Journal.

The following churches have not replied: El Cerrito, California; Washington, D.C.; Chicago and Des Plaines, Illinois; La Porte, Indiana; Pretty Prairie, Kansas; Portland, Maine; Baltimore, Maryland; Farmouthport, Mass.; Detroit, Michigan; Gulfport, Mississippi; St. Louis, Missouri; New York; Cleveland and Glen-dale, Ohio; Philadelphia and Pittsburg, Penn.; and Bellevue, Washington.

I would like to thank all those who did reply and remind those that haven't. What is needed in ANCL is correspondence and this is what I am striving for.

Sincerely,
Ernest A. Ekberg
ANCL President

(Note: In churches that have no minister, surely someone can drop a note to Ernie. The League needs at least this much support, and the church needs the League. RHK)

October

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LETTER FROM THE EDITOR

The theme of The Messenger for October is building. In Boston, Cambridge, Colorado Springs, Newton, New York and Urbana, building in or related to the church is either in progress, or so newly completed that the dedication took place only this month.

It's exciting. Big yellow machines growl around the holes they make in the earth, hammers bang and saws whine, painters create their always surprising transformations from mess to show place. Out of incredible confusion and interminable delays, stacks of blue prints turn into rooms full of building committee members gleefully playing with switches and knobs, and gazing rapt with wonder at what they had been expecting all along but never quite believed til it happened.

Boston. To appreciate the extent of the Boston story, remember that it took place not only in Boston, but at the very summit of Beacon Hill. More than it is a location, Beacon Hill is a way of life in which change is an unfamiliar trespasser. Blue glass windows, imported by mistake and accepted only because colonial America had no glass makers, now are treasured ornaments in Beacon Hill homes where they have been for a couple of centuries. On Beacon Hill, "We've always done it," or "We've never done it," is reason enough for almost anything.

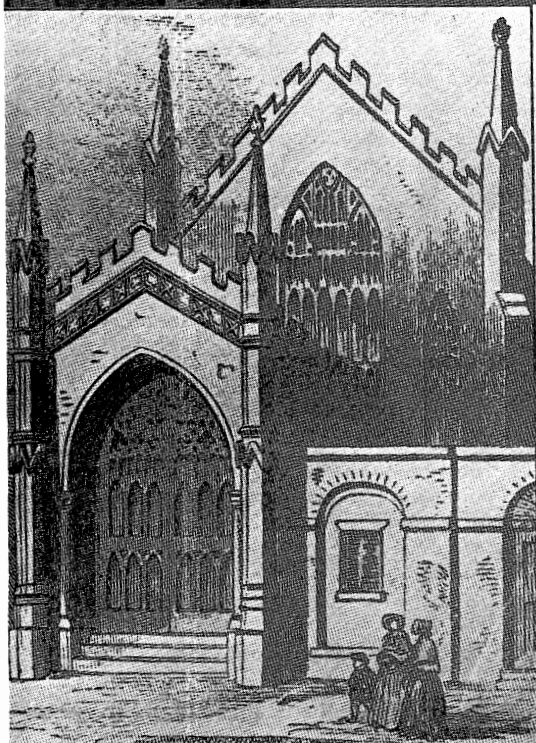
It was on top of Beacon Hill that a group of Swedenborgians, many of them tied to the past by personal memories of the beginnings of this century and the end of the last, tore down a century-old church and replaced it with an 18-story apartment building. The old sanctuary was imposingly ornate (and even those who felt it was too ornate had to respect its strength of character). The new chapel, like the apartment tower that scrapes the sky above it, is functional and stark. The old church was far too big, except for a handful of events in its century of use. The new chapel is conservative in its expectations of numbers. The old building included an assembly room, stage, pastor's study, parlor, restrooms and kitchen; the new building has these facilities, plus a church office, library, nursery, and apartment house lobby on the first two of its 18 floors.

The change is startling -- especially on Boston's Beacon Hill--and it was not easily achieved. There were months and months of sub-committee, committee, and Society meetings; deep and powerful personal feelings masked as reasoned and objective judgments; more months of negotiations with contractors, with city, state and federal bureaucracies; objections from members, objections from friends, objections from Beacon Hill's lovers of old buildings. There was the investment--and, to some extent of course, the risk--of the church's endowed capital. To some, that was an overwhelming deterrent; to some it was "only money." But endowed funds are a link between the past when they were given, and the future which they assure in some respects, and as such they have human value which must be taken as seriously as their financial worth. Besides, such funds are a trust, and is an 18-story "modern colonial" tower what they were entrusted for? The relation between Bostonview (the name of the apartment house) and the life and future of the Boston Church of the New Jerusalem can be shown from argument but not from precedent; and precedent is important when dealing with the past, especially on Beacon Hill.

It was a tough job, but they finished it. A common vision of purpose brought many particular visions of details into harmony or satisfactory compromise. If working too hard frayed tempers occasionally, it welded some friendships, too. The building has been dedicated, and is in use. A professional survey of the neighborhood and of the program of the church is nearing completion. By next fall, Boston will have a new full-time minister, Mr. George McCurdy. One day, if the financial investment pays the expected returns, Boston will have a strong financial base for an imaginative program of service, and a building unique among church buildings--one that supports the program of the church rather than continually sapping its financial resources.

So there is Bostonview. Rising steeply, high above the summit of high, steep Beacon Hill, it suggests excitement.

Cambridge. The chapel left by the Theological School for the use of the Cambridge congregation was something less than complete after the School's main building was no longer available for use as a parish house. To meet the needs of a long-range program developed by the congregation, the School built a two-story wing on the north side of the chapel, providing all necessary facilities, an attractive opening onto Kirkland Street facing the William James Center for Behavioral Sciences. Modern



Church of the Boston Society, built 1845

THE BOSTON CHURCH IN "BOSTONVIEW"

Background

The Boston Society of the New Jerusalem was "collected and formed" in August 1817 by a group of people who had become deeply interested in Swedenborg's writings. The next year on August 15, 1818, they were officially organized into a church by the Rev. M.M. Carll of the Philadelphia Society. Thereafter, they met regularly for worship and study, at first in Boylston Hall, corner of Boylston and Washington Streets.

