

# NEW-CHURCH MESSENGER



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## The Life of the Church Goes Into the Life of the Young

SPECIAL URBANA COLLEGE ISSUE



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# NEW-CHURCH MESSENGER

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

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## ESSENTIAL FAITH OF THE NEW CHURCH

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.

## Editorial

### *A Christian Philosophy of Higher Education*

THE CHURCHES OF AMERICA have played an appreciable part in the establishment of schools of higher education. They have recognized the importance of education in the building of human character. Many of the institutions of higher learning, including that of Urbana College, have survived to this day, and will continue into the foreseeable future. Now we must ask, what is the philosophy which undergirds Christian education. Is it any different from that which prevails in tax supported colleges and universities? An examination of the catalogues of the various schools fails to show any appreciable difference. But catalogues do not tell the whole story.

The difference should be found in the philosophy of education in the church related schools.

There are several different educational philosophies which now are battling for the minds of men. The noisiest of these is the Marxian philosophy, now triumphant over Russia, China, and a number of smaller countries. The Marxian philosophy is more than a scheme for an economic and a political order - it is a world view which embraces every aspect of man's life. It rests on a doctrine of materialism by means of which it claims to explain the destination and the motivation of man. Hence it derives the so called laws of the forces operative in human history. Deification of man, and in practice of the state, is the result of its world view.

In America Maxism is not a factor of any significance in education. The enemy of a Christian philosophy of education in our country is secularism. Secularism does not deny God - it simply rules Him out as irrelevant in the field of learning. It is much more dangerous and insidious than Marxism. Because of the American insistence on the separation of church and state, and on religious freedom, secularism has come to be the pre-

dominating view in our state universities. It has in a large measure led to naturalism, and to a humanism that rejects the basic tenets of Christianity.

Challenged by these two foes, Christianity must be ready to meet these views with a more convincing appeal for its own world view. Therefore it must present a philosophy of education which is relevant to the life of man. Such a philosophy will be God-centered. It will accept the assumption upon which Christianity is based. This is that the basic reality in the universe is a personal Being, a creative God, and that man has relations with Him. The second assumption of Christianity is that man is primarily a spiritual being who can know God. The Christian philosophy cannot accept the concept that man is solely mechanistic and his behavior can be understood in terms of stimulus reactions, or that he is a bundle of inherited impulses. Man is more than all this, because he is a spiritual being akin to God. True, he is formed from the dust of the earth, but God breathed into him the breath of life, and he became a living soul.

These two assumptions are basic to any Christian philosophy of higher education.

This does not mean that the content of the courses offered in a Christian college differ from the content of the same courses offered in a secular school. The content and the teaching of any course will not be colored by any sectarian ideology. It will be in accord with the accepted standards of any similar institutions of learning. But the impact upon a student's world view is going to be different in a college whose basic philosophy is Christian, and not either anti-Christian or indifferent to the Christian values.

Moreover, the teaching will be carried on in a cultural environment which is not indifferent or hostile to the Christian values.



The three newest buildings on the campus of Urbana College are South Hall, the College Commons and East Hall, finished last fall and early this winter. South Hall is a residence for 62 men and a house director. East Hall is a residence for women with the same capacity. The Commons will accommodate 250 diners and includes a new, well planned kitchen where all food preparation and serving is done. Each room accommodates two students and includes bunk-type beds with inner-spring mattresses, two wardrobe closets and two study desks with generous drawer space and bookshelf area. Posture chair at each study desk is also provided. One large window in each room is attractively draped. The floor tile and the paint color are color coordinated to produce an attractive decor.



Lunch time at the new College Commons. A very popular time indeed when 145 resident students converge on the newly completed dining room. The food service is very capably run by Saga Food Service, Inc. Mr. Buster Tolley is Saga's Food Service Manager and a great favorite of the students and faculty alike. Well balanced, taste tempting meals with **unlimited** seconds are the backbone of campus morale.



Dr. Jones is shown explaining the proposed new Urbana College Memorial Library to interested Students following his installation as U.C.'s fourteenth president. The modern and functional new facility will provide ample space for growth of U.C.'s library collection in the years to come, as well as study areas for students using the library, microfilming room and files for the preservation of old records of the college. The plaza in front of the building affords room for outdoor classes or just good old conversation so necessary in the exchange of ideas and opinions of the students and faculty. The building is so planned that none of the age-old oaks that grace the lawns of the College will be lost. A variety of other trees are planned to line the mall that will someday connect the new library with the Student Union building across the campus.



## "A Shared Concern"

FREEDOM OF THOUGHT AND INQUIRY on the modern college campus brings with it a flood of piercing questions. Old answers are under fire and new answers remain untested. Complicating the search for truths is mushrooming knowledge in nearly all areas of study. This plus the acceleration in data treatment hardly leaves time or place for quiet contemplation and evaluation. We are a nation on the move; in what direction we may not be sure.

Is man hell-bent on destroying himself or can he responsibly come to grips with himself and his world? College and university research facilities have helped us reach breath-taking heights in technology. Federal monies and corporation subsidies have brought us spectacular gadgetry but have not zeroed in on human problems. Waste, inequality, prejudice and

myriad other plagues still hold multitudes in the mire of misery. And many others in our affluent society have gained much only to lose purpose.

It is time for the study of the humanities to receive more substantial support. Without understanding who we are and to what we are called, technology is a master rather than a servant. A college environment is one ideal place for depth study of this concern, and a traditional liberal arts program remains the beginning of wisdom. A church-related college can add, if it will, the essential spiritual element that ultimately is necessary for pertinent and productive answers.

It is here that the church can effectively enter into the life of its young. It can help provide an environment where treasured and historic teachings of religion, church and theology come under scrutiny and where profitable dialogue can take place. The truth of

faith may be eternal, but the language of faith needs to be coined anew for each generation. When faith confronts the creative edge of psychology, sociology, economics and literature, it stays alive in the world. As artificial a social segment as a college campus may be, it can and must serve to confront youth with ideas, among which they may pick and choose without parental dictation or teacher domination. This is the risk an institution must take when it would educate rather than indoctrinate. At the same time the college can and must present models in the form of persons who have made their choices and who hold their commitments with dignity but without dogmatism. Freedom to be good for goodness' sake, to be honest for honesty's sake, to become truly human in all of life's relationships is of the highest order, however slow the process or however long it takes to achieve.

