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(Dolan)

January 31, 1984  
6:00 p.m.

PRESIDENTIAL REMARKS: TIME MAGAZINE PROGRAM AT EUREKA COLLEGE  
MONDAY, FEBRUARY 6, 1984

This has been a day that Neil and I will long remember, a day of warmth and memory, a day when the good things that have happened in our lives all seem very close and real again.

We've just come from Dixon where I attended my biggest birthday party ever, and I had there what every man who has 73 candles on his birthday cake should have around him: a large group of friends and a working sprinkler system. And now we're here for Eureka's birthday; legend has it that after Ben Major led a wagon train here, he sunk an axe into the first tree he felled and said "Here, we'll build our school." That was more than 129 years ago and just to end any speculation among the undergraduates: No, I was not part of the original wagon train.

It is always wonderful to return to Eureka. People ask me if looking back at my college years, I can remember any inkling that I would someday run for president. Actually, the thought first struck me on graduation day when the president of the college handed me my diploma and asked: "Are you better off today than you were 4 years ago?" No really, I guess I first started thinking about the presidency when I was washing dishes over in the girl's dormitory . . . there I was . . . night after night . . . staring into the oval soap dish. But the truth is I never did think I would end up in the most prestigious job in the free world and -- come to think of it -- I'm still not the coach of the L.A. Raiders.

Besides being wonderful, coming back to Eureka is also a great temptation. I think most of you are aware that being part of a college audience can sometimes be dangerous duty -- something about your youthfulness and the bright, fresh hope it symbolizes makes guest speakers like myself very free with their reminisces and very reluctant to sit down. And I guess you've heard that I like to tell an anecdote or two. But I do promise to be brief today; yet I also don't want to miss this opportunity -- perhaps the last one I will have before the demands of this political year grow too pressing -- to share with you some thoughts on the changes that have happened to America in the 50 years since I left this campus. And to offer too some thoughts on how we can shape those changes to serve the cause of human freedom, to inspire, not burden those who come after us.

I can't think of a better occasion for such reflections. In addition to Founder's Day here at Eureka, we're also marking today the first in a series of speeches sponsored by Time Magazine to commemorate its 60th anniversary. Time is sponsoring these events in order to bring to college campuses newsmakers who have been subjects of Time cover stories.

~~In the 60 years~~ Time has been turning out those covers, it has lived up to what Henry Luce and \_\_\_\_\_ Britton envisioned when they founded the magazine in 1924: a weekly digest of news put together with the kind of care and perspective that is usually impossible under the deadline pressure of daily journalism.

Well, if it's important to the success of news organizations like Time to keep in mind the value of perspective, you can imagine

how important it is for those of us in public life to remember, as James Reston once suggested, that proximity to daily events can be as much an handicap as an advantage in understanding their meaning.

That's what struck me when I was thinking about what I wanted to say here today: the ease, the unknowing grace with which my generation accepted technological and political changes that so radically transformed the world.

In 1932, for example, I graduated from Eureka with an avid desire to be part of the communications revolution by landing a job in radio, an invention that <sup>was shaking the dimensions of my world</sup> even more than its successor, television, <sup>which I think would shake yours.</sup> ~~furthered that revolution.~~ (How perfectly logical a

choice it seemed then, already my generation's sports idols, celebrities, newsmakers, and heroes had come to us in large measure from the world of radio. ~~Yet how quickly all of that~~

~~happened.~~ <sup>Yet</sup> if I had stopped to think about it then, I would have remembered a time only a few short years before when my friends and I followed our neighborhood genius around town as he tried to pick up radio signals with his <sup>jury-rigged</sup> ~~rigged up~~ crystals, aerial and

headphone. Can you imagine, one Sunday afternoon down by the river in Dixon, our sense of wonder as we <sup>finally picked up the sounds of</sup> ~~heard~~ an orchestra playing over KDDA several hundred miles away in Pittsburg?

It took only a few years for that sense of wonder to dissolve <sup>and</sup> ~~as~~ radio <sup>--so</sup> ~~so~~ exotic in the 1920's, became commonplace in the 1930s. (STATISTICS HERE)

By that time of course, the market had crashed, the depression years were upon us and over those radio sets now

sitting in every parlor and living room, came the rich, reassuring tones of Franklin Roosevelt. All of us who lived through those years, can remember the drabness the depression brought, but we remember too how people pulled together -- that sense of community and shared values, that belief in American enterprise and democracy that saw us through; ~~and it was just that ingrained American optimism, that sense of hope that~~ Franklin Roosevelt so brilliantly summoned and mobilized.