The Rev. Thomas Worcester was the first pastor of the Boston Church, followed by the Rev. James Reed, the Rev. H. Clinton Hay and the Rev. Antony Regamey, now Pastor Emeritus. Thus there have been only four pastors in the almost 150 years of the Church's existence.

During the early years, services and meetings were held in various halls, until in 1844-5, the beautiful gothic edifice was built on Beacon Hill, "on the summit of Mount Vernon." The church became known for its exceptionally beautiful music, especially the chanting of scriptural passages, as developed by George James Webb, outstanding composer and organist from England.

The years went by, the city grew, many members moved to the suburbs and attended local Swedenborgian churches in Cambridge, Newtonville, Roxbury, and Waltham. The Beacon Hill neighborhood gradually changed -- the modern urban development presented its challenges. How can a city church be true to its highest purposes and at the same time of service to its surrounding community?

A "Sociological Survey" of the area and of our church group is now being conducted, over a period of several months. The data obtained by means of this survey will be of great assistance in planning a program to meet the needs of our church membership and of our neighbors on the Hill. An important part of the study is the participation of all the church families.

The decision was made in 1960 to build a new kind of building, on the same site, in the center of the city.

The Swedenborgian church in Boston hopes --and plans--to be true to its highest purpose and at the same time serve the surrounding community.

Dedication

The new sanctuary of the Boston Church of the New Jerusalem was dedicated in a service of worship on the afternoon of Sunday, October 9. The service opened with a procession of ministers led by the Rev. Richard H. Tafel, President of Convention, bearing the copy of the Word that he had carried out of the old sanctuary at the last service before demolition began. Also in the procession were the Revs. Edwin Capon and Robert Kirven, Interim Ministers at Boston; George Dole, President of the Mass. Association; Theodore Foster and Wilfred Rice ministers in the Association; Michael Salvetti, Lay Minister from Portland, representing the Maine Association; and Mr. George McCurdy, Intern Student at the New Church Theological School and minister-designate to the Boston Church.

The new sanctuary is located on the first floor of an eighteen story apartment building which the Society has erected on the site of their former sanctuary. Offices, assembly room, kitchen, and other parish rooms--as well as access to a balcony around the sanctuary are located on the second floor. The design is modern and exceptionally versatile lighting arrangements contribute to a most pleasant and comfortable feeling throughout the church and parish rooms.

The service included the Reading from the Word that was apart of the dedication service of the first Swedenborg Service (from I Kings 8) and excerpts from Mr. Worcester's sermon on that occasion--words which were surprisingly appropriate to the day's event. President Tafel led the Liturgy of Dedication.

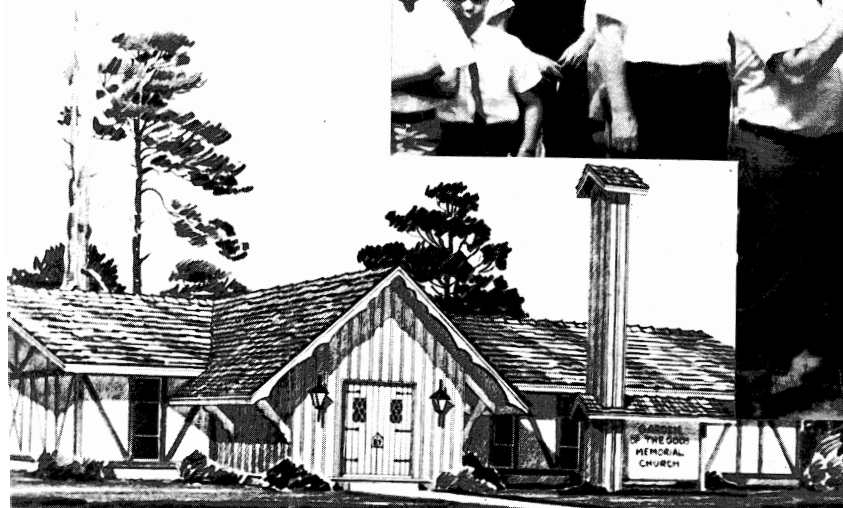
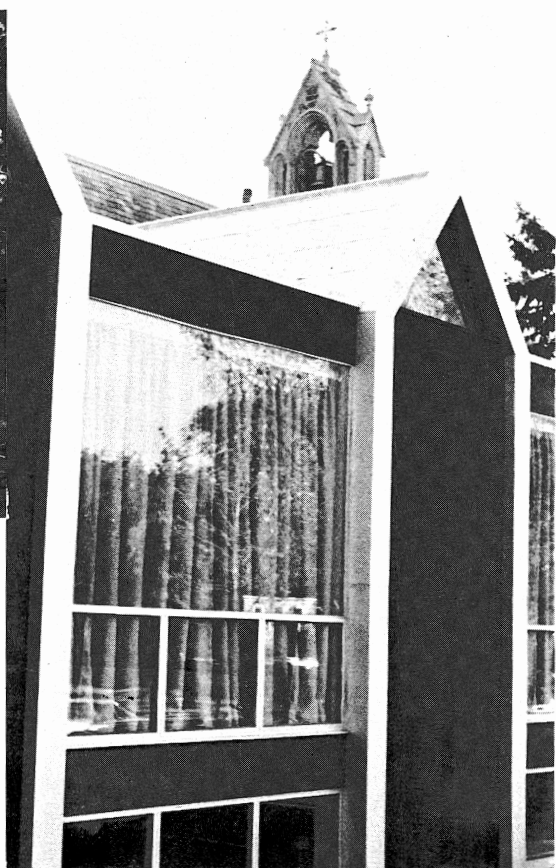
The service was followed by a social hour in the new parish facilities with ample opportunity for the over 300 members and guests to inspect the new quarters.

New Minister for Boston

Mr. George McCurdy, member of the Philadelphia Church and Intern Student at the New Church Theological School, has accepted a call to the Boston Church. Mr. McCurdy is in the midst of the School's Field Education program, conducted in connection with Program Link in Bellevue, Washington. The congregation voted late in the Spring to call him, and while he was in Boston to participate in the dedication service of the new sanctuary, Mr. McCurdy met with the Supply Committee and announced his acceptance of the call. Following his graduation this coming Spring, and ordination at Convention in Kitchener, Mr. McCurdy will move to the Boston area with his wife, the former Lois Walton of Philadelphia, and their son, Scott.



