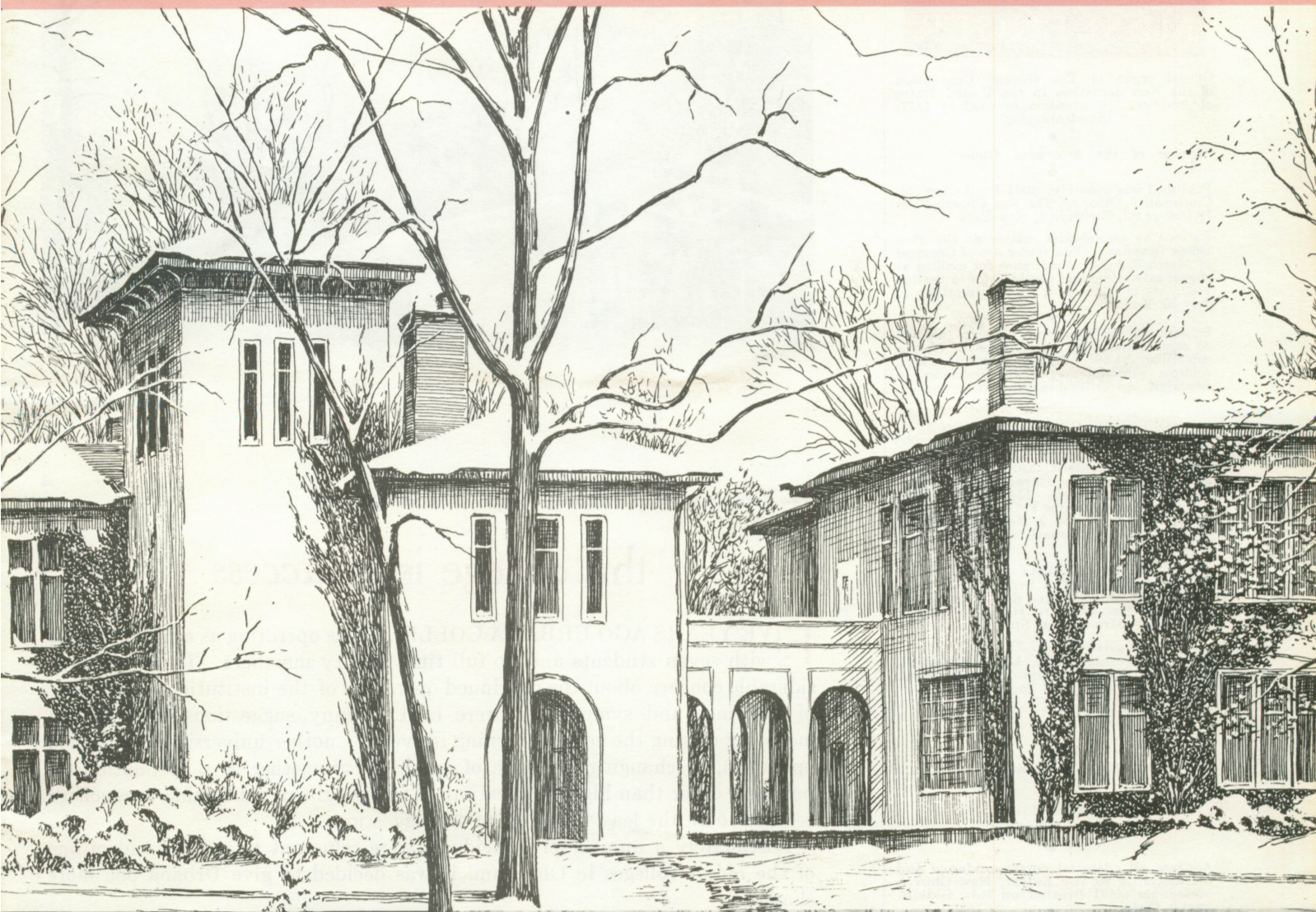


NEW-CHURCH MESSENGER



URBANA

APRIL 1, 1963

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 semi-monthly, 4001 Brotherton Rd. Cincinnati 9, Ohio, by The New-Church Press 79 Orange St., Brooklyn 1, New York.

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. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. Richard H. Tafel, President, 200 Chestnut Ave., Narberth, Pa.; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Chester T. Cook, Treasurer, 79 Milk Street, Boston 9, Mass.; Forster W. Freeman, Jr., Counsel, 511 Alpine Ter. Ridgewood, N. J.

EDITORIAL ADVISORY COMMITTEE
Philip M. Alden, Mrs. Ernest O. Martin, Rev. David J. Garrett, Rev. Clayton S. Priestnal, Rev. Richard H. Tafel, Robert G. Lawson, Mrs. Tomas Spiers.

CONTRIBUTING EDITORS

Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnal, Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johansson

Associate Editor
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, 4001 Brotherton Rd., Cincinnati 9, Ohio.

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

Vol. 183, No. 7 Whole No. 4846
APRIL 1, 1963

ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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



New dormitory with main college buildings in background.

“ . . . this college is a success . . . ”

FIVE YEARS AGO URBANA COLLEGE was operating as a junior college with seven students and no full time faculty members. There was considerable concern about the continued operation of the institution. A number of meetings and symposiums were held. Many suggestions were offered including closing the college, turning it over to another university as a branch operation, or changing its scope of operation altogether as a foundation for purposes other than higher education. The thought of continuing as a college seemed to be the least practical of all suggestions.

Fortunately a number of individuals were reluctant to see the end of one of the oldest colleges in Ohio, and it was decided to give Urbana one more chance.

During the following academic year enrollment doubled, and has continued to increase each year. At the present time 112 students are in attendance, and plans for the next five years call for an enrollment in excess of five hundred.

New construction to house this increased enrollment has already begun. The recently finished dormitories named after two former presidents of the college represent the first new construction exclusively for student use in nearly eighty years. Plans are now being made for adding additional dormitories as well as a new science building and a student center.

The old building, Oak Hall, Barclay and Bailey Hall have undergone extensive renovation. Each summer a number of students join the two custodians in painting, caulking, removing old walls, and generally making the buildings more attractive and useful.

The college has had considerable success recently in its fund raising activities. During the first eight months of the current fiscal year over \$26,000 has been donated for scholarships and general operation. Success in this area is far more significant in terms of the confidence which is exhibited in the college than in the income itself. *It has been nearly forty years since the college has had signs of success in this area.*

A most important factor in the growth of the college is the move towards regional accreditation. At the present time Urbana students who earn a C plus grade average may transfer to any college which has openings in the junior class. Accreditation would change the academic requirement from C plus to a straight C average. This in itself is not justification for seeking accreditation,

but the fact remains that a college is not recognized as first rate until it is accredited. Because of this, plans are now being made to achieve accreditation during the 1965-66 academic year. Financing and fund raising have been critical areas in seeking accreditation, but with the successes of this year, and promises of additional support in the future, regional accreditation in the next three years can be a reality.

Another significant change at the college has been the decision of the Board of Trustees to offer a four-year program. The college will continue to emphasize the unified two-year curriculum in the junior division, but students will now have the opportunity of continuing their learning in a senior division. Because of this decision, the word "junior" was dropped from the name of Urbana College.

A large factor in the progress of the college is the two year program which was introduced at the college in 1958. Students are required to take a unified curriculum in general education which culminates in a philosophy course. It is in the philosophy course that the educational philosophy at Urbana becomes apparent. Students review their two years at Urbana and become aware of the fact that all knowledge is interrelated. They are led to careful introspection of their own lives, their attitudes, values and beliefs.