The Christian college need not be sectarian in its efforts, but should give prominent place to inquiry into the personal, spiritual and social levels of life. Through its college, the church can constantly test, in the crucible of intense campus action, those truths and practices it holds sacred and essential. Her scholars, her researchers, can enrich the fellowship through creative reports and writings flowing from the continuing dialogue across the disciplines of knowledge. This interplay between church and college can keep the church from becoming isolated and keep the college from becoming hopelessly materialistic and mechanistic. When cathedral and classroom, ivory tower and towering spire, and worshiper and worker learn to search and serve together, our world will take a turn for the better.

—Ronald D. Jones  
President

NEW-CHURCH MESSENGER



Mrs. Franklin H. Blackmer serves tea to Miss Nettie L. Rupert (center) class of 1902 and Mrs. Ronald Shy II, president of the Alumni Association, at a reception in honor of Dr. Ronald D. Jones, newly installed president of Urbana College.



# *Towards a Basis for Dialogue Between Church and College*

By Carolyn A. Blackmer

IT HAS BEEN PROPOSED that the church and the college engage in dialogue when Convention meets in Urbana next June, so that both participants can come to see more specifically how to be useful to each other. But if what we have to say to one another is to go beyond platitudes, we are going to need a meeting ground or a common language that will let us get at our fundamental assumptions about what is good for human beings whether in churches or schools. Only then can we ask ourselves the kinds of searching questions that we have in common about human needs. Both organizations share problems of finding particular or unique uses that will justify their existence and allow them to serve an increasing number of people; both are primarily concerned with helping individual men and women find purpose and meaning in their lives.

We will not get far in talking out our common problems and visions using either the language of theological doctrine or that of pedagogy and educational administration. Nor will high-minded generalizations do more than reassure for a short time; they will not suggest the practical solutions for a joint venture in a new field of action. Unless we raise our sights we will not see beyond the occasion of our meeting together into the possibilities for the future.

I have had occasion recently to reread Lewis Hite's *Ultimate Reality* to see if this little book was the best thing to give a friend who is genuinely interested in religion and in Swedenborg but has trouble with his theological language. It proved just the right introduction to give new meanings to old the-

ological terms, for the book demonstrates that the New Church has a radically new philosophy in which religious teachings can be expressed without recourse to dogma. Since this New Church philosophy was inherent in the vision of a new form of education that the founders of the college had in mind, it would seem to offer a common meeting ground for our dialogue. Certainly it would serve us better than the pronouncement of educational goals which are usually discussed as well-intentioned hopes for the distant future. What is urgently needed by both church and college is a dialogue leading to commitments for immediate pressing requirements of both institutions.

There is a great deal more to the use of philosophy as a common language than making statements of belief. **Primarily** it is an attitude, a state of mind that habitually seeks the meaning of one's experiences or beliefs rather than make assertions. It questions the reasons for holding certain beliefs and is willing to re-examine those reasons to see if they still hold good under changed circumstances. Philosophy need not be an exercise in high-sounding abstractions; it can become for us the free use of rationality.

A most crucial point that we might examine together in our discussions is what is good for human beings, and how this good can be experienced in the lives of students and adults under the conditions of a thoroughly secular society that has rejected religious values and calls itself post-Christian. What has the New Church to say about the nature of man, his essentially human qualities and potentialities? How does he develop

his essential humanness? Towards what good ends does he use his potentials? The problems of the college are practical problems having to do with the adaptation of curriculum and administration to the good of the students. If we assume that this question of good lies outside the province of a college, education becomes as secular as the society from which its students come. The problem becomes more acute for the college because an increasing number of students have rejected that society and what remains of its moral codes and religious values, but they have not yet found something valid to believe in.

In most cases these alienated uncommitted students are not merely youthful rebels who will "recover" from their protests once they get out into the world of responsibilities. They want no ties, no lasting relationships in what they consider a phony world. And they will certainly not listen to what they regard as religious platitudes from a society that so obviously lays stress on affluence and power, and listens to "successful" men more avidly than to wise men. How does the New Church see its role in such a world? What light can it throw on this problem that confronts the college?

Kenneth Keniston writing about alienated youth in *The Uncommitted* says, "Their idealism will not be easily redirected to the creation of better lives in a better society; it will require imagination, vigor, conviction, and strong voices willing to call for many years, before we dare raise our aspirations beyond vistas of total technology to visions of fuller humanity."

Some small beginnings have been made with the new program at

# . . . The desire to learn

by Ronald Alexander

AT FIRST GLANCE Urbana College is a group of buildings, some old and some very new, which appear to have been strewn upon a spacious lawn with magnificent shade trees reaching for the sky. In the center of this campus is a tennis court which is one of the many meeting places for the fac-

ulty and students. In the summer the court becomes alive with exchanges of balls and witticisms. In the colder months the campus community assembles in the Hub for numerous games of chess and table tennis and lively discussions and debates. There is a common respect shared by the student and

the teacher on the Urbana campus. The student-teacher relationship does not begin and end in the classrooms, it is a continuing relationship present in all phases of campus life.

The desire to learn is initiated and encouraged at Urbana College. Most students enter college because they are interested in one specific area of study. At Urbana the biology major will quickly discover the joy of creative composition, and the English student will discover that mathematics is not an old grind of manipulating equations, but is rather an exciting logical method man has created to explain the workings of the Universe. These "discoveries" are the results of the manner in which courses are presented at Urbana College. The instructors of the college are able to make their courses interesting because what they are teaching is interesting to them. They convey this interest and enthusiasm to their students and as a result the learning continues outside the classroom.

The students of Urbana College are encouraged to examine their beliefs in the light of the new knowledge that they are obtaining. After a time at the college the student learns to examine his philosophy of life objectively and begins to understand that this philosophy will be ever changing and ever growing as long as he maintains an open mind and a desire to learn. To instill in the individual the desire to be ever acquiring new knowledge and understanding is the most desirable goal that Urbana College achieves.

*Ron Alexander is a sophomore at U.C. He was elected president of the Student Council last September.*

the college to say what it is that makes for a fuller humanity, and to put this vision into courses of study and teaching methods that are directed toward the good of man. It is pioneer work that takes courage and a steady perseverance, imagination and a realistic view of the obstacles that threaten its vision. Much remains to be done but there is a record in students' lives of restored trust in human relations, and the beginnings of purpose and meaning. If the church finds these things relevant to its work in an alienated, uncommitted world, it will do well to invest in this enterprise and contribute the best of its talents to working out more fully with the faculty the implications of its vision for humanity.