CAMBRIDGE



COLORADO SPRINGS

CAMBRIDGE, MASSACHUSETTS

In 1888, the Reverend James Reed of the Boston Church organized a group in Cambridge as kind of a suburban extension. When the New Church Theological School moved to Cambridge the following year, the leadership of the group passed from Mr. Reed and a committee of the Boston Church to Rev. Theodore F. Wright, a member of the faculty of the School. From then on, through the formal organization of the Cambridge Society, and the construction of the chapel in 1901, the relationship between the Cambridge Church and the theological School was a very close one. The first three ministers the Reverends Wright, Worcester and Everett Bray were members of the School's Faculty, but in 1961 the Cambridge Church was able to engage Dr. George Dole as its full-time minister, and the subsequent relocation of the theological School changed the needs and situation of the

Church. The chapel remains available to the Cambridge Society, but since the School's class and assembly rooms would no longer be available for Sunday School and other activities of the parish, the School built a new wing on the north side of the chapel to provide these facilities.

Actually, the new wing does more than replace the functions that "48 Quincy" had served for the church. It provides more space, better planned for the purpose and an attractive, inviting front on Kirkland Street that takes nothing away from the rather formal gothic beauty of the front that faces Quincy. Two floors of the wing include two large (and divisible for special purposes) rooms for assembly and dining, an ample kitchen, a spacious study for the pastor and direct access both to the church itself and to a large basement area which is available for expansion.

COLORADO SPRINGS, COLORADO

A PROGRESS REPORT FROM THE REV. ROLLO BILLINGS.

We are quite excited these days around Colorado Springs as we see our "Intermediate Church" start to go up in a beautiful location in Holland Park, a "brand new" section of the Springs. The fact that the style of the church will be Swiss, as you can see by the artist's sketch, and building in Holland Park doesn't bother us a bit---just contributing to good international relations.

In case you wonder about "Intermediate Church", it comes about this way: We started the project about a year ago with a small chapel that Mr. Vrooman very graciously provided on the ground level of his Office Building. By winter time we found the walls were too close and had to "give". We didn't feel we had sufficient strength to even start to think in terms of the "Future Church", which will be on an "out-of-this-world" site overlooking the world-famous Garden of the Gods, so we hit on what has become the middle step.

We had the ground breaking after church on August 14th, an especially happy day because of a surprise visit by the Galen Unruh family from Kansas. (see box) Galen is standing behind the chairman of the building committee, Olie Howells, and to the left of Eggie Vrooman. Others are members of the church council.

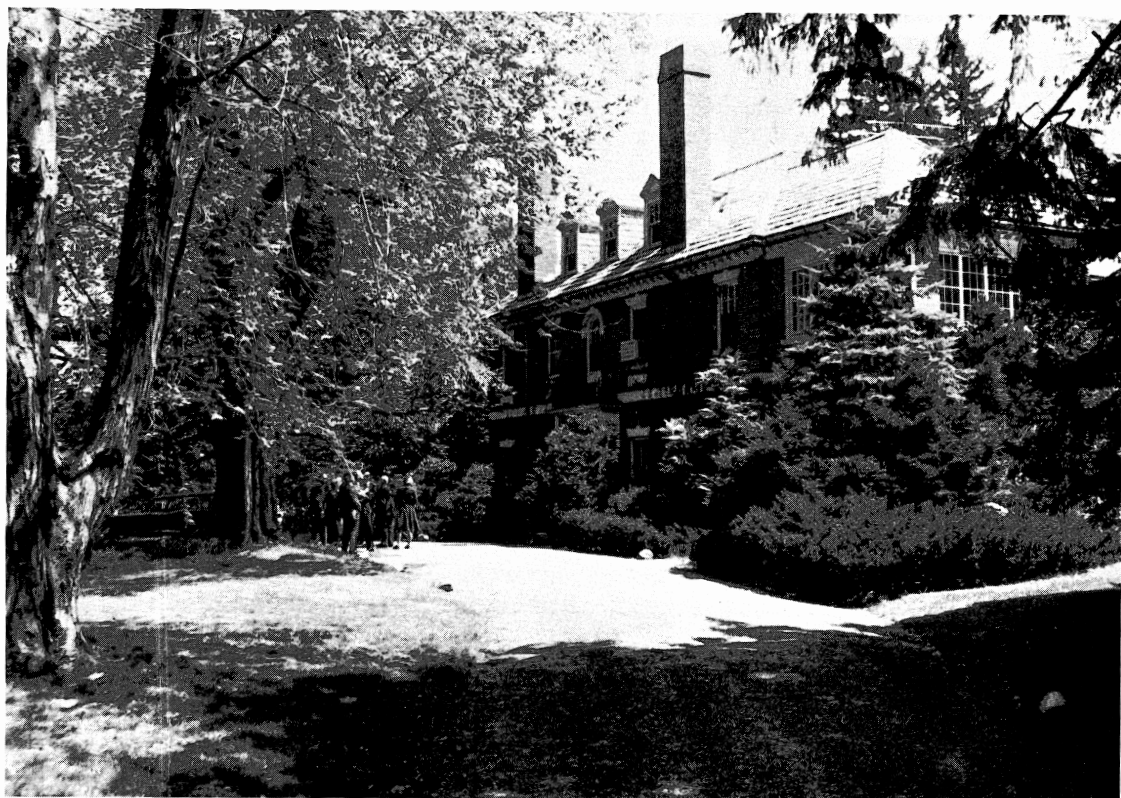
Some statistics on the new building: It is 30x70 feet, full basement, pre-stressed concrete construction, so there will be no posts in the basement area. The ground floor sanctuary will seat about 200, with choir area for fifty. Space for at least 12 Sunday School classes is provided. Basement will be of "all-purpose" type, one large room or many small rooms. Each floor will have independent heating.

The site is given by Mr. Vrooman, cost of construction under \$30,000. We expect the membership to liquidate the mortgage in five years, then on to the "Future Church."