Philosophical concepts are studied in terms of application in their own lives. Philosophy at Urbana is, in effect, a laboratory class, and the students report their investigations and conclusions in a demanding research paper. Philosophy in general can be termed a "search", and at Urbana it is also a research, thus the underlying theme of the final paper which students write at Urbana.

Students who complete the two years liberal education program are awarded an Associates Degree. Of far more value to the student is his philosophy paper which is bound, along with the instructors' comments, stamped with the official seal of the college, and returned to the student at the commencement activities. The symbolism of returning the students search for meaning to him for further investigation becomes the focus of commencement.

Preceding the commencement activities which are held at the New Church in Urbana, students gather at the president's residence to review with faculty the philosophy papers. This is an informal gathering, and frequently selections from papers are read and then comments from other students are made. Students recognize this as their last class meeting at Urbana, and it tends to become one of the most meaningful group experiences of their two years at the College. A visitor who participated in the informal discussions last year was enormously impressed. He communicated his enthusiasm for the college and the experience and finally turned to the president of the college and said, "No matter what may happen to Urbana now, this college is a success."

And this is the measure of our success. Our enrollment, our new buildings, our fund raising activities, all of these are important to our growth, but any college which works hard enough can have these things. At Urbana we have a two year educational program which is a success. Our next goal is to move toward the same human success with a senior division.

—RALPH E. GAUVEY

Instructors sometimes 'drop in' on students. Here, Mr. Matthews gives a guitar lesson.



Intercom to Housemother provides instant communication



Mrs. Eula Price lives in housemother's apartment which separates the two dormitories

"The English acquire it (interior intellectual light) from their liberty of speaking, writing, and thinking; in others who do not enjoy such liberty that light is obsured, because it has no outlet."

—EMANUEL SWEDENBORG
True Christian Religion

TEACHING AS FREEDOM

by John H. Matthews

IT IS OBVIOUS that conviction is essential to good teaching. By this, I mean the conviction a teacher has *that what he says at the moment is as true as he can make it*, without regard to outside pressures, such as administrative dogmata, rigid course requirements, or even the subtler pressures of what others might believe or say on the subject.

Good teaching is found when a person of ability and experience finds himself talking about a subject he loves to people who will listen. It is that simple, and it is that complex. In our modern world it is most complicated, it seems, to be simple. Thus it is that there are very few colleges or universities where a teacher can find himself talking freely about a subject he loves (rather than professionally committed to) to people who will listen. I believe that Urbana is one of these few colleges.

What I am really talking about, of course, is the necessity for teachers to be free—free in many ways, such as selecting the text they want, letting their "curricula" evolve as organically as they wish from the experience of the class, saying what they believe most deeply at any time, in the belief that whatever Truth might be, it is best approached by all the little truths of the moment we can humbly gather and pronounce to others.

Academic freedom means freedom for the teacher, and if he is intelligent enough and strong enough, he will share some of this freedom with his students.

The word "freedom" can easily become a shibboleth, and I should pause long enough to say that what I mean by the word is almost precisely opposite the meaning given to it by some people. By freedom, I mean (and it should be remembered that I am speaking in an academic context), the ability and willingness to be honest with oneself and speak this honesty to others. I mean freedom to be responsible to oneself, freedom to be intelligent, to grow, and to find out how much he can say that is meaningful to others as well as to himself. I use the word freedom for a concept that is exciting and almost frightening in its responsibility and the demands it makes upon us. I suspect that most people

are actually reluctant to achieve this kind of freedom, and yet it is an in expendable part of a liberal education to help people become free.

At a practical level, the freedom which the faculty members experience at Urbana enables us to teach flexibly, wisely and well—whether we can do justice to these possibilities or not. No course is static or fixed . . . standing resolutely unchanged and unchangeable, as if it existed in a never-never land which will never change either.

Thus, faculty members at Urbana can improve in their teaching; they can innovate and change courses in mid-quarter, if they feel the students will benefit from a change of direction or material. Faculty members at Urbana can follow learning with as much honesty they are capable of, without fear of reprisal or criticism "from above." It seems that one's contract from the college really says: "You are being hired because you are valued as a good teacher. Now do anything you think necessary *to be a good teacher.*"

This might seem to be utopian, but of course it isn't quite this way . . . nor should it be. Teachers have obligations to one another, and if one should step beyond the bounds of his authority in some way, such as in making excessive assignments, there can be criticism. This is natural, and perhaps it is good. But generally speaking, instructors are autonomous and solely responsible to their students and subject matter. This is at once very old and very revolutionary; it suggests the medieval university and yet is significantly different from the teaching situation in many of today's colleges and universities.

If an instructor at Urbana is free to teach according to his highest genius (to use this term in its old fashioned sense), what kind of curriculum results?

In answering this question, it is best that I confine my remarks to the teaching of English, since it is the only part of our curriculum I can hope to speak of authoritatively. I feel that what has happened, and what is still happening, in English is representative, however, of the flexibility available to all faculty at Urbana. This is

not to say, of course, that all courses are outwardly "flexible"—some may be as tightly organized and even as standardized as courses elsewhere. It depends pretty much upon what each teacher feels he can do to achieve his greatest excellence as a teacher.

During the four years I have been teaching both freshman and sophomore English courses at Urbana, no two of these courses have been identical. Whenever I started to prepare a course, such as beginning *Freshman English*, I look back to the time when I last taught it and do some hard thinking. If I were less sanguine and hopeful, I might get discouraged, because I have never looked back upon a course without wishing I had done this a little differently, had emphasized this more, or that less, had used a different text, etc.

This last item, about the text, may seem trivial, but it is not. The text, or the books used, represent that part of the course which students confront independently and by themselves.

I know of a university where there are something like 100 *Freshman English* instructors (almost our present student body). Not one of these instructors has had anything to say about the texts he will teach out of, but all of them use the same texts, simply because they are all teaching something called *Freshman English*, number so-and-so, and in the interests of administrative and academic consistency, a course numbered 105 must be identical to every other course numbered 105, no matter how little interest and conviction an instructor has for the text or for the mimeographed assignments passed out to help homogenize the curriculum.

Almost inevitably I choose another text in repeating a particular course. This is not entirely because of the deficiencies of any particular text. Rather, I strive to make the material as interesting, fresh and as new to myself as possible, so that these qualities will have a chance to shine through my teaching and affect the student. Let me state it negatively: it is not likely that a text will be interesting to the student, if it is obviously dull, excessively familiar or routine to the teacher. Therefore, I select a new text each time I am faced with teaching a course. I always hope that there will be disagreements between the author and myself, not so that I can sneer at an error I find in his pages (it should be clear that the authority of the author and that of myself do not necessarily conflict), but so that I can talk to the author, and perhaps talk back to myself and prove that he, the author, was correct or more perceptive after all (which I have done), or to conclude that he was categorically wrong or weak in his thinking (which also I have done).

Two years ago having found that students were lamentably ignorant concerning the nature of words and language, I decided that a brief introduction to historical linguistics would be interesting and valuable to any student who would like to consider himself educated. The role of words in both the structure and content of our knowledge has never been adequately measured, but the role is clearly a major one, extending far beyond

the scope such a term as "verbal skills," for instance, suggests.

At the time of this writing, I am convinced of the validity of teaching historical linguistics in a freshman English course. I know of no better way to get students interested in the words they use. I was aware when I started teaching this subject that it is unorthodox for beginning freshman. So far as I know, historical linguistics is not taught directly at the freshman level at any other college. I could be wrong; we haven't investigated this, for whether it is done elsewhere or not is not relevant. I am concerned with what value it seems to have here, with these particular students, as taught by one particular instructor—myself—whose gifts and defects I am still trying to identify, let alone understand.

One of the chief errors of the very young and the very enthusiastic is that of confusing change with progress. Is this confusion perceptible in the English curriculum at Urbana, even though the instructor thereof no longer has the excuse of being very young?