If our philosophy that gives us our basic assumptions about the nature of man is not to be imposed on faculty and students as an authoritative, closed system, New Churchmen will be willing to question, re-examine and translate their convictions so as to find a means of communication in classroom and faculty meetings; they will become philosophers, in other words. We should be able to do this readily for within the context of New Church philosophy there is

scope for many different frameworks of thought—scientific, historical, psychological, esthetic, mathematical. The heuristic tools that Swedenborg forged for himself while he was a scientist, psychologist and philosopher would be invaluable to a community of scholars such as the faculty at Urbana could become in the pursuit of a common language. In formulating new theories of learning from their classroom experimentation, for instance, they could use Swedenborg's discriminations of discrete and continuous degrees to measure and evaluate growth; the distinctions he makes between proximate truth and Ultimate Truth; the interpretations made possible by correspondential relations between outer symbol and inner meaning.

It is going to take "strong voices willing to call for many years" before the New Church will find how to create "better lives in a better society," but we can begin by raising our voices for a new approach to education when we meet on the Urbana campus in June.

*Mrs. Blackmer's long association with Urbana College—as student, faculty, wife of the president and as trustee, and many years as a teacher, eminently qualifies her to speak out with understanding and concern.*

# The Meaning of Urbana College for the Church

By Ross L. Mooney

THE LIFE OF THE CHURCH has to go into the life of the young, if there is to be life for the Church at all. There can be no doubt of this.

The life of the young has to go into the life of mankind if there is to be life for either the young or for mankind. The clear choice, now, for mankind (and it has been our generation that has delivered this choice) is life or death for the human species. However much we may wish to dismiss or forget this fact, there can be no doubt of its truth. The young must know how to give their lives into the life of mankind.



The Church, in its original and elemental meaning, was designed to help men at precisely this point—how to give one's life into the life of mankind. The church was to do, and is to do, what these young must now do.

The young need what the Church has to offer; the Church needs what the young have to offer. Both need life; this is no time to die. Let there be a pact, therefore, between the church and the young that they may come to life together, and give life, together, to mankind.

Reflect, for a moment, on what the young have to face in their time. Whatever complexity and struggle our generation has faced, theirs will be more complex, more challenging. However dangerous

has been our time, theirs will be much more dangerous. However pressing our need for knowing the most universal and elemental values by which to guide life, their need for such knowing will be manifold greater. However much we need integration of ourselves and integration with our fellow men, their need for such integration will be far greater; their world is, indeed, the whole world, and their people are, indeed, the whole of the peoples of mankind.

They need personal and sensitive help; they need the best we can give, and they need it now.

We are a college that wants to give that best.

*Neither an alumnus nor a member of the New Church, Dr. Ross Mooney, a professor in the College of Education, Ohio State University, tells why he gives his time and energies to Urbana College as a member of its Board of Trustees.*

## COVER STORY

They come from one coast to the other! Of the twelve New-Church students currently enrolled at Urbana College, eleven are shown here. Seated left to right: Peter Ball, Ventura, California, president of the American New-Church League; Cheryl Metzker, Detroit, Michigan; Gretchen Worden, Media, Pa.; Nina Tafel, Philadelphia, Pa. Standing, left to right: Margaret Snyder, Urbana, Ohio; Jon Tafel, Philadelphia, Pa.; James Zehner, Pittsburgh, Pa.; Larry Haverkos, Cincinnati, Ohio; Worth Johnson, Bellevue, Washington; Ellen Rice, Brockton, Mass.; and Sharon Reddekopp, Detroit, Michigan. Not available when this picture was taken was Robert Hall-owell, Havertown, Pa.



Present at the Inaugural Reception in honor of Dr. Jones were left to right, Miss Florence Murdoch, class of 1905, Cincinnati, Ohio; Dr. C. Wickham Skinner, Trustee and Treasurer of U.C. of Weston, Mass.; Rev. Bjorn Johannson, head of the Dept. of Religion at U.C.; and Dr. Jones.



# Authenticity in a Synthetic World

by Phillip C. Schlechty

ONE DAY LAST SPRING I was leading a discussion which centered around the problems created by economic and cultural impoverishment. I was citing great masses of statistics which seemed to me to demonstrate the seriousness of the problem. I pointed out the high proportion of students who dropped out of high school from low income groups, the high correlation between cultural conditions and juvenile delinquency, and the high incidence of illegitimacy and dope addiction among "deprived" groups. After class a student came up to me with a question which, while demonstrating a certain misconception of the nature and import of social research, revealed better than I could ever say, the meaning of the title of this article. His question (or answer) went something like this "Mr. S. these statistics you gave us are O.K. I suppose. But it seems to me all they do is prove what anyone with any sense already knows. I mean it just goes to prove that it isn't good to be poor. What I want to know is, where are the statistics that tell us what to do about it?"

Some of my colleagues in the professional world will insist that I should have raised question with his reasoning. Perhaps I should have. But it seemed to me that the young man was saying something far more important than either his prefacing remarks, or his question directly revealed. To me he was saying, "Look Prof. all these facts you give us are O.K., they are accurate, and square well with the world of experience, but they don't give me much to go on. We can talk all we want about social facts, but I've got to live life in spite of these facts. What can you give me to help me with that task?"

This student was raising a question which, in one form or another,

plagues almost every student on campus. Specifically, our students, (and I suspect this is true on every campus) want to find ways to maintain and live authentic biographies in a world that is increasingly synthetic.

By this I mean that there is an increasing tendency to abstract from the world what we consider to be essential qualities and reproduce these qualities in a synthetic form.

To say that twenty per cent of the American people are impoverished does not have the impact of the descriptions of poverty one gleans from a Steinbeck. Twenty per cent is a synthetic reproduction of the world, but the Jode family is an authentic representation of humanity.

The point I am trying to make is that the increasing synthetic quality of the world is forcing the college student as never before, to raise the question of how he can preserve his contact with the realness of human life. If he, (the student) is forced to think in terms of high level abstractions and digest all manners and forms of synthetic knowledge without being allowed, at least occasionally, to get out "in the vineyards and trample on the grapes" it soon becomes impossible for the student to view himself in any form other than a synthetic reproduction of an authentic human being.

That is why the campus life at Urbana College is so important to the total education of our students. If the student only acquires the abstractions and synthetic understanding provided by the classroom, and fails to live an important, significant, and authentic biography in the dormitory and in other areas of campus life, we will produce only cheap imitations of humanity.