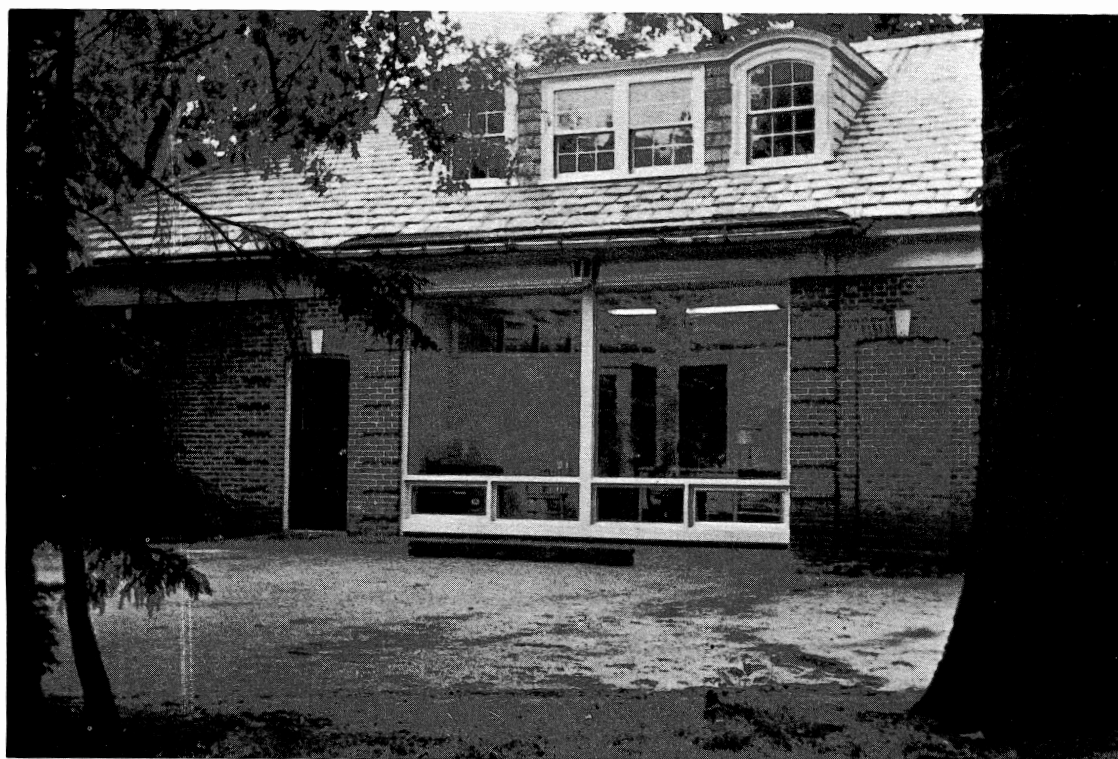
We hope to hold Thanksgiving service in the new church, and what a Thanksgiving it will be. Garden of the Gods Memorial Church is a project sponsored by the Home Section of the Board of Home and Foreign Missions of the General Convention.

It was a very pleasant surprise to arrive in Colorado Springs while on vacation at just the opportune time to participate in ground breaking ceremonies for the new church there. As an official of the Kansas Association, I am sure that we may look to the future in the confident expectation of a warm and fulfilling relationship with our neighbors to the west in the shadow of the rugged Rocky Mountains. Their plans are as magnificent as the nearby mountains, and some day we hope that our Kansas people may have the privilege of sharing a camp retreat with them in Colorful Colorado.

Galen Unruh



NEW CHURCH THEOLOGICAL SCHOOL — Main Building (Above) and Library



THE NEW CHURCH THEOLOGICAL SCHOOL

The New-Church Theological School was established in the year 1866, and incorporated May 17, 1881.

During the first twelve years it was located at Waltham, where use was made of the building owned and occupied by the New-Church Institute of Education (the present Chapel Hill School). At that time the Rev. Thomas Worcester, D.D., its first President and Instructor in Theology, was residing in Waltham; and the school sessions were held in the summer months, from June to November.

In 1878 on the decease of Dr. Worcester, the Rev. Samuel F. Dike, D.D., was chosen to succeed him as President and the Rev. John Worcester was appointed Principal of the school and Instructor in Theology. The school was removed to Boston, meeting for two years in the vestry of the Boston Society on Bowdoin Street. The time for beginning the school year was also changed from June to October, and the length of the sessions was increased to six or seven months. Later, a large room was secured in the building belonging to the Massachusetts New-Church Union, 169 Tremont Street, and was occupied by the school for its uses until 1889, when the Sparks estate in Cambridge was purchased.

In 1891, the adjoining Greenough estate was purchased, including a commodious house. In 1901 a tasteful stone chapel was built, and in 1907 more land was added to protect the school from the possible encroachment of other buildings. This made up an ample tract of ground bounded by three of the principal streets of Cambridge, and in the immediate neighborhood of Harvard University. In the summer and fall of 1909 considerable improvements were made in the school-building, giving ample parlors and better accommodation for the library.

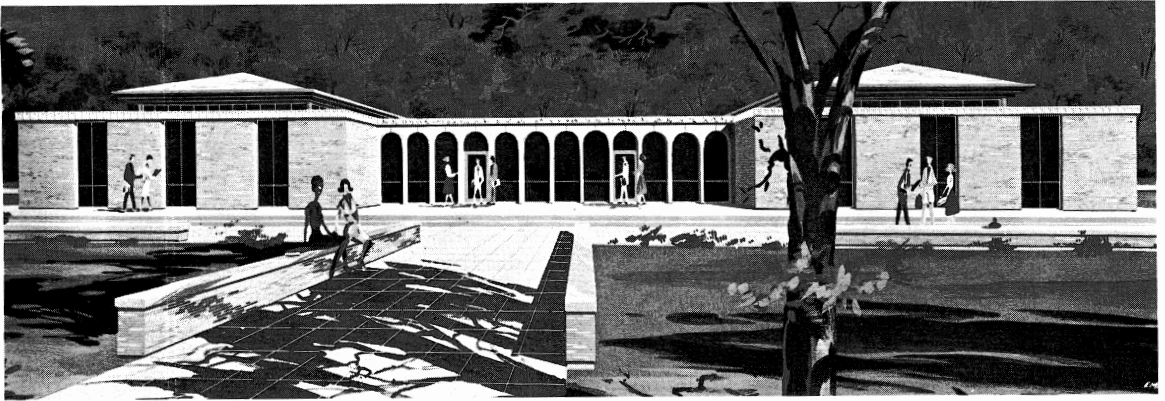
In 1910 a substantial fireproof building was added, connecting with the reading-room, for the safe keeping of valuable books and other treasures of the school. The archives of the General Convention are also given space in the fireproof.