Naturally, I think not. I am not aware of even having made a change merely for the excitement of experiencing something new.

As a teacher I am gratified to be able to innovate in my curriculum . . . follow my personal itch to discover new approaches in this puzzling business of helping people to think and learn. If I had not had the freedom to experiment, I would not have been able to try out historical linguistics on that first class of freshman students.

Naturally, I do not feel that because I have come upon something good I can stop thinking about it. I am convinced that I must learn better ways of introducing historical linguistics to young people, who, for the most part, have never thought critically about language. The subject tends to be difficult for these people—it is hard to *imagine* the Anglo-Saxon word *deor*, meaning any kind of wild animal, being used so often to mean *one particular kind* of animal that it gradually became a word to designate that animal alone, and thus became the modern English word deer.

But in spite of, and to some extent because of, the demands made upon their imagination, this is valuable learning—it gives students a picture of the human mind at work in language, in its most important task of classifying and ordering ideas and judgments. This is a subject no one who hopes to become educated can ignore.

To be free to teach according to one's best instincts, to be asked to become oneself, in the old Emersonian sense of the self-reliant scholar . . . these are fine and heady challenges. But there is a kind of beauty and clarity to it all. One knows pretty much where he stands as a teacher, and both his successes and failures can teach him a great deal about growing farther and farther into that excellence of perception and understanding which is the "right true end" of education.

The writer is a teacher of English at Urbana College and a frequent contributor to a number of periodicals.



ADVANTAGES OF THE SMALL COLLEGE

by Bjorn Johannson

IN THE HEARTS of many alumni of Urbana College, the words of Daniel Webster, spoken of his own *alma mater*, "It is but a small college, yet there are some of us who love it", will meet with a warm response. For those who have attended Urbana, know that much of what they are they owe to this school. The contribution made to American education by the small colleges of our land is indeed significant. Such names as Bowdoin, Dartmouth, Reed, Eureka, King's flash into mind. How poor would not the culture of America be, were it not for these and many other small colleges. Urbana—not widely known, to be sure—nevertheless has a share in the credit that goes to the small colleges.

Here I would like to give quotations from two former presidents of our country. Dwight D. Eisenhower in a letter to the Council for the Advancement of Small Colleges said:

"Diversity and independence are distinguishing characteristics of American society, and they are reflected in our traditions of higher education. In this setting our small colleges play an important role in meeting the expanding needs of students across the land."

Herbert Hoover, in a letter to the same organization, said:

"These are colleges close to the people. They have served our people for long years through dedicated and self-denying teachers. Their intimate relations with the students enable them to do a better job in character building, than our great institutions with their high attendance."

Urbana College was founded to be an institution of higher learning, which would operate in the spirit of the Church of the New Jerusalem.

Energy, foresight, determination were needed to launch such an institution. Yes, and faith together with a spirit of sacrifice. I wish every member of Convention could read the Journal of Milo Williams, especially those parts relating to the early days of Urbana College. A portion of this Journal is printed in this issue. In it he speaks of the struggle he had with himself, when called upon to surrender the secure position he had in Dayton and throw himself into this effort to build up a school of higher learning. The latter offered nothing at that time but sweat, sacrifice, and uncertainty. Yet he finally concluded it was a duty he owed to his church, and he must respond. Many

others at that time and since have made sacrifices for Urbana, and we are still called on to do so.

In our country the prevailing thinking is in terms of bigness: assembly-line production, huge skyscrapers, huge governmental budgets. To publicize smallness may not appeal to the Madison Avenue public relations sharks. Yet the smallness of an educational institution may be an asset.

An important advantage of a small college is the sense of community. The human relationship to be observed there exceeds that of a big school for the reason that everyone is seen as a whole person. No one is just "John Jones who is in my history class". Everyone is an individual of many facets, some of which are known quite well to his fellow-students and to his teachers. No one is just a statistical unit in an imposing knowledge factory.

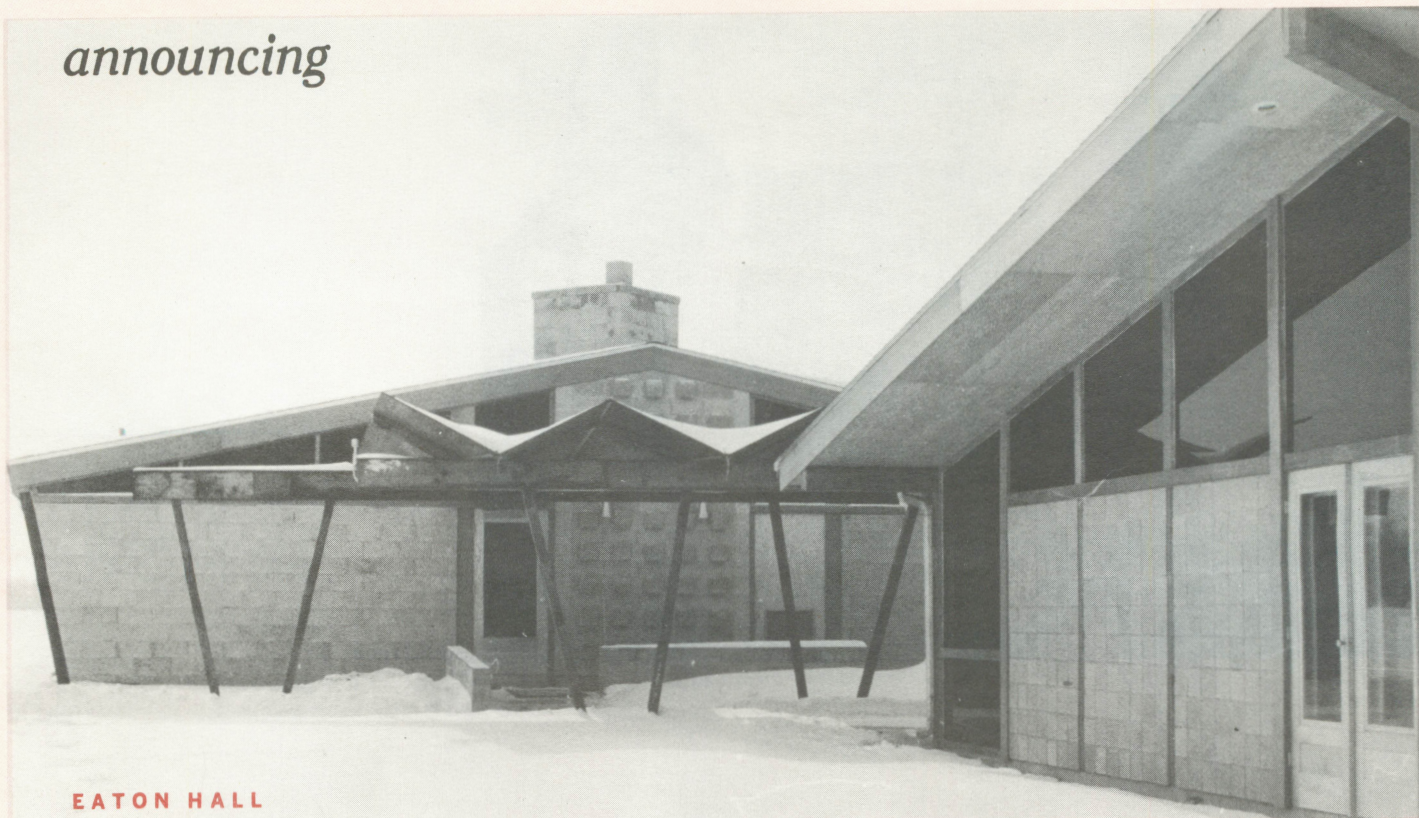
There is also the fact that the small college is, and feels itself to be, a part of the community in which it is located. Some years ago, when there was talk of closing Urbana or merging with a college in another city, I noted, somewhat to my delight, that the townspeople of Urbana began to show genuine concern. Perhaps some of them became aware for the first time of the pride they took in the College; perhaps they realized that here was a cultural asset which if lost they were going to miss. Not only does the community relate itself to the College, but the faculty and student body relate themselves to the community. This means that some part of the educational program is taken out of the everyday life surrounding the student, and perhaps even more is related to that life. Such a college cannot become an ivory tower to which those resort who wish to escape from the world.