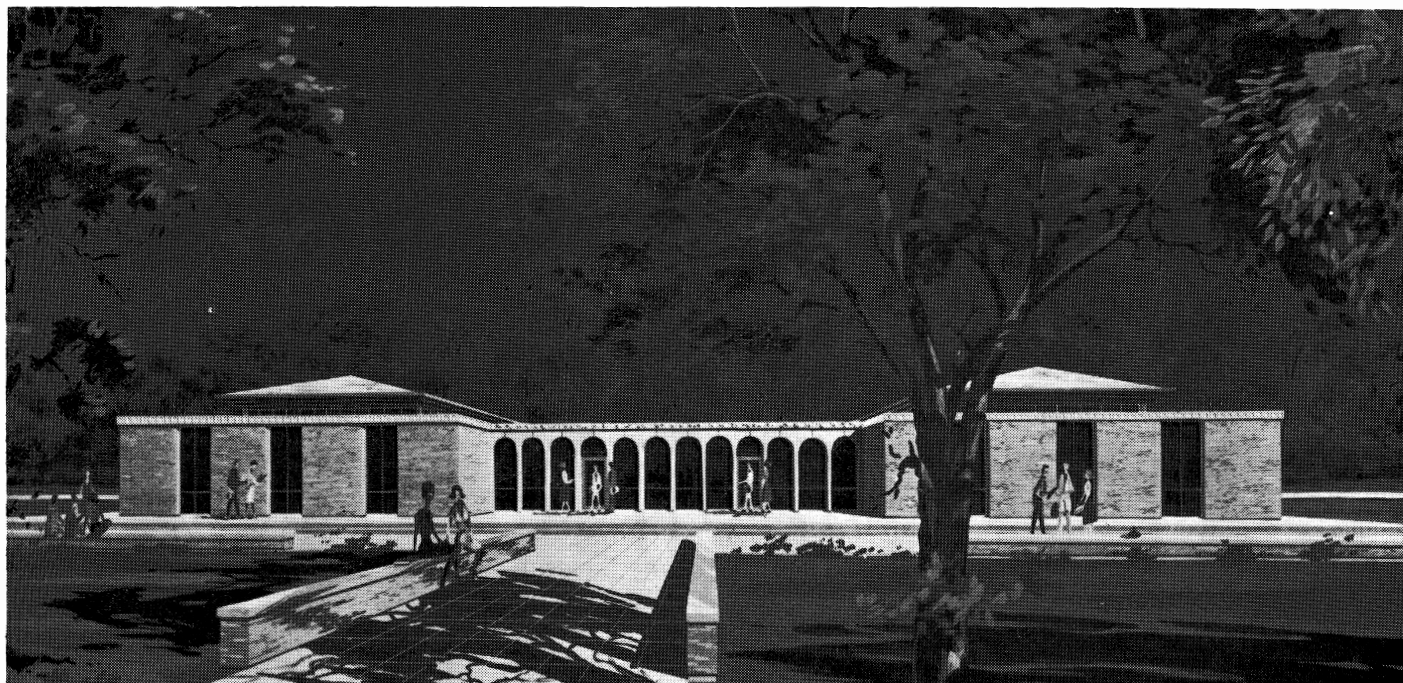
There is, however, one caution. The reader should not be led to the conclusion that abstractions and synthetic knowledge are unimportant. Without these tools, the student would be less able to deal reflectively with the world in which he lives. As anyone familiar with synthetic products in the material world can attest, there are many times when that which is synthetic allows for greater flexibility and choice than the "real McCoy." But the only way to determine the worth of the synthetic product is to constantly check it against its authentic counter-part.

It should also be pointed out, that even in the classroom, where the chief concern is with the abstract and synthetic, it can be forgotten that authenticity must prevail.

The atmosphere of the classroom can become quite deadening if it is forgotten that real, authentic human biographies are interacting with each other, and that the purpose of the synthetic knowledge and abstractions is to make it possible for this authentic human situation to be more creative and imaginative. While we may be about the task of acquiring the flexibility provided by abstraction and synthesis, the final test of this acquisition is determined by the degree to which it allows us to live more authentic lives in an increasingly synthetic world.

In conclusion, we must be constantly on guard against an education which consists of cheap imitations and distortions of the real condition of man. If our objective is to improve the lot of man, we must not lose Man in the process. And it is my belief that one of the outstanding characteristics of Urbana College is that above all, we have the potential of bringing into existence conditions which will allow students to be authentic human beings.

*Mr. Schlechty is the chairman of the Social Science Division of Urbana College.*



THE URBANA COLLEGE LIBRARY has by tremendous cooperation with every member of the institution reached for the highest goal in expanding its present collection to one which will be acceptable to the accreditation boards. We have, using as a core, the basic collection given by Milo Williams and the Swedenborg Collection, increased the span and depth of the book collection to embrace both the spiritual and the physical concepts of learning. This has meant a most critical evaluation of everything that has been added, since the output from the publishing houses results in thousands of titles suitable for a basic junior college collection; and the restricted nature of our book budget has meant a most discerning appraisal has to be put into the purchase of a book. With the acquisition of the Siebert books on ancient, medieval and modern history, we have again expanded in the direction of scholarly prime and secondary source material. Friends from the Urbana Community have added books that we could not afford to buy, and thus we have been exceedingly grateful for contributions in the field of structural engineering, elementary teaching, science fiction, and sociology. We have been the recipients of a record col-

lection from Columbia Masterworks as well as a donor in Urbana, one from Springfield, and another from Dayton. All of these donations have meant a sacrifice on the part of the donors.

We now have a collection of over 25,000 books, but many titles are of necessity duplicated to satisfy multiple demand.

This vast increase in material resources has resulted in a dangerous overcrowding. The weight of the books on the old library building is increasing to the point that we must look for expansion space within the next few months. It seems almost imperative that the new library plans be speedily carried out, but this is not as easy to do as it is to write. I think that each member of the Church realizes that the mind of the burgeoning student must touch the wisdom of the past and gain from that wisdom in such a way that the student's life will be richer both for himself and the community to which he goes after graduation from Urbana. This is possible through the exchange of ideas and examples through classroom techniques, but it is also as effective by quiet reading and meditation with the writers of the past and present in an atmosphere geared to study and assimilation of the

wealth that we have to offer from our library. Our library reminds one of a festal board serving delicious food in cramped and crowded conditions that do not truly enliven the feast. We do not have the physical facilities to present in a proper manner the spiritual and mental bounties that are shelved in our domain, and because of this someone, not quite detached from the world of sensibility, is apt to suffer at a time when this vast store of literature would do him the most good.