Following the Rev. Dr. Dike, Presidents of the school have been: the Reverends John Worcester, James Reed, William L. Worcester, Franklin Blackmer, Everett K. Bray and Edwin G. Capon.

In 1965 most of the Cambridge campus was sold to Harvard University and the school began remodelling an estate in Newton, Mass. into new facilities ideally suited to its needs.

There are several aspects to an adequate preparation for the ministry. There is academic work: the Bible; the history, content and method of theological thinking; the history, the problems of the future of the church; objectives and methods of the practice of the ministry; for ministry to Swedenborgian churches, a thorough grounding in Swedenborg and New Church history as a unifying factor in all the other studies. In addition to these phases of academic preparation, practice is necessary in a number of fields. Even more important, and harder to define, is the need for a fully developed and continuing experience of day to day living in the context, and in relation to the purposes of a Christian ministry.

The facilities of the new Newton campus contribute more or less directly to the achievement of these objectives. A well balanced working library makes most of the materials for the academic curriculum easily available, and private areas conducive to concentrated study provide everything but the concentration and interest. Rooms for single students and apartments for married students' families are located on one floor, with a number of common rooms on the floor below to encourage as much as possible the development of interpersonal relationships as well as the discussion of ideas among the students and between the students and faculty. Faculty studies for conferences and scheduled tutorial sessions, seminar and conference room for classes and lectures, a small campus chapel, several lounge and recreation areas and a kitchen and dining room shared by the single students, provide attractive and appropriate settings for all phases of the school program. Easy access to co-operating educational institutions facilitates the interseminary aspects of the curriculum. Accommodations for housing are comfortable and attractively decorated. The apartments range in size from one room efficiencies to two-bedroom suites. Both the single rooms and the apartments are completely furnished and linens are provided for single students. The laundry room is equipped with automatic washer and dryer, tubs and hanging space, iron and ironing boards; all students do their own laundry. The single students' kitchen is fully equipped. Basic cooking and serving utensils may be provided for the apartments too, although most families bring some or all of their own dishes and pans. Space is available for safe storage of belongings during summer months when apartments are vacated.



PROPOSED LIBRARY FOR URBANA COLLEGE EXPANSION PROGRAM

There is a destiny that makes us brothers:
None goes his way alone,
All that we send into the lives of others
Comes back into our own.

Edwin Markham

The plan for establishing a college in the midwest in the middle of the 19th century was developed in the minds of a group of New Churchmen living in this part of the United States. The location in Urbana, Ohio, was determined by a gift of land by Col. John H. James whose home was in this community. In making this gift he stipulated that the buildings should be "substantial, plain, and of handsome proportions without ambitious display." He obtained the services of a prominent architect, W. Russell West, who designed Bailey Hall, named after Francis Bailey of Philadelphia. Bailey was a neighbor and friend of Benjamin Franklin and knew Lafayette well. It was fitting that the first college of its kind in the world should be named after this first American Churchman, the publisher of the first American edition of the works of Emanuel Swedenborg.

Bricks for the building were made on the grounds, and the building, it was said at the time "combined great beauty with convenience and economy." Bailey Hall is still in use, still an architectural expression of a view of education that is "something different from the effete search for meaning, as these qualities are indicated in the philosophy of Emanuel Swedenborg. Swedenborg's thought brought a wide range of knowledge into focus in a search for the fullest possible growth of human potentials. Education illuminated by this concept cannot be confined to dogmatic formulas or to a limiting methodology; it is, rather, a self-generating process, a perpetual discovery of liberating forces for growth.

"The College has never been sectarian nor merely secular. Students of all faiths have found

system prevailing," in the words of the founders. Ornamental trees were planted on the grounds, and these with the native oak and hickory made of the campus "a beautiful and commanding prospect." Other buildings, Barclay and Oak, were added later, both of them in simple good taste in contrast to florid style prevalent at the time. The three arches joining Bailey and Barclay have become a memorable symbol of their alma mater to generations of students.

The original vision of the founders of Urbana University has persisted in varying forms and degrees from the founding of the College in 1850 to the present time. From the start it has allowed for a broad range of inquiry and a deep

an open atmosphere because of the respect for difference and variety that is an essential part of New Church philosophy. Faculty and students have been free to explore any aspect of knowledge to form concepts or interpret the wisdom of the past for their present needs. The sign of this free and rational inquiry, as well as its reward, is choice. If education creates an atmosphere in which a wide range of human possibilities are revealed and clarified and in which therefore informed, intelligent choice can be made, it will allow each individual to discover his own version of "the good life."

This tradition and this program is attracting a rapidly growing body of students. In 1964 enrollment had risen to 114; last year it was 245 and this year 338. It should be noticed, however, that part of this increase involves the expectation on the part of students that the program can be extended from two years to the projected four leading to a degree. This requires immediate capital expansion by the college which is possible only with substantial and immediate support.

Letter from the Editor (cont'd. from p. 147)

in design, to provide large window areas, the wing was ingeniously designed to blend with the gothic chapel. The charm of the chapel remains unimpaired in most respects, but the utility and versatility of the whole plant has been vastly improved, and now offers excellent facilities for the planned program of service to the Harvard University community.

Colorado Springs. Mr. Egmont Vrooman had a vision of helping to build a church in memory of his father, the Rev. Hiram Vrooman, long prominent in the New Church. The Rev. Rollo Billings, who is Chairman of the Home Section of Convention's Board of Home and Foreign Missions, had a vision of a church that would point the way toward a new and more vital influence of the New Church on the lives of men. The Garden of the Gods is a vision of spectacular natural beauty. These three visions have come into focus with a single image--the Garden of the Gods Memorial Church. Already there is an active, growing congregation. An "intermediate church" is under construction and should be nearing completion as this issue of The Messenger reaches you. The main vision, the future church, is still in the hearts and on the drawing boards, but progress toward it is continuing. Meanwhile, the program of the church develops and gathers momentum.