Education is a real living experience at Urbana. There is none of the pedagogy which was once expressed by the slogan, "From the jug of the teacher into the mug of the learner knowledge is poured".

The small college also has a certain flexibility which allows it to experiment and to pioneer along certain lines. We may well be proud of the fact that Urbana has not tried merely to ape its larger and more affluent brethren, but has had the boldness to try out new ideas. I feel confident that the results are and will be a "quality education", not matched by institutions where undergraduates are turned out by mass-production methods.

Please turn to page 104

announcing

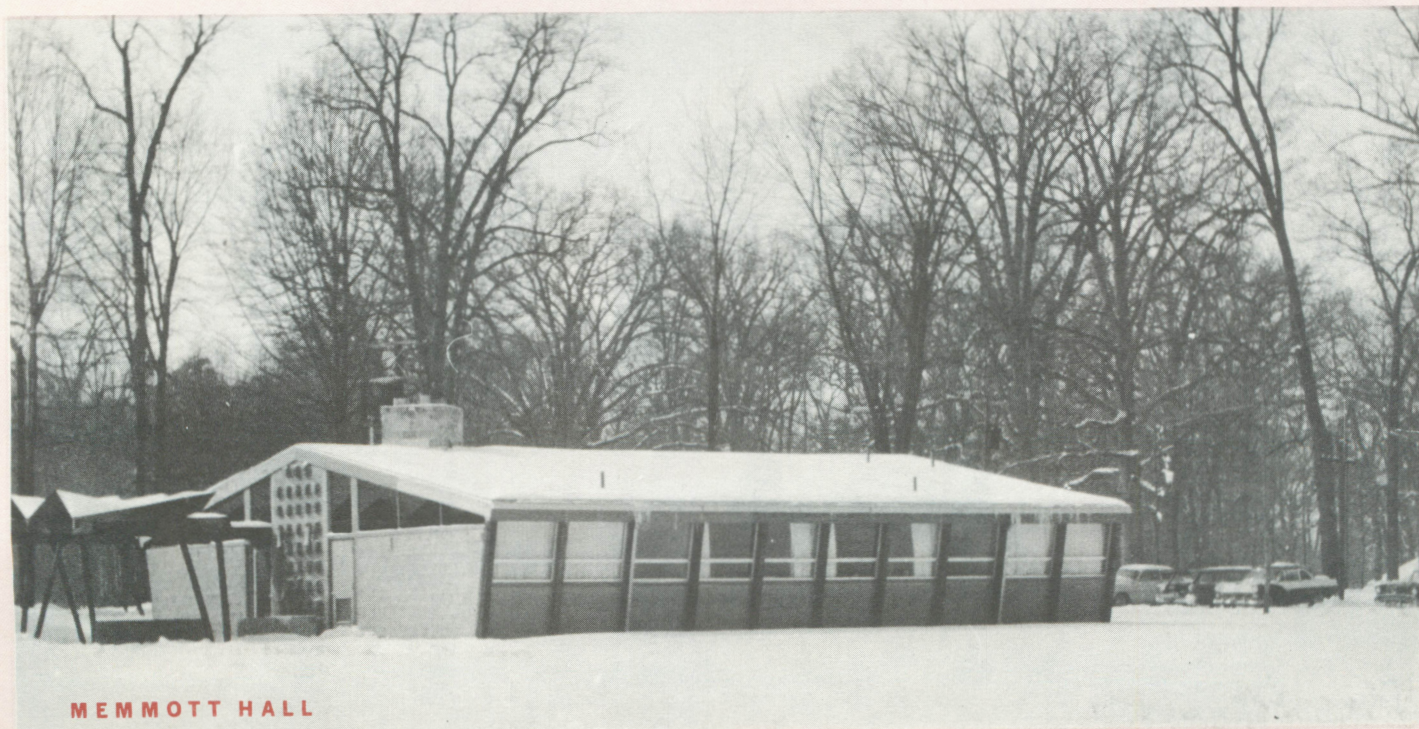


EATON HALL

The Dedication of

EATON HALL and MEMMOTT HALL

on the Urbana College campus
Sunday, June 9, 1963, at 3 p.m.



MEMMOTT HALL

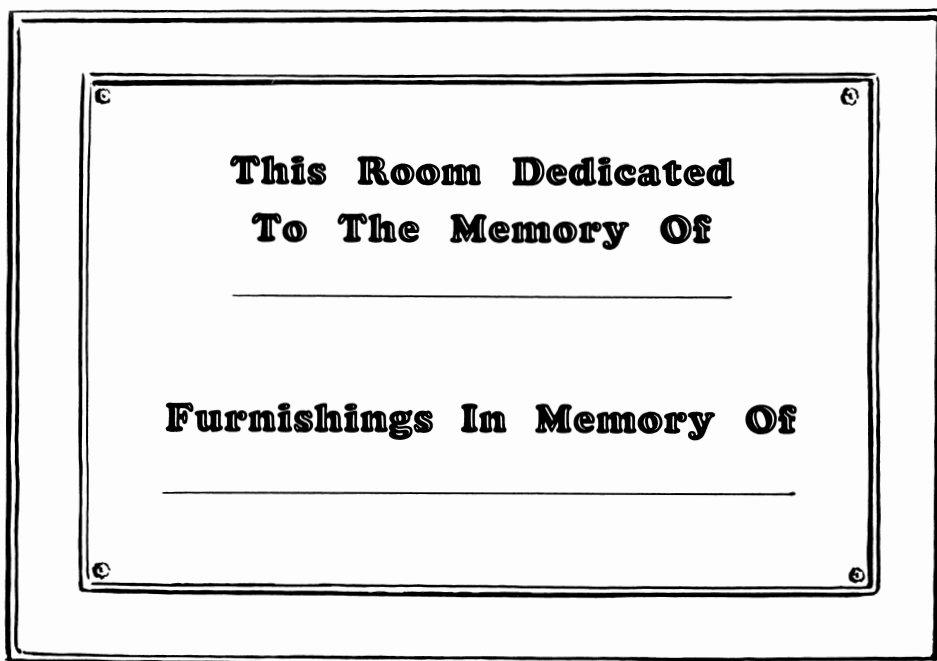
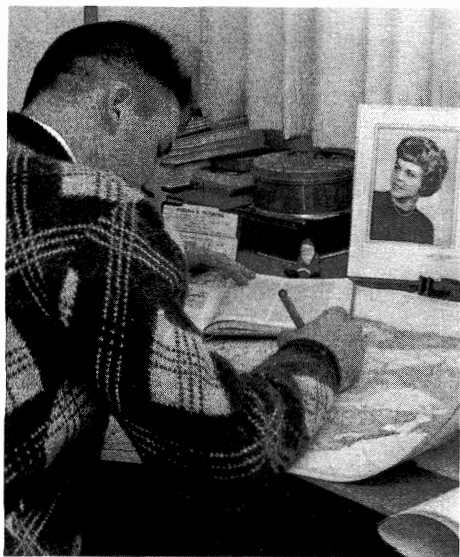


Social room

Student studies in Eaton Hall



Each room has bulletin board



Rooms and furnishings in the Memmott and Eaton Halls on the Urbana College campus make suitable and lasting memorials. Pledges from individuals and groups may be extended over a four year period.