The problem really boils down to the individual who believes in a sacrifice far beyond the normal call. A sacrifice that in this day of ever pressing needs and monetary devaluation means an unprecedented outpouring of material wealth that will build the facilities we so desperately need. Each person who has received for themselves wisdom and spiritual contentment through the unfettered search after Truth, must consider deep within himself whether it is too great a sacrifice to proffer such an opportunity to the next generation. If it is a worthy sacrifice for the youth of Urbana, ponder in your hearts how it behooveth you to be.

—Helen Reech, Librarian

# With a Bit of Positivism, Please

By Jerry L. Walke

HAVING JUST ASSUMED the Academic Deanship at Urbana College this past fall, I find it interesting and educational to look in depth at Urbana College as an institution and the experiences of the Dean during the first six months of the academic year.

A search of the available literature relative to the nature of the academic deanship in American colleges and universities reveals a very negative perception of the deanship. The deans generally perceive their positions negatively; the faculty look upon them as ogres of the highest degree; the students do not know or care who they are; and the presidents see them as "yes-men" who do their (the presidents') dirty work. The golden thread running through most of the available literature is shredded and tarnished.

But this has not been the case at Urbana College. In all his inexperience, the Dean has found the position to be challenging, adventuresome, and rewarding.

Our faculty, although small in numbers, is highly qualified, competent, and sincerely interested in student welfare. They make every effort to interact with the students on a personal basis and to make the educational experience more significant to themselves and the students. They are people who are interested in finding solutions instead of becoming part of the problem as they endeavor to make Urbana College a better institution—one which dynamically serves its constituency.

We are in the process of obtaining additional faculty members for the 1966-67 academic year and it is our goal to find more people like those we now have. We hope that no one enters our "family" who would be unhappy in the roles discussed above.

The Dean perceives the institution as one in which faculty members, students, and administrators are willing to give freely of themselves, to make commitments and to introspectively make moral judgments. In other words, total involvement of all the members of the academic community is necessary if an institution is to emerge as a vital social force.

An institution cannot meaningfully perpetuate itself over a long period of time if "wheeler-dealership" is at a premium, six-hour work days prevail, and faculty participate as a hobby or sideline.

Students, faculty, or the president make direct or indirect demands upon the Dean's time at all hours of the day or night. This is as it should be, granting that one must have some personal time to sustain himself.

That person who has only the amount of dedication to spend three six-hour days a week on our campus, in all probability, will not contribute significantly to our future goals. A high degree of "sacrificial giving of self" may be the necessary price to pay to gain uniqueness for any college or university. Human and metaphysical concerns need to take on more importance than material concerns before any institution can lay claim to being "significantly different."

A perception of the Deanship by the Dean would seem to be appropriate at this point. The Academic Dean is permitted to see the institution in a different light than any other single person. He is professionally intimate with both faculty and president, communicates continually with students and board members, and actively participates in budgetary, curricular and staffing concerns. Although many educators view



this "middle man" situation as impossible and hazardous, the writer finds it exciting and educational.

The Dean is first a facilitator. If he truly has the advancement of the institution as his major goal (as he should have), then he will undertake any work which aids in the positive development of the institution. This may entail making decisions and participating in dialogue which threaten him personally. Involvement of and communications with the proper people at the proper time is one characteristic of high-quality administration. In many institutions it is not that communications and involvement have been tried and failed, it's that they have been found difficult and abandoned—often because they are threats to the Dean's self-image.

The other characteristics of a good administrator is that he will surround himself with good people and then do everything in his power to facilitate them in using their abilities. However, "facilitate," as it is used here, implies leadership. The dean must "lead through facilitation." He can accomplish this



process without manipulating people or slyly playing "One-upmanship" if he sincerely makes his feelings known and is unerringly honest with divisional chairmen, faculty, and other members of the administration.

A study of the history of Urbana College reveals many strengths in the program. The projects that have been undertaken by the faculty thus far this year have been to add further quality to the academic and social curriculum of the institution. An extensive seminar program, a faculty advisory program, a workable committee structure, a faculty ranking program, and various other projects are enhancing our service to students and faculty.

Projects such as those listed above, or any other which will contribute significantly to the continuing growth of student and faculty, must be approached positively. Critical attack which does not contain the seeds of construction will only be detrimental to undertakings which demand positive commitments. And it may be that the future of Urbana College will hinge upon this phrase — "positive commitment."

In conclusion, the Dean is not concerned with the literature which enumerates the many burdens, woes, troubles, and bereavements of the academic deanship. If there are difficulties, they must have been suppressed because only the pleasant experiences remain. Just a bit of positivism, please!

*Mr. Walke is academic dean of the College. He also teaches psychology and philosophy and coaches the basketball team. He has completed the course work for the Ph.D., at Ohio State University and is now preparing the final copy of the dissertation. He has a wide background of public speaking in the areas of academics, athletics and higher education. Mr. Walke has a B.S. in Ed., Capital University. M.Ed., Ohio University. Candidate for Ph.D., Ohio State University.*

## How much should college regulate students' lives?

MANY YOUNG MEN AND WOMEN feel the college has no right to regulate their personal lives, even with a few simple rules for the good of everybody. They argue vociferously for complete freedom on the campus, conveniently forgetting that in some places they are already allowed to do things which might not be tolerated in the most libertarian of homes and communities. Whether the matter is important or petty, the college finds itself in an embattled position: The students say the administration is too rigid; the alumni and some parents, that it is too lax.

Many of the faculty take a viewpoint similar to the young about regulations of conduct. They argue that curfews, drinking, and sexual behavior are subjects of personal concern which should be left to the individual as long as the ordinary laws of the community are not violated. They declare these matters to be no business of higher education.

As a result, colleges find themselves in a dilemma. At heart, they do not want to take the place of parents because they know that institutions are no substitute for a family. They resent being the convenient whipping boy for the so-called sad state of personal morality (always equated with sexual morality) among the young, as if values not found at home become the school and college's responsibility.

Colleges and universities realize only too well that contemporary confusion about values is a much larger problem than the nature of parietal rules on their campuses.

Students come to college having inevitably absorbed some of this

cultural malaise. They seek for answers pertaining not only to the mind and body, but to the spirit as well. Most of them, with a fine home in the background, establish their own moral norms and become strong citizens of the campus world. But for some, the struggle entails stress, isolation, and alienation. What can the college do to alleviate these growing pains? The teacher, the administrator, the chaplain can provide simple human perception, understanding, and sympathy to the student, whether it be through a stretching of the intellect, a development of physical skills, or balm for the bruised ego.