Newton. The Theological School has moved to Newton, about six miles away from its old Cambridge location, and about two miles away from Andover Newton Theological School, where students take courses in conjunction with their Tutorials in Swedenborg and other studies at NCTS. The move results in a saving of about 10-to-12 miles travel (over an hour by public transportation) per day for the students; a larger operating budget for the School, since the new quarters, although "suitable" to the verge of luxury, cost substantially less than was gained by selling the old property to Harvard; and more adequate facilities for the library, married and single student dormitories, administrative and teaching functions, students' common areas--in fact, more, better and more attractive everything.

Everyone who has seen the new plant is delighted. Intern students have asked how to go about "flunking," so they could live and work in the new set-up; ministers have asked about "refresher courses;" Managers and Directors are pleased; everyone is happy except the faculty, staff and the present students who (at this writing) are living and working in borrowed quarters while almost-completed remodelling drags farther and farther past the mid-September target date.

The prospects, however, appear exciting and promising. Just about as much as location and physical facilities can contribute to the program of the school is provided by the new buildings.

New York. The Swedenborg Foundation is independent of the church, and considerably more specialized in its purpose, but its work is closely enough related to the church's that its capital improvement program seems related to these other five. After lengthy consideration, and then a somewhat frustrating search for property, the Foundation now has purchased a building in which to house its activities. Financial advantages are anticipated by the change from the former practice of renting quarters, but more importantly the new situation should permit the Foundation to do everything it has been doing more easily or more effectively, and make possible some future expansion or diversification of its activities and relationships with Swedenborgian churches.

Urbana. Urbana College was founded in the conviction that Swedenborgian theology had important implications for education, and that Swedenborgians had an obligation to implement these. If that conviction ever was valid, it still is, and the need for implementation is as important in the education picture today as it ever has been--indeed, probably more so.

Some time ago, Urbana College cut back from a four-year, degree-granting program to a two-year junior college course. Today, if Urbana College is to continue to grow--in fact, if it is to maintain itself for long--an expansion to a modern B.A. program is imperative. Such a program requires expansion of the college plant, and this has begun already. New dorms have been built. A new library is on the drawing boards. Other new buildings are planned. Immediately, and urgently, Urbana needs financial help from members of Convention who share the conviction that led to the college's founding.

If that help is forthcoming--if the additional \$175,000 is given or pledged now--Urbana has prospects of a plant that will make possible an exciting and productive future.

The Building Boom: Its incompleteness. As I have described the six projects in this letter, each section sort of stopped without ending: in all six cases something new has been built, and something new is possible, but the significance of the building depends on the actuality of the possibility, and

THE AQUEDUCT PAPERS
V. The Railroad Accident
by Brian Kingslake

This is Aqueduct speaking. Greetings, dear friend from the other side! I am delighted that the Lord has permitted you to get through to me again, and it will be a pleasure to sit down with you under this tree, after a heavy day's work. We have been helping people through from that big railroad accident which took place near your home - you may know some of them? Yes, two commuter trains collided at a junction, and both jumped the tracks. We were expecting it, and had our whole staff ready.

I understand your newspapers are calling it a "major disaster" and a "tragedy." Yet the whole purpose of your world is to provide and prepare souls for life here, and everyone of you will come here eventually, so why the event should be regarded as tragic I cannot imagine! The newspapers are also speaking of some "miraculous" escapes;" but nothing which the Lord permits to happen is more miraculous than anything else, since his providence is universal. The actual situation is, that the Lord takes everything into account in determining the hour of everyone's death: the man's own needs and actions, the actions of other people which impinge upon him, and also the operation of the laws of mechanics and physics - which are God's laws for your world. If the greatest benefit, or the least harm, will accrue from any particular person's premature departure from your world, then that person will die young; otherwise he will wait until his physical body is worn out with age. Why yes, of course you are right to try to keep your friends in your world as long as possible. A true instinct drives you to do this. And your loving concern will provide another element, which the Lord will take into account in determining when they will die. But, having done your best, you can safely entrust your loved ones to their heavenly Father's care, and not worry over the outcome.

There were three young babies involved in the accident. These were dealt with by senior personnel from one of the higher heavens, who will hand them over to angel mothers in one of the nurseries on that hillslope over there to the east. Some of my colleagues, who have been in this Reception work much longer than I, tell of a time when a large

proportion of those arriving here were newborn babies or young infants. Thousands of these tender little souls arrived every day. When they have grown up in the nurseries, they come back here into the hurly-burly of Balance-Land, and find their own way to heaven according to their ruling love. But the Lord has to give them special protection, because they are a delicate, shy and sensitive type - I have met some of them. I guess it would not be satisfactory if we were all like that! It is never the Lord's will that anyone should die in childhood; it is always better for the fruit to remain on the tree, and ripen on your side before it is picked. Yet, conditions being what they are, he has to allow some to come over. And it is a wonderful thing that their presence in large numbers in those past ages served to counteract the evil influence of the dreadful degenerate type of adults that were coming over at that time, and so helped to maintain equilibrium in this Balance-Land. Praise the Lord, conditions are improving in this new Age, and there is not such an urgent need for babies on this side.

Most of the souls who were precipitated from that railroad crash were unaware that anything crucial had happened, and it required a great deal of persuasion on our part to convince them that they had come into another world. Many of them arrived in the full flush of their business affairs, arrogant, anxious, earth-bound. It was almost comical the way they kept glancing at imaginary wrist-watches, and complaining that they would be late for their appointments! We tried to comfort them with the assurance that from now onwards their wrist-watches would no longer be their bosses, and that their business appointments were of no great importance anyway. The transition, I fear, has been hard for most of them, since they were totally unprepared for it. How much easier it is for us, and our clients, when a period of sickness has come first, to soften the hard outer crust, and break some of the moorings which bind the mind to the earth life! Our easiest cases are old folk, who have grown "hard of hearing," whose eyes are dim, and whose memory is slightly confused; these slip over so sweetly, and awake so fresh and innocent - it is a real pleasure to receive them!