Each room and furnishings dedication will be noted with a suitable brass plaque above the room. All donations will be recorded in the dedication booklet which will be published June 9, 1963.

Schedule of Donations

- \$1000.00 will provide furnishings for one room.
- \$4000.00 will provide for the dedication of one room.
- \$10,000.00 will provide for the dedication of the student social room and housemother's apartment.

Donations of any amount will be gratefully acknowledged and recorded in honor of any individual designated.

(All donations to Urbana College are deductible for Federal Income tax purposes.)



Ralph E. Gauvey

URBANA COLLEGE
URBANA, OHIO

OFFICE OF THE PRESIDENT

To Friends of Urbana College:

Over one hundred years ago members of the New Church in Ohio established Urbana University. A great many individuals have dedicated much of their lives to insure the survival of this institution. There have been many times in the past when the future of the College was in grave doubt, but somehow the College continued.

For the past five years Urbana has shown a deliberate, planned growth. The period of trial has ended. Significant financial support is now coming from many quarters. Enrollment is growing and will continue to increase.

One aspect of Urbana's faith in the future is the construction of the new dormitories. Named after two former presidents of the College, the new dormitories represent the first new construction exclusively for student use in eighty years.

It is fitting and proper that donations be offered to help finance these buildings. Rooms and furnishings may be dedicated in honor of New-Church people whose lives and work deserve to be honored.

We invite you to give your support to a growing Urbana College and at the same time provide a memorial to one who has dedicated his life to those ideals in which we all believe.

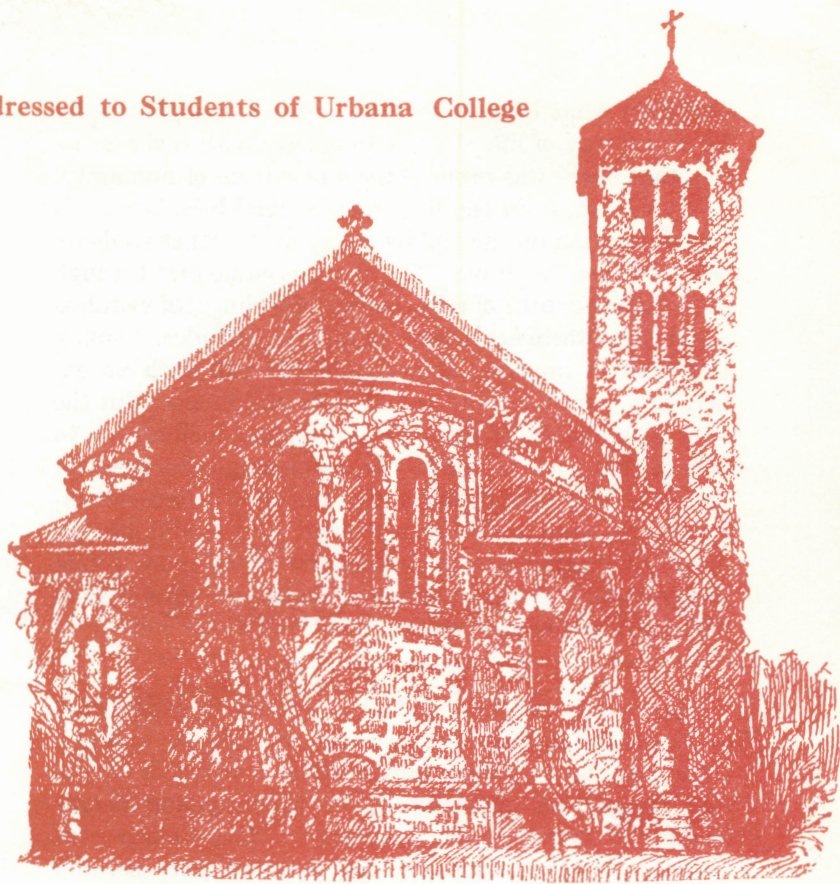
PRESIDENT

I WANT TO TALK to you about the making of my own philosophy of life, and in doing so suggest some of the materials you may find in your own experiences, past and present, for the formulating of your own personal values and beliefs. My choice of topic was inspired by the talk Mr. Matthews gave last week when he read us one of his poems. On that occasion he let us in on his mode of making or creating. We could see how those lines of power and insight that formed the poem sprang from his own experiencing. There was the craft of form and imagery, but more significant, it seems to me, was his art of putting questions to the things he had observed. The perceived forms of the world about him served both to shape his questions and to reveal answers.

By this means, by the shape and form of his own experiencing, one of your instructors was telling us some of the things that seem most vital to him. He was permitting us to become aware of his philosophy. It seemed to me a good thing that teachers in this college should share what they hold ultimate in their view of things. I remember my own student days here when I was deeply influenced by the men and women who were my teachers, and by the faith that went into the making of their lives. This influence was part of the making of my own philosophy, and without doubt the most significant thing in my education here. So this is the place I shall begin.

Urbana and the College are the site and source of early experiences that left an indelible imprint on my mind. At first when I came here to the preparatory school that at that time was part of Urbana University, it was not so much for me a conscious acceptance of philosophy in the sense of a body of ideas; it was more becoming a part of something good and satisfying. It was at the feeling level, as some psychologists would say that I sensed a living quality of warmth and strength in people here,—in my teachers and in those in this town who formed a communion of thought and faith around the College. Later I became aware that their ideas of thought and convictions of belief could become translated into such qualities of life. Especially in times of crises I observed them closely—as young people do observe adults, and saw that what they believed they also lived out even under the most trying circumstances. They did know what they believed in, and I was deeply impressed with their philosophy of life because they used it as a light to show the way out of confusions. It was to them living water and the bread of life and not merely a system of beliefs. A young person senses the difference quickly between pretensions of belief and the real thing.

I can understand now in my maturity why I responded so warmly and fully to such influences in my youth. I came here hungry for affection, disturbed about the way I had seen people injure one another, and about as confused as a young girl can get. I can see myself with your eyes at this moment, and I can surmise how wildly



THE MAKING OF A PHILOSOPHY

improbable it must sound when I tell you that I was of the generation called Flaming Youth. But how could it have been otherwise? I grew up in the 20's between two world wars after a rather unprotected childhood spent in the city of Chicago. I came from what is called a broken home, which, in my case, was no home at all. In your sociological and psychological studies you have become aware of the conflicting and often destructive forces that bring confusion to children with such a background. And some of you know these things from your own experience. Unfortunately these confusions have increased for many young people, since that time and so much so that the resulting social and psychological disturbances are seen as symptoms of the end of an age.

Toynbee, the historian, has observed that at such a fateful time, at the end of an age, there has always been a withdrawal on the part of some people from the confusion and destructive forces of their time. In this way a renewal and the beginnings of a new age are made possible. I like to think that my coming to Urbana to school was such a withdrawal on a small, private, very personal scale, and that it gave me a chance for renewal.

Certainly what I found here was new—a new philosophy for a new way of life. I came to believe with real conviction that there was promise for a new form of humanity.

My education in the five years I lived here became a transformation for me and for many of the other students who were here with me. The changes came first through the formless depths of experiences, of feelings, of wordless response to warm acceptance in others' attitudes. Usually this kind of imprint, as psychologists call such an experience, comes in infancy and early childhood. But the later formulating of my own philosophy inclines me to believe that such powerfully transforming influence can be felt at any time in one's life, and that college education, if it were to be transformed also, could be the means of making new beginnings for many more young people than it is under present conditions. But it does demand a new kind of environment and a new concept of what education is all about.