The college by its own example, can also give young men and women Alfred North Whitehead's "sense of style" — the esthetic qualities of attainment and restraint which are the mark of an educated and moral person.

My own feeling as a dean is that we ought, also, to make the students more aware of where we stand on moral questions, not by imposing rules but by speaking out ourselves; not by laying down the law but by clearly stating our opinions. As mature adults we ought to make it plainer that we do not consider one kind of behavior just as good as another. I believe today's students want to hear us say where we stand — if only so that they can disagree or object. We ought to give them something firm to object to, and not put them in the frustrating position of having to kick against a cloud.

—J. Merrill Knapp, dean of the college at Princeton University, in *UNIVERSITY: A Princeton quarterly* 1965 Princeton University.

# SPIT

# AND

# BALING WIRE

By Roger Dean Paulson

OUR PRESENT 25,000 VOLUME library is housed in what used to be the second floor gymnasium in Barclay Hall. The steel stacks were installed at one end of the large room and contain the bulk of the library's collection. Years ago the great weight of the stacks and the books they contain brought down the ceiling of the room below—fortunately the room was unoccupied and no one was injured. Since then that part of the building has been shored up and made safe once again. Making the most of very little is a way of life at Urbana College. The origin of the term “spit and baling wire” is cloudy but the term surely applies to the many maintenance and repair problems we encounter every day with our noble old buildings. Four of our thirteen buildings are over a hundred years old and are meeting demands today that were not placed on them when they were new. Since the acquisition recently of a three thousand volume collection and several smaller but equally valuable collections of books, our hard pressed librarian, Helen Reech, has had to improvise shelving by using orange crates! The library room grows constantly smaller as our student body grows larger!

A firm of architects, Sullivan, Isaacs and Sullivan of Cincinnati, Ohio, have submitted drawings and the rendering shown on p. 41 for a new library building for Urbana College. The drawings have been awarded a ribbon for excellence at a recent meeting of the American Institute of Architects. The new building will be placed very near three of our oldest buildings, Bail-

ey, Barclay and Oak Halls. With this in mind the architects have been very conscious of having the new blend harmoniously with the old and to this end have retained the roof line and the archways that are such an important part of the simple and functional old buildings. The new library will include two stack areas, checkout and book processing area, librarian's office and workroom, temperature and humidity controlled rare book room, study carrels for students and a maintenance area. The entire building will be air conditioned for year-round comfort. The total volume capacity of the new facility is set at 50,000. The building is so planned that enlargement of the building is a simple matter—for future growth.

A large plaza or court is planned outside and directly in front of the new library. Here students and faculty may study in good weather or gather for conversation or a game of chess—which is currently the rage on campus. The master campus plan connects the new library with the proposed student union building by a long tree lined mall. The proposed student union will house all student-oriented recreational activities, book store, food service, post office and alumni offices. It will also contain a snack bar.

Currently the Urbana College Library Fund stands at \$165,000.00. This leaves \$185,000.00 to be pledged and given. Of the amount raised to date, \$108,000.00 is a Federal grant under the Federal Aid to Higher Education program. The proposed library must begin soon in order to take advantage of the government grant made last year.

The College Trustees have expressed themselves by saying that construction cannot begin until all of the required building funds have been gathered or pledged for the new library.

The Trustees and Administration hope to personally call on each Church in the General Convention to explain the need for the new library in the coming months. Toward this end the General Council at its January meeting in Philadelphia issued an unprecedented resolution endorsing the Church's full support of a drive for funds within Convention membership. This resolution is printed verbatim below:

*That General Council of the General Convention of the New Jerusalem in the U.S.A. considers the development and growth of Urbana College as a significant and encouraging contribution to the mission of our Church and urges the members of Convention to give their support to the campaign to secure the much-needed Memorial Library.*

When the General Convention convenes its 143rd annual gathering on the campus of Urbana College on June 22nd, Dr. Ronald D. Jones, President of Urbana College, hopes to be able to make an announcement to Convention assembled that the required \$350,000.00 has been raised in the form of gifts and pledges. The Memorial Library will rise on the very ground where some of the events of the Convention will have taken place. What a fitting tribute to those churchmen of the past whose aspirations for an institution of higher learning were responsible for the founding of Urbana College, 116 years ago, in 1850. Won't

you consider—when you are asked, making a generous contribution to the building of the Urbana College Memorial Library in the name of a loved one past or present? These expressions of honor and love will be converted into a much-needed, highly useful storehouse of knowledge from which the youth of today—and tomorrow—may draw upon the wisdom of the ages in their quest for a meaningful existence in our world of discrimination, starvation, and hate. Help in a very real way to give these young people the tools they need to face the job of rebuilding the world in which we live. This can be done through the knowledge, wisdom and insight books bring into the lives of the young. Great teaching depends heavily on a modern efficient library facility on campus as well as a talented professor. Put this tool in the hands of those prepared to use it by giving as generously as you can to the Urbana College Memorial Library—today?

## BOOKS For Half Price

Readers of the New Church Messenger will be delighted to know that the Foundation Board of Directors of the Swedenborg Foundation, at their last meeting voted that the complete set of the Standard Edition (30 volumes) is now available on recommendation of a New Church minister at half price to any New Church person between the ages of 18 and 30. This half price offer has long been available to married persons in the 20-40 age range. The current price of the complete set of Swedenborg's Theological Works in the Standard Edition is \$75, half price will be \$37.50.

MARCH, 1966

## Facts and Figures



By Thelma Haddix, Registrar

During the thirteen years of my employment at Urbana College, many changes have taken place in the academic field as well as in the physical plant. For example, in 1953 Edward F. Memmott, who was then president of the College, established an Adult Education Program to combat the decline in college enrollment of the post-war years. Instructors from Ohio State University, local high schools, local industry, and area churches taught courses, such as the following: World Politics, Efficient Farm Operations, Advanced Art, Understanding Group Behavior, Blueprint Reading, Boy Scout Leadership, Typing, Elementary and Secondary In-Service, Nursery and Junior Church School Leadership, and Human Relations. Only a few of the offered courses carried college credit.