Those who die after a long terminal illness also have an easy transition as a rule. And it is a strange fact of our experience, that when the illness has been particularly painful from a physical point of view, the patient has

often developed a wonderfully mature personality. It is as if the discipline of the pain has deepened and strengthened them, and removed their self-love, so that they can pass almost immediately up into heaven. Does this mean that sickness and suffering are part of the Lord's will for his children? No - a thousand times no! The Lord is an infinitely loving Father; his inflowing life brings with it nothing but radiant health and vitality. But our experience does show that good can triumph over evil, and that angelic qualities can, and often do, develop in a most adverse environment.

Do you know where sickness comes from? Why, from those ugly and cruel spirits from hell whom one sometimes meets skulking around this Middle Region alongside your earth. Anyone who accidentally approaches them falls sick. I myself once went down with a high fever, and was off work for a week, because the wind blew towards me from one of them! Other evil spirits cause toothache and rheumatic pains, or cancer of various organs. You may well ask why these devils and satans are permitted to come up here, instead of being shut away in hell. The answer is that people on your side have deliberately invited them up, to visit them! They are here by invitation, so we just have to accept their presence. But at what a cost! Their unwholesome influence affects the atmosphere of our world as well as yours, producing disease germs, bacteria, bacilli - to say nothing of cancerous growths and physical deformities. And, when once these vile forms of death-giving life have gotten a bridge-head in your world, they breed and spread, and innocent and guilty people suffer alike, for, on the physical plane, natural causes produce natural effects.

When our beloved Lord was on earth as Jesus Christ, this Middle Region, I am told, was practically a robber stronghold, and stank like a latrine. No one could do a thing about it. But, praise be to the Lord! He girded himself with power, and drove the devils and satans back into hell, clearing the whole region, and restoring freedom to the human race. Nobody is assaulted now by an evil spirit unless he wills it; and always there are guardian angels at hand to protect. That is why a right attitude of prayer, whether for others, can have such a powerful healing influence. I verily believe that you people on earth could cure most of your sicknesses, if you prayed together in the Lord's strength.

An even greater effect could be produced if every man and woman on earth were to shun evils as sins, saying, as Jesus said, "Get thee behind me, satan!" There can be no doubt that these pestilential creatures would then have to decamp at once, and this Balance-Land would be cleared of their poisonous effluvia. All disease on your earth would disappear; your sick would recover, and soon your hospitals would be empty and your doctors would be without work. Why not suggest to your friends that they should try the experiment? Why don't the rulers of your nations undertake such a project? It would be very much more productive of good than some goals which they pursue!

But the remarkable thing is - and here I am just lost in wonder and amazement: the Lord uses the very evils which spring from the misuse of human free-will, to help in your growth toward heaven! He over-rules them for good; they are transmuted into blessings. It is possible to derive spiritual benefits from pain, disappointment, failure and loss. When all goes well with a man, and his friends praise him and he gets everything he wants, then it is that self-love and love of possessions can flourish unchecked. But when things go badly, and people ignore or insult you, then your self-confidence can be broken down and you can be made humble - which is the best possible preparation for spiritual growth.

Excuse me, my mind has been wandering. I see you are looking intently at that new-arrival who is standing outside the hospital gazing ecstatically toward the east. Do you recognize him? Ah yes, he was a neighbor of yours on earth. He has been my best patient from the railroad accident. You can tell his widow that she need not worry about him; he will soon be on his way to heaven. What did you say? He and his wife were on the point of divorce? That is amazing! I have examined his heart thoroughly, and I can assure you he loves his wife most tenderly, and is eagerly looking forward to the day when she will be reunited with him here! It is a perpetual source of astonishment to us, that you earth-people are so blind to one another's inner feelings. Those who love each other seem to hate, whereas those who hate each other seem to love. Yours is indeed a dark and confused world. How grateful you must all be that, through the Lord's mercy, the days of your life on earth are numbered, and you can look forward with hope and confidence to your eventual release!

that can't be reported yet. Completing a building looks and feels like a final, solid accomplishment--but that is true only for carpenters, masons, and their friends. For churchmen, the completion of a building is at best the end of a beginning, the starting point of the real work for which the building was considered a necessary tool. Thus the interpretation and evaluation of any particular building program, or of this development (if six projects are a development), is at this point a matter for prophecy, not reporting. It lies in the future.

What can we say about the future? Only what we can see when we apply sound principles and observed patterns to the present situation, and imaginatively extend the facts according to the patterns and the principles. The trick, of course, is to judge which principles and patterns fit the present situation. Differing judgments in this regard produce divergent prophecies. The judgments reflect the attitudes and the degrees of commitment of those who make them, so prophecies about the future of long-range programs are partly self-fulfilling.

Many people pointing with pride at a new building are--in themselves and in their happiness--a factor that holds promise for the future of the activities in it. Ground-breakings, the sight of construction in progress, and building dedications are good omens for the future of the church in this realistic sense as well as in the "sense of the letter" of dedication oratory.

The Building Boom: Some Questions. Six construction projects all at once do give cause for hopeful expectation, so let's draw enough confidence from that hope to look fearlessly into a couple of dark corners, to see whether dangers lurk there or not. Let's look at some of the patterns in the past, and some of the principles involved with the present -- some that threaten and some that promise. The judgment as to which best fit the situation remains an individual judgment for each of us, but we can look at the patterns and principles together.

There is a theory about a pattern in the course of history which is much too well informed to be ignored, and which is tacitly accepted by many who do not know--or do not entirely agree with--its leading proponent, Oswald Spengler. According to Spengler, civilizations move in cycles made up by a period of ascent characterized by creative innovation in thought, art forms and government; and after a brief zenith, a period of decline characterized in its last stages by technological advancements and impressive construction which produce a blaze of glory before the civilization disappears. Spengler saw our western civilization reaching the end of such a decline, and said that for those who live in a dying civilization there is no point in looking for philosophical or religious resurgence. The best thing to do is to be in tune with the cycle and build bridges.