This is a fitting time and place for me to express my gratitude for my education here at the College, and pay tribute to the men and women whose concept of education created an environment in which young people could find transforming influences. The College was founded on that philosophy and for that purpose, and this is the concept of education out of which the new program can take form.

One of the most significant features of that program is the philosophy course which you will all take at the end of your sophomore year. As you know by this time, you will be asked to write a personal thesis in which you will examine the experiences of the years you have spent here studying under this new program. Out of these experiences with the materials of the courses you have taken, you will be helped to pose questions and look for answers that will begin to formulate your own philosophy. How far have you entered into the spirit in which the new program was conceived? What advantage have you taken of the unique opportunities here to begin formulating for yourself your personal values and beliefs?

To do so you will have to frame a great many questions for yourself. The first one may easily be: Where do I begin? I should like to suggest that you begin right now with the materials of your own most personal experiences, and the feeling level. It is the purpose of this talk to reassure you that you do have the makings of a philosophy somewhere in the experiences of your eighteen plus years, and most significantly in your feelings. Try recalling how you felt. Much that is now unavailable to your conscious mind will come back to you if you begin to seek it. Write, write, write. Get a journal to record things as they happen to you, especially your feelings and reactions. See if these entries don't bring in their train memories of earlier experiences. These are the perceived forms of your private world of experience as were the things Mr. Matthews used in writing his verse. They may become symbols to help you express finally

the ways in which you sort out, discriminate and evaluate your world of reality.

You have other resources for bringing form out of confusing chaos. There are worlds to explore in books written by people who have been intent on exploring human experiences for their meaning. The speakers who are invited to talk to us about their experiences will also let you in on some of the ways they have shaped their questions and formed their answers for their own philosophies.

The liberal arts courses you are now taking will also provide you with materials for reshaping your earlier perceptions of your world and for giving form to your inner world of feeling. In my own growing as a student at the College I became aware of new worlds through most of my courses. I came to see that it was not only an enlarging of my world but a new orientation. I became equipped with new questions and new concepts, and these were tools for further explorations. To find the essentials in all that I encountered and begin to discover the way things are related—this kind of search gave me a sense of order and purpose, and gradually made me see how to look for meaning. If there could be order and meaning in my outer worlds, I could entertain the hope that my inner confusions might begin to clear up.

Mr. Matthews in referring to the power of language last week used the first chapter of *Genesis* where God's saying, Let there be light, was equivalent to the creation of light. I want to use the Word of the Lord from those verses in a similar way to give you the imagery of bringing order out of your personal confusions, so that from your very sense of being confused or without form and void, you can begin your growing.

In the beginning God created the heaven and the earth.
And the earth was without form and void;
And darkness was upon the face of the deep.
And the spirit of God moved upon the face of the waters.

Once you begin to make discriminations between outer and inner reality and between different levels of meaning in your experiences, there will be changes in the way you perceive your world. The most significant change will be in your own view of what it means to be a human being. There is a life energy and creative power at the deepest level of the human spirit, and you will become more aware that this is what leads us to perceive, imagine, think, reason, act. New perceptions and new concepts get created; out of formless chaos comes your new beginning. Intellectual excellence becomes possible as you rearrange and transform knowledge so as to explore for yourself beyond the given, the accepted, to the merely possible and the future. Unless knowledge is thus discovered for yourself no genuine learning takes place, and certainly you will have neither the materials nor the tools for formulating the most personal kind of knowledge: your own beliefs and values.

A person's philosophy is the framework of pattern or structure that he gives to his experiences, and when he finds suitable imagery for his deepest feelings he dis-

covers hidden resources within himself for spiritual growing. The imagery that had most appeal for me while I was in college was that of a city, a city set on a hill, high and shining. My imagination had been stirred by plans for a new Chicago that we had studied in the city schools there long before the transformation of that city took place. I remember the dreams I had of one day visiting Paris, the city of light, as it was called in my French books. Then just as I was becoming aware of the vision of a new way for people to live together in love in spite of wide differences of belief and background, I found the most powerful image of all in the *Book of Revelation*:—the holy city, New Jerusalem, descending from God out of heaven, having twelve gates.

Students in my philosophy class sometimes ask me questions about my own philosophy. It is contained in the correspondent form or symbol of the New Jerusalem as a new way of life that reconciles the most widely divergent forces: the spiritual and natural, understanding and feeling, inner and outer aspects of experience, heaven and earth, the Divine and the human. There is within this imagery of a city the traffic of ideas on many levels. It suggests a unity of differences, a community such as the College might become in which we could learn to live out together what we as individuals discover, of truth and good. The strongest convictions I have center in this faith that you all have within you potentials for a new kind of humanity and that you could discover them through your education here. "For what is man that Thou art mindful of him, or the son of man that Thou visitest him. Thou hast made him a little lower than the angels and hast crowned him honor and power."

ADDENDUM. The following extracts from a letter written by the author are hereby appended at her own request:

Our purposes need to be seen, first of all, within the framework of the present educational picture in America. While directing our energies to something more than is now going on, we are conforming in two significant respects. First, we play the academic game of seeking and maintaining status, with acceptable course offerings, credits, grades, so as to be able to communicate easily with other schools and colleges through the usual administrative machinery. Second, we may be said to be abreast with the trend toward new forms of education that the fast-changing world of ideas and events demand. In other words, we believe it is a sound basis for working out our unique purposes to function as part of the over-all picture.

But this alone would not justify our existence nor our requests for support. Accordingly, we are seeking an even sounder basis through a carefully worked-out philosophy. Research in this area was begun before the institution of the new program, and the board believing in its importance, voted that it should be continued. It will be developing and evolving through the work of the faculty and the experiences of students, but as it has already been stated, in its most general form it has given us an initial impetus and a sense of direction. We hope to carry it to the point where it will serve us as a criterion

for evaluating our present work and for setting up experimental projects. It should be a kind of built-in feedback so that we don't fall into that old trap of merely *maintaining* a program regardless of all the indications that it may not be measuring up to demands made on education by human needs.

Very briefly stated, our research started with a study of the present problems of education in relation to a changing world picture, and then tried to state the nature of human needs in such a setting. We worked pragmatically at this point, asking what functions a philosophy would have to perform to cope with these problems and needs. Now as we consider the nature of man and his relation to the realities of his problems and needs, we can think with practicality as well as vision. And all the materials of the humanities and sciences will be used to develop our understanding and give us a working philosophy.

We have an invaluable asset for this approach in our small faculty and student body. The problems of communication are present in a group of any size, but they are almost insuperable in large colleges. We can therefore cut down on that costly lag between the conception of a good idea and its test in practice. The importance of this feature should not be minimized in estimating our chances for success.

We are using this same philosophic approach in our teaching, accommodated by various devices to the understanding of freshmen and sophomores. We let them in on the problems, the methods, the responsibilities, the pains and the delights of the Search in all fields, giving them the basic concepts in each, and getting them to the stage of "self-propulsion" as soon as possible. And we use small seminars to promote, sustain, and evaluate this process. It is our way of using our resources as intensively as possible to demonstrate to students that they have potentials for doing their own thinking. We are finding out a great deal about the conditions under which human powers of thought and sensitivity are developed even with students who might not be considered "college material."

You may remember what a liberal charter we have. Eventually we want to use our right to grant degrees but hope to work out the implications of our philosophy more carefully before we add the last two years of undergraduate work. We should like to add two Schools to the Liberal Arts program, Education and Business Administration. It seems to us that these are the two most crucial places in American life just now for our kind of approach, and that we have something significant to contribute.