In the spring of 1954, under the direction of Mr. Memmott, and through the efforts of Dr. Millard Pond, who was gathering data from the Champaign County schools for use in writing his dissertation on the Community College, recruitment was started on a very limited basis to re-establish the Junior College Program as it existed in the pre-war period. This recruitment brought in only seven

students interested in taking college freshman courses, but at least it was a beginning. The adult education courses were still being held with an average of 100 enrolled per quarter. One of the interesting data noticed in checking back through the enrollment records was a Baby Sitters Safety Course with fifty teen-age boys and girls enrolled, and then finding that in 1961 and 1962 some of those same teen-agers were enrolled as freshmen.

The enrollment in the freshmen and sophomore courses remained small during the years 1955 through 1958. In the early spring of 1957, Mr. Memmott passed away, and Mr. Ralph Gauvey, who had been teaching history, was appointed head of the College. In the fall of 1957, the total enrollment was nineteen. The following fall (1958) enrollment **jumped** to forty-nine. During the winter of 1959 a recruiting program was set up, and all high schools in the county and surrounding communities were visited, resulting in a fall enrollment of 109 students. This same year, Williams Hall, the first new building on the campus, was constructed for the home of the president. The construction of Eaton and Memmott Halls, dormitories for girls and boys respectively, resulted in still further increased enrollment—140 students registering in the fall of 1960; 118 in the fall of 1961; and 119 in 1962.

In the fall of 1962 a real shock to the student body and staff occurred. Four of the freshmen boys returning from their Thanksgiving vacation were involved in an automobile accident, and all four were killed. The boys were residents of Memmott Hall, and in their memory a plaque and a bookcase have been placed in the Hall. Memorial services were held by the students at the Urbana Church of The New Jerusalem.

Mr. Gauvey resigned in 1963, and Dr. Clyde Hissong was appointed interim president. During



this year a much needed building was erected, the student union or the Hub, as it has been named. Between the hours of 10 a.m. and 10 p.m., The Hub is humming with students playing ping-pong, pool, cards, and at present a chess tournament is in full swing. Dances and plays are frequently given. A snack bar is available, as well as vending machines for cokes, cigarettes, and candy.

In August, 1963, Mr. William Inskeep came to the campus as Director of Admissions. He was also put in charge of recruitment. As a result of his efforts, the enrollment has increased each year, and the past fall quarter showed an enrollment of 247 students.

In September, 1963, Mr. Roger D. Paulson was employed as Business Manager, and one year later the Board of Trustees appointed Dr. Ronald D. Jones as president of the College. During the past year two new sixty-two room dormitories and a cafeteria have been erected, and plans are progressing for a much needed library. Contributions are urgently needed before actual construction may start.

Of course, just as these changes have been made, the faculty has increased. Instead of an overbalance of part-time instructors, more full time instructors are added to the faculty each year, thus making it possible for a closer relationship between students and faculty.

As you can very well see, these past thirteen years have been very rewarding to me—meeting the students as they register for classes, some quite frightened, others quite blasé; following their day by day activities, romances, and heartaches; and at the end of two years hearing their comments on having to transfer to another college, but wishing that they could complete four years at Urbana College. Of course, I am just optimistic enough to believe that Urbana College will reach that goal (a four year college) before another thirteen years roll by.

## BIRTHS

**STEWART**—Born July 29, 1965, to Mr. and Mrs. Herbert Stewart, Mobile Ala., a daughter, Ashley Ann.

**WHITAKER**—Born Aug. 25, 1965, to Mr. and Mrs. Fred Whitaker, Fryeburg, Me., a daughter, Shelia Marie.

**WHITNEY**—Born July 27, 1965, to Mr. and Mrs. Paul Whitney, Fryeburg, Me., a daughter, Selena.

**WHITNEY**—Born June 14, 1965, to Mr. and Mrs. Elroy Whitney, Fryeburg, Me., a son, Elroy, Jr.

**LIBBY**—Born Nov. 28, 1965, to Mr. and Mrs. Marvin Libby, Fryeburg, Me., a son, Brian Marvin.

**CERVONE**—Born Jan. 15 to Mr. and Mrs. Joseph Cervone, Fryeburg, Me., a son, Richard Paul.

**LIBBY**—Born Dec. 6, 1965 to Mr. and Mrs. Bruce Libby, Fryeburg, Me., a daughter, Melody.

**PITMAN**—Born July 16, 1965 to Mr. and Mrs. Jay Pitman, Fryeburg, Me., a son, Timothy Reginald.

## WEDDINGS

**LEWIS-THOMAS**—Donna Louise Thomas and John Carroll Lewis, Fryeburg, Me., were married Dec. 21, 1965, the Rev. Horace Briggs officiating.

**PHINNEY - FLOOD** — Merrilee Flood and Richard F. Phinney were married Aug. 29, 1965, in the Bridgewater New Church, the Rev. Harald R. Gustafson officiating.

## BAPTISMS

**HAVERKOS**—Barbara Ellyn, infant daughter of Mr. and Mrs. Thomas Haverkos, was baptized December 26 in the Cincinnati Swedenborgian Church, the Rev. Richard H. Tafel, Jr., officiating.

## DEATHS

**ENS**—Abram Ens, Waldheim, Sask., passed away Jan. 27.

**REMPLE**—Peter Remple, Ancaster, Ontario, passed into eternal life on Oct. 9. Resurrection service was held on Oct. 13.

Mr. Remple was born at Winkler, Manitoba in 1887. In 1904 he was baptized into the faith of the New Church at Rosenfeld, Manitoba,

with the late Rev. Klaas Peters, Sr., officiating. In 1905 he moved west and took up a homestead north of Herbert, Saskatchewan. He was united in marriage to Miss Anna Loeppky at the home of the bride's parents, Mr. and Mrs. Henry Loeppky, south of Secretan, Sask., on December 22, 1921 with the late Rev. John E. Zacharias officiating. They were firmly united in the faith of the New Church, the young bride having been baptized at the home of her parents in Manitoba by the late Rev. Jacob Schroeder of Kansas, U.S.A., in 1910.

They lived in Herbert until 1929 when they moved to Chaplin, Sask. From 1946 to 1956 they lived on a farm south of Secretan from where they moved to Ancaster, Ontario.

Surviving him are his widow Anna, 6 daughters and 3 sons; 22 grandchildren and one great-grandchild; one sister, Mrs. Elizabeth Peters of Edmonton, Alberta; and one brother Henry of Herbert, Saskatchewan.

**WINTER** — Charles J. Winter, Cleveland, Ohio, passed away Dec. 22, at the age of 72. Resurrection service for him was held Dec. 24, the Rev. Brian Kingslake officiating.