At least one Swedenborgian minister has seen a parallel between Spengler's theory and Swedenborg's expectation of the end of an age as preparation for the beginning of the new one. If the parallel is not prima facie certain, clearly it is plausible. To the extent that there is a parallel, and to the extent that Spengler may be right, this view of life history raises disturbing questions about the subject matter of The Messenger. Six building projects in or related to the church--when have there been so many all at once? Is it the sign of vitality and renewal that so many have worked and watched for, or is it what Spengler would symbolize as "bridge-building" in an age declining to oblivion? Or if the Swedenborg-Spengler parallel is indeed accurate, is this an investment and involvement in a fading order, made in our attempt to herald the new order that is to succeed it?

Also, there is a principle of one kind of institutional development that has been called--with no apologies to Dr. Freud--the "Ediface Complex." This principle leads a congregation to build a church which costs so much that enough people to support it can't fit into it. This principle often is credited with giving churchmen a feeling of accomplishment, a feeling achieved at great cost to themselves and no benefit to anyone else except the building tradesmen.

If Spengler's pattern, or the Ediface principle, really fits any one, or all, of these six projects, then the prognosis is discouraging; prompt and serious re-thinking is required.

I cannot say that neither of these do apply, but there are other patterns and principles to be considered and compared. There is another theory about the pattern of history--Arnold Toynbee's, as well informed and documented as Spengler's--which suggests that the cycles of history will indeed continue, but that they are limited to external manifestations of mankind's spiritual life; and the spiritual history of man is not a series of repeated cycles, but a straight line of growth and forward

development. To me, this sounds more like what Swedenborg expected, that forms might change or not, but the new church would be new in spirit, in motivation, in goals, in values. If this pattern and this interpretation applies in preference to the Spenglerian one, then those who built skyscrapers and those who want the church to be a fellowship and not a building, can work alike and together for the building of the new age that we herald.

As an alternative to the Ediface principle, consider another, one that architects and designers call "Form Follows Function." Growth means change, and if our church and related bodies are indeed growing and changing, then the expansion or redirection of their functions will require new forms--perhaps new forms of buildings.

Building and Change. As was observed and demonstrated again and again at Convention, change is around us, upon us and before us. That fact--and it hardly can be called anything else--is subject to a number of interpretations. A building can be a solid anchor against the tides of change, or it can be a springboard to greater changes. I have friends in the church who will argue well that it is more likely to be the former than the latter, but it seems to me that buildings--like most tangible facts--are essentially neutral. It is the motive for building, and the use to which the building is put that is determinative--and motives and attitudes cannot be diagnosed with certainty except by that master diagnostician, history.

It will be my successor at the Editor's desk--or, perhaps, his successor--who will write of what was really happening in 1966, the year of the building boom. But in the meantime, all of us prophecy, and work for the fulfillment of our prophecies. Let's look carefully at the situations we are in, and at the patterns and the principles, and be careful what we're doing. Much is at stake.

STATISTICAL NOTICES

DEATHS

Alice M. Cassard. The entrance into the Spiritual World of Alice M. Cassard was the passing from this earth of one of the oldest New Church families in Chicago, the Robert Mathe-sons. They originally came from Canada. Upon moving to Chicago they became members of the Sheridan Road Church on the north side of Chicago. Alice was the wife of George C. Cassard, also a second generation of the New Church. After the death of her husband, Alice went into the Episcopal Home on the south side. She came to the Church of the Holy City as long as she was able, and remained a member of the Chicago Society. She passed away on the 29th of July, 1966. The resurrection services were held in the chapel of the Episcopal Home on August 1st, with Rev. Thornton Smallwood conducting a New Church service.

Mildred K. Heddaeus. In the early morning hours of Monday, Sept. 12, in her own home, and in the presence of her husband Gilbert and her son Bill, Mildred K. Heddaeus was freed from the bondage of the earthly body and released to the uses of the higher life. Her daughter Peggy came from South Carolina the same

day, and her other son Bob arrived from the Canal Zone (Panama) late the same evening. Many members of the family and many friends paid last respects at the Brandt Funeral Home, from which the Resurrection Services were conducted by her pastor, Rev. Leon C. LeVan.

BAPTISMS

July 10, 1966, Sandra Ellen Boog, daughter of Mr. and Mrs. Harold D. Boog of Bannister, Mich. was baptized by Rev. F. Waldo Marshall.

Michael Gordon Billington, son of Mr. and Mrs. Robert G. Billington of Bath, Maine was baptized by Rev. F. Waldo Marshall, July 10, 1966.

Betsy Ann Thomas, infant daughter of Mr. and Mrs. Richard A. Thomas of Freedom, Me. was baptized by Rev. F. Waldo Marshall, Sept. 25, 1966.

BIRTHS

Born to the Rev. and Mrs. George Dole of the Cambridge Church, a son, Andrew Chester, (6lbs. 11oz.) August 12, 1966.

SPECIAL NOTICEA REQUEST FROM THE SECRETARY OF CONVENTION

TO: Chairmen and secretaries of all Boards and Committees:

The CONVENTION JOURNAL needs reports from many more committees before it can go to press. Individual reminders are going out in cases where the Secretary knows a report is due, but unless you are certain that your committee's Report to the 1966 Convention is already in the hands of the new Secretary, Mrs. Marjorie Barrington, please send a copy before November 15th to:

Mrs. Marjorie Barrington
3000 Lee Highway, Apt. B-303
Arlington, Virginia, 22201

NOTICE

"To whom it may concern:
I have tendered my resignation as pastor of Good Shepherd Community Church, Des Plaines, Illinois, effective January 1, 1967. I would welcome any suggestions which might be helpful to me in my sincere desire to continue serving my church.

Sincerely,
Wm. R. Woofenden
9046 Home Ave.
Des Plaines, Ill. 60016
telephone 312-827-4102

CORRECTION CORRECTED

The telephone number of the New Church Theological School, given incorrectly in The Messenger for July-August, and corrected in the September Issue, has been changed since that time! To call the School, dial (Area 617) 244 - 0504.

Or, write: P.O. Box E, Newton, Mass.
02158

SOME ERRORS FORESTALLED

If your address is listed in the Convention Journal, does the Secretary have your correct one? See deadline date above

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