This is all pioneer work, James. It is going to take a lot of hard work to develop and a lot of funds to keep it going. It is a bold venture with a sound basis, and if it is skillfully presented, it should appeal to many people as a sound investment in the future. This is no task for any but those of "unfrightened spirit."

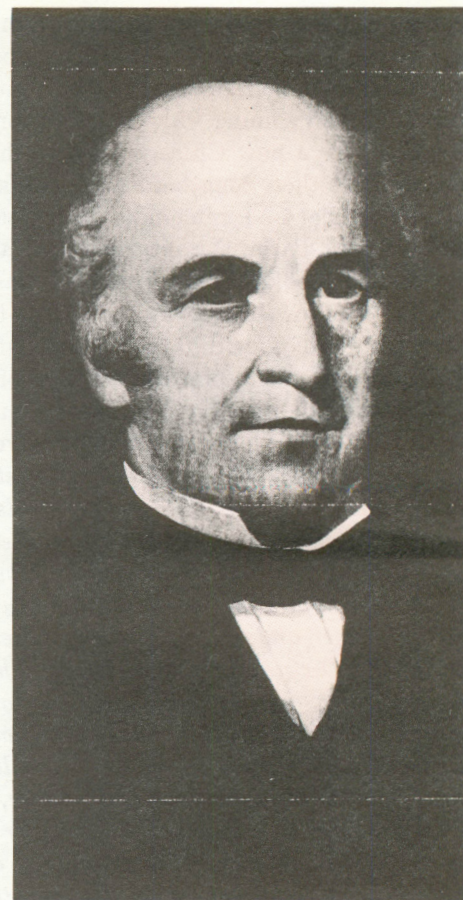
Mrs. Blackmer is Dean of Studies at the Urbana College.

THE URBANA COLLEGE ALUMNI ASSOCIATION was formed early this year and held its first annual banquet at Urbana Mar. 23 with an attendance of 83. Pro-tem officers of the Association are Mr. John B. Cool, Columbus, president, and Mrs. Frank Knull of Urbana, secretary-treasurer. The Alumni Association advisory board consists of Dr. Deane Armour, Bradford, Ohio; Miss Florence Murdoch, Cincinnati; Mrs. Franklin Blackmer, Urbana; and Mr. F. A. Rupert, Urbana.

THE HISTORY of Urbana University is filled with the names of dedicated individuals who contributed to the continuation of the institution. As with most institutions, however, a few men gave their lives to the development of Urbana. One man, outstanding in view of his contributions to the establishment of the University, is Milo G. Williams.

When the plan of establishing a New-Church University at Urbana was being discussed, Mr. Williams was conducting a highly successful academy in Dayton, Ohio. His reputation as a teacher was already well established throughout the state. It was proposed that Mr. Williams be named as head of the Urbana University, and a number of the early supporters of the institution stated that the success of the project depended upon the consent of Mr. Williams to accept the responsibilities of head. Regarding this offer, Mr. Williams wrote in his journal, "Could I have known what the immediate effect of the removal would be, without knowing what the future was to be, I am quite sure I would not have been willing to take the step, and Urbana University might not now be in existence. A wise providence, this, that we cannot see even the near future events of our lives; freedom would be lost, and we should become the greatest of cowards!!"

The following selections are from the journal of Milo G. Williams, and testify to the humility, insight, judgment, and intelligence which was required to keep Urbana University in operation in the early years.



MILO G. WILLIAMS

The Journal of Milo G. Williams

EARLY DAYS AT URBANA UNIVERSITY

Edited by Ralph E. Gauvey

AFTER THIS the proposition was submitted to me, that I should close the Dayton Academy and go to Urbana, and devote myself to the founding and putting into operation the institution contemplated in the proposition of Mr. James; the intimation was pressed upon me that success was doubtful unless I was on the ground to carry it forward. This was a more difficult question to be answered. My situation and duties in Dayton were pleasant and satisfactory, and I had no will for a change. But now duty to the Church was placed in the scale against comparatively light work and a fair income; with the change my work would be increased, responsibilities would be greater, and compensation less; to say nothing of my doubts as to my fitness for the duties which were to be discharged. Troublesome as it was, it had to be answered; and after placing in the scale every particular question which had any bearing on the question,—after considering possibilities and probabilities, duties of higher and lower degrees, social and religious relations, and pecuniary gains and losses, the decision was in favor of going to Urbana.

"I resolved that the University should not fail if my services could secure its success. In the mean time (1850-52) I had opened a private school in Urbana, as a preliminary to the organising of classes in the College.

Accommodations had been made for about forty pupils. On the opening day, early in September, the room was overrun with applications, and it was necessary to extend my arrangements at once, and employ an assistant Teacher; and by the end of the first term there were eighty-three names on the roll. This school was continued till the summer of 1853 when it was merged into the University. The College building had progressed rather slower than was anticipated; it was not complete and furnished ready to be occupied till Sept. 1853.

"At this time there were no accommodations of the College grounds for boarding students; they were allowed to board with families in the town, the greater number had homes with New Church families; the places were to be approved by the Dean and not changed without his consent. The student's money was put into the hands of the Dean or other approved person. This proved to be a valuable check to the useless expenditure of the funds approved by parents. The contracting of debt, visiting drinking houses, using tobacco, playing cards and using profane language were prohibited; and each student, before matriculation, was required to sign an obligation to conform to the regulations of the college.

"The cultivation of good morals and the preservation of good order in the institution made the strict observation of these rules necessary.

"In 1855 H. T. Niles was appointed Prof. of Greek and Rhetoric; his duties to be in connection with the Department of Language, of which Dr. Tafel was the head. The appointment of Mr. Niles led to some difficulty in the pronunciation of the Latin language. Dr. T. used the Continental system, while Mr. Niles used what is known as the English system. The younger students were induced into the one system; and when they passed on to Dr. T's classes they were required to adopt and use the other. The subject was brought to the attention of the Board of Trustees, and there was a unanimous expression in favor of the Continental system; and its use in the University. This action was communicated to the Faculty, but no change was made. At the next annual meeting of the Trustees, the President of the Board, "was authorized to confer with Prof. Niles and make known to him that the Board *directs* him to comply with their former requisition on this subject." There was no response to this, and no change was made while Mr. N. was connected with the Faculty. This doubtless had something to do with Dr. Tafel's resignation soon after.

"Ohio is noted for its great number of Colleges; at the present time there are not less than thirty, a larger number certainly than can be well supported.

"Some of the colleges in the state were started with small endowments, aided also perhaps by the sale of scholarships. This was the case with Urbana University. As this was the first institution of the grade in our or any other country on the earth, there was every reason to suppose the friends of the Church would willingly come forward and secure to it a generous support. The prospects were so fair that the Trustees felt themselves safe in proceeding at once to the erection of buildings and preparing for opening the College. But the anticipated means did not come in, and it has been a struggle from the start to keep the school in operation; and but for occasional aid it would have been suspended. The determination of the trustees was to keep out of debt; but the hopefulness of the Treasurer in office induced him to give the impression that the means were always available to meet all obligations. But on a more careful examination it was discovered at the annual meeting in 1856 that the University owed \$6000.00 more than its treasury could satisfy. It was proposed to open a subscription for that sum. And as an evidence of the interest and zeal on the part of some members of the Board in the good cause, I may state the fact that the required sum subscribed in a few minutes by seven of those who were present, in sums of \$200.00 to \$2000.00. At subsequent periods the Trustees have been liberal in their donations to the Treasury.

"About this time (1856) there was a little ripple in the College, growing out of a misunderstanding in relation to students' societies.