Mr. Winter is survived by his wife, Lydia; three children, John, Jim and Olive; and nine grandchildren.

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# URBANA COLLEGE . . . . .

"An opportunity to mature and come to realize all that is expected of me"

By Brian Tremain

URBANA COLLEGE, as I look at it now, seems to be the ideal school for the student from a small town. I begin this way as I am from such a place, and have found this school as being my opportunity to mature and come to realize all that is expected of me through my college years. The student going from a small town to the large university is too often overwhelmed by the size and impersonality of the institution. Here, Urbana offers the student a chance to grasp hold of the academic demands of college life, thus preparing him, through experience and insight, for the many years ahead. By paralleling Urbana College with a small community, I wish to emphasize the unity found among the students, and the close relationship with the faculty. This helps the student along the road to developing his character. It rewards him by knowing that he is heard, not just seen.

I have derived much from my days here, and am quite sure that what I have learned outside, as well as inside the classroom will help me in my years to come. I have felt the sense of unity and have enjoyed the personal contacts which I am sure are null at the large universities. I have seen the entire student body unite in the enthusiasm of a basketball game, and I have seen the faculty and students enjoying various games together. It seems that this warm, inquisitive atmosphere is a basic ingredient in making college life meaningful. I could further

elaborate on this as it is the foundation of our life at Urbana College.

The plans for Urbana College of tomorrow include a growth in the student body. This is good in my eyes, as the foundation we stand on today is flexible, and will expand. Certainly Urbana College with thirty thousand students would not be the same, nor serve the same purpose; but Urbana College as a four year school serving one thousand to fifteen hundred students could be, and will be, as effective as it is today. It seems quite logical that with the addition of the third and fourth years in liberal arts, the school could, along with its academic ways, help in developing the student culturally. This is quite limited today, due much to the size of the school, and with a somewhat larger student body, the fine arts will flourish. With students in their third and fourth years, there will be a greater desire to acquaint themselves with the arts, and equally, a greater opportunity to satisfy their desires.

The expansion of the school into a four year college is necessary for the well-being of the institution itself, also. The role of the junior college has changed greatly in the past years. One day it afforded the student a good two-year education which was more than the requirements for many jobs. Today, it is forced into being a stepping stone, as the third and fourth years are much more necessary. So, Urbana, to keep pace with the times, is moving on to offer

the education needed in today's cybernetic society.

I have presented a reflection of Urbana College as I see it, not only as it is today, but as it will be in the days to come. I do hope to see this become reality, and I feel certain that it will, as in my time here the school has produced many concrete signs of growth. This is proof enough for me, as I know that the school's leadership, and everyone connected with the college, is working towards the fulfillment of their goals.

*Brian Tremain is a sophomore at U.C., hails from Sidney, Ohio. Brian was president of student council last year. He has been active in student affairs since he came as a freshman two years ago.*

## Who Wants To Come To Beautiful Austria This Summer?

There will be an informal group of adults and young people in KOTSCHACH, Carinthia, near the Austro-Italian border.

English-speaking New Church people from England and the Continent will share a vacation here in the second half of August.

There will be a **German-speaking Young People's Camp in Switzerland** in one of the most beautiful mountain areas of the Santis Massif. This camp, also international, will be from August 1st to 15th. The costs will be moderate for either program, around ???? and we can invite young people to stay a few days after the camp with us in Vienna.

If you are interested, please write as **early as possible** to Rev. Horand Gutfeldt, 1130 Wien, Heimschollgasse 30, Austria.

Postmaster: Send form 3579 for change of address to Swedenborg Press  
79 Orange Street, Brooklyn, N. Y. 11201

## Community Concern

by Clair E. Miller

WATCHING URBANA COLLEGE RISE from the depths of near-oblivion to the highest levels in its 115-year history in less than a decade has been an exhilarating experience for me and many others whose faith in the institution seems certain to be justified by much greater achievement.

Urbana University, then Urbana Junior College and now Urbana College, have had their periodic periods of recognition. However, it has been only in the past eighteen months that the institution has really given us reason to believe that she will play an integral part in the educational development of our area.

For many years the relationship between Urbana College and the remainder of the Urbana community has been one of live-and-let-live. Citizens of Urbana weren't opposed to the college but few were aware of much that was taking place on the campus.

And in most years there wasn't much taking place on the campus. There can't be much activity or real educational achievement with a student body ranging from eight to twenty-five students.

As a result, it was not difficult to explain why the community did little to help the college lift itself from the doldrums. They really didn't care whether the college

continued to operate or fall by the wayside.

All this has changed! In the short space of some eighteen months since Dr. Ronald D. Jones assumed the duties of president, leaders of the Urbana community and many other citizens of other communities surrounding Urbana and Champaign County have begun taking a sincere interest in UC's progress.

Under Dr. Jones' leadership, the Board of Trustees and our Advisory Board have launched studies of the needs of the college. We have formulated highly energetic programs designed to push enrollment to at least the 1,000 student level.

Master planning calls for the construction of several buildings which must be provided if that 1,000 student level is reached and a satisfactory educational program is maintained. All phases of the students' college life must be considered with the accompanying need for adequate student activity facilities such as a field house and a student center.

All this has been taken into consideration, and those of us close to the planning feel confident that the continued development of a well-rounded academic program will bring the needed facilities.

One of the most significant factors leading to this confidence, as far as I am concerned, is the inherent philosophy of Dr. Jones and many of his faculty members. They are determined to maintain a high level of academic freedom at Urbana College, but this freedom must be exercised within the bounds of proper personal conduct and consideration for their fellow-students, the college and the community.

Further strengthening this confidence for the continued development of Urbana College have been the expressions of renewed support from leaders of the Church of the New Jerusalem in recent months and weeks.

It was very gratifying in September to talk with New Church leaders while they were here for the inaugural ceremonies for Dr. Jones. They were outspoken in their opinions about the need for closer church-college relations and the bright outlook for Urbana College.

Then the General Council acted in Philadelphia in January to recognize the responsibility of the New Church to the college and to urge members of the New Church to support the drive for a Memorial Library.

All these developments more than justify the faith which many of us maintained in Urbana College during the past five years when it seemed, at times, that all was lost. Now we are certain that great days are ahead for Urbana College.

*Mr. Miller is Executive Editor of the Urbana Daily Citizen and Chairman of the Urbana College Trustee's Advisory Board.*