"At one of the early meetings of the Board, and before classes were formed, the usefulness of societies composed of students of literary institutions, became a topic of conversation. Their benefits and evils were discussed, the evils especially growing out of the existence of rival societies; and the unanimous opinion appeared to be against the existence of more than one society in any institution; and even then it should be so connected with the institution as to be under the general control of the Faculty. In time a society was formed by the students of the college. It prospered, and collected a library. But as too often is the case, personalities cropped out, and became repellant. This resulted in a separation and the forming of another society. This was accomplished with the knowledge and counsel of a member of the Bd. of Trustees, and, at that time one of the Faculty. The

society was fully organized in operation before I was aware of its existence. The Trustee who favored the new society, disclaimed having any recollection of the subject of college societies ever having been a topic in the Board, although he was present at the meeting. The relation of the society to the University was inquired into; and the fact that the sons of some of the Trustees were members of the new society the subject was not at first wisely treated. The action was regarded as yielding to the notions of the society, and rights were claimed which were antagonistic to the friendly relations which should be maintained among the Trustees, Faculty, and students of the College. But after further consideration and a conference with the new society, the Board adopted a conciliatory resolution, the closing clause of which is, "but the Board do not mean by any thing herein contained, to recall the expression of opinion heretofore made, that the existence of more than one society is undesirable." There was no opposition or rebellion on the part of the disaffected party; yet there was, for a time, an undercurrent apparent, though not with sufficient clearness as to be defined. The affair, however, had its better side. The authorities learned a lesson which will doubtless lead to the avoiding of similar trouble in the future. In justice to the students it must be said, that the college has never been afflicted with the rowdiness which has been practiced in some of our popular colleges. Nothing like hazing has ever appeared. These vicious practices have been owing in a great measure, I think, to the want of timely and proper attention of the College authorities. Faculties have been too willing to assume the responsibility of treating the offenders in cases which should have been punished by the civil authorities; their indulgence enabled them to keep the troubles from the public. All violations of the laws of the land by students, no less than others, should be disposed of by the courts of justice. If college authorities would deliver up criminals, hazing and similar acts would disappear.

"We had anticipated mistakes in the operations of the University; we needed experience; we were working in a new field with new principles and endeavoring to apply them so as to produce the best results upon the young. It would indeed have been remarkable if no mistakes were made; and if there were not differences of opinion among the members of the Faculty; and it is a matter of surprise that there were so few and that they were so readily disposed.

"At the close of the scholastic year—June 1860—I resigned my place as Prof. of Science, and thus I resigned the government or acting head of the University. I had had a severe attack of sickness which admonished me to be more careful of my health; for I was convinced that hard work and constant employment beyond reasonable hours, in the interest of the College, were injuring my constitution. I needed a change, and the only change required was more *active physical* in my habits; and less mental action.

"On the 24th of May 1878 I had a stroke of paralysis, which affected my legs, my arms, and tongue and speech. I was confined to my bed most of the time for two or three weeks, I was treated homeopathically, by Dr. Ring. I recovered gradually, so that I was able to walk with a cane without much difficulty. My left leg and my right hand were still much affected by the attack, and I found it difficult to have words to express my thoughts readily. These troubles continue, especially the last if required suddenly to speak. Some sounds I have some trouble to give accurately.

"It is now a year precisely since I had the attack of paralysis which has made me an invalid. I soon recovered

Brockton Society of N.C.
34 Crescent St.
Brockton 35, Mass.

from the first severity, yet I can not see that I am permanently any better.

"How long I am to continue in this condition can be known by Him only who sees the future and the present. I am satisfied His way is best for me. My natural wants are well supplied; and all my spiritual needs are fully satisfied with the doctrines of the New Church; the Writings furnishing most of my reading. My prayers are that I may always be thankful enough to the Lord for them. They take away all fear of the approaching world. Praises be to His name!

"On Wednesday, June 25, 1879 I attended the annual meeting of the Board of Trustees of Urbana University, a fuller attendance than for several years . . . the meeting was held in my Library, because I was unable to go to the college building. But my attendance convinced me that I ought to resign, for I could not hear what was said or know what was being done. Mr. Sewall, was the only one I could hear. I could hear his jumbled up paper, containing the report of the proceedings of the Executive Committee for the past year, the report of the Investing Committee, the report of the Endowment and Sustaining Fund Committee and the annual report of the President. Mr. Sewall had the rare faculty of mixing together things which should be kept separate. It appears that the number of students is less than the past few years, only about 22. And to instruct these there are four professors and one tutor. The expenditures for the year just closed is between \$800 and \$900, besides salaries, near \$6000.00.

"I offered my resignation as a member of the Board. My health made this necessary: I cannot attend the meetings, and my hearing is so poor that it would be an inconvenience if I should wish to know what transpired; but I was compelled to withdraw the resignation, otherwise it would be voted down. The only thing I can do is to give advice privately.

"I am now the only charter member of the University, and the only original one of the first Board of Trustees; I was first elected in 1849; have attended 98 meetings of the Board; I was President of the Board till 1858, and acting President of the University till 1869: and Treasurer from 1858 to 1871. And Secretary 1859 to 1878—and member of the Executive Committee and Chairman from 1855 till 1878 and attended 218 meetings. I should think I might retire under honorable acquittal and a pension."

Money For Your Treasury

OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1962 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official
SANGAMON MILLS

Established 1915

Cohoes, N. Y.

PERRY NORMAL SCHOOL

Established 1898 as Perry Kindergarten Normal School. Incorporated, not for profit, 1956.

For catalog write the Secretary

815 Boylston Street, Room M

Boston 16, Mass.

The advantages of a Small College

(Continued from page 81)

been performed by small colleges. It is no easy matter to get across a program, no matter how sound, in a heavily departmentalized institution. But in a small school where there is flexibility and responsiveness this is a relatively simple task.

An article in this issue by Carolyn A. Blackmer tells of an experiment in integrating the knowledge acquired around a way of life. There is not much experimentation of this sort being done in *Big Name University*; and it is doubtful if such an experiment could be made by it. But at Urbana where the relationship of the students to one another and to the faculty is close, and where the School as a whole is directly related to the community, we can be confident that the experiment will be a success.

We are fortunate in having as head of the College a dynamic young man such as Dr. Ralph Gauvey. He has drive, energy and determination. He is not afraid of new ideas. Moreover, he is dedicated to the cause of education and educational freedom. And in turn the faculty is loyal to him.

Urbana College has an excellent faculty. If space allowed it, I would say a word in praise of each one of them. I have visited many classes at this school, and nowhere have I seen a better spirit of give and take than between the students and the teacher, nor a better spirit of cooperation. We have heard much about group dynamics. At Urbana College you can see this at its best. Its campus, classrooms and dormitories provide an ideal yet natural setting for group dynamics, which are, I believe, far more spontaneous and fruitful than any artificially contrived situation. It is not surprising to hear that there have been several studies made which show that graduates of the small colleges are appreciably more active in the life of their communities than those of larger institutions.

At Urbana College the student finds that the teacher is his friend. He can take his problems to him and receive sympathetic hearing and help.

David M. Church, executive director of the American Association of Fund-Raising Council, said: "There are many successful men and women today who remember, that some of the finest teaching they had came not in the lecture halls presided over by great teachers, but in the class rooms, from good teachers who had not yet risen above the instructor's level."

To sum up: In a small college the adjustment required of the student is easier to make. His opportunities for participating in such extra-curricular activities as interest him are better, even though the variety offered may be less. His chances of making friends are greater, because students meet each other frequently and develop a close acquaintanceship. Because social activities bring together a larger part of the college population, the student will develop a comfortable feeling of belonging. Because of the friendliness of the faculty members much of the bewilderment that students sometimes feel, especially when they first enter college, will be quickly cleared up.

Urbana College is fully worth our confident and enthusiastic support.