It was a time of economic emergency, and there seemed a certain logic to arguments that the national Government should take on to itself new and sweeping perogatives. In the <sup>size</sup> of that emergency, many of us could not see the enormous <sup>and humbled</sup> political changes that ~~would be wrought by this expanded role for the Government~~ <sup>would be</sup> as we look back,

Once again, <sup>is</sup> the rapidity of that change <sup>is</sup> astonishes us ~~as we~~ look ~~back at it.~~ In the 1930's, State, local, and national governments <sup>was consuming</sup> took a dime <sup>from</sup> of every dollar and two-thirds of ~~these~~ <sup>taxes</sup> money went to State and local governments, <sup>and a third to Washington for four decades later</sup> Today, ~~government is~~ <sup>Today,</sup> collecting 44 cents from every dollar and the <sup>proportion is?</sup> proposition was ~~exactly~~ <sup>completely</sup> reversed, two thirds of ~~that was going to the Federal Government.~~ <sup>now goes</sup>

<sup>So it came as</sup> ~~It was something of a shock therefore~~ when <sup>to my generation</sup> a few ~~decades~~ later, <sup>we began to</sup> we began to realize that the Federal Government, brought to the fore in an economic emergency, was <sup>not only</sup> damaging the autonomy of local and State governments, <sup>and</sup> ~~and~~ usurping the rights of the people, <sup>not actually</sup> and becoming an obstacle to economic progress. The public sector had grown so large it was consuming our national wealth,

*a few decades later, summit is*

discouraging energy and initiative and suffocating the spirit of enterprise and resourcefulness that had always been at the heart of America's economic progress.

In the depression years and their aftermath, we forgot that founding lesson of the American Republic -- that unless restrained, Government the servant, quickly becomes Government, the oppressor. I say, of course, that this is an American lesson but it is actually very old: "The budget should be balanced, the treasury should be refilled, the public debt should be reduced, the arrogance of officialdom should be tempered and controlled," Cicero wrote in B.C. And since the time of that famous Roman, many nations have been were brought to their knees by government that ran up debt and then taxed its citizens into servitude when the bills came due.

No one understood this better than those who founded the American Republic. "The spirit of encroachment tends to consolidate the power of all departments in one," George Washington wrote about Government's tendency to grow, "and thus to create . . . a real despotism."

Jefferson put it succinctly, "I am not a friend to a very energetic government, it is always oppressive."

(Dolan)

January 31, 1984

5:00 p.m.

PRESIDENTIAL REMARKS: TIME MAGAZINE PROGRAM AT EUREKA COLLEGE  
MONDAY, FEBRUARY 6, 1984

This has been a day that Neil and I will long remember, a day of warmth and memory, a day when the good things that have happened in our lives all seem very close and real again.

We've just come from Dixon where I attended my biggest birthday party ever, and I had there what every man who has 73 candles on his birthday cake should have around him: a large group of friends and a working sprinkler system. And now we're here for Eureka's birthday; legend has it that after Ben Major led a wagon train here, he sunk an axe into the first tree he felled and said "Here, we'll build our school." That was more than 129 years ago and just to end any speculation among the undergraduates: No, I was not part of the original wagon train.

It is always wonderful to return to Eureka. People ask me if looking back at my college years, I can remember any inkling that I would someday run for president. Actually, the thought first struck me on graduation day when the president of the college handed me my diploma and asked: "Are you better off today than you were 4 years ago?" No really, I guess I first started thinking about the presidency when I was washing dishes over in the girl's dormitory . . . there I was . . . night after night . . . staring into the oval soap dish. But the truth is I never did think I would end up in the most prestigious job in the free world and -- come to think of it -- I'm still not the coach of the L.A. Raiders.

Besides being wonderful, coming back to Eureka is also a great temptation. I think most of you are aware that being part of a college audience can sometimes be dangerous duty -- something about your youthfulness and the bright, fresh hope it symbolizes makes guest speakers like myself very free with their reminiscences and very reluctant to sit down. And I guess you've heard that I like to tell an anecdote or two. But I do promise to be brief today, ~~but~~ I also don't want to miss this opportunity -- perhaps the last one I will have before the demands of this political year grow too pressing -- to share with you some thoughts on the changes that have happened to America in the 50 years since I left this campus. And to offer too some thoughts on how we can shape those changes to serve the cause of human freedom, to inspire, not burden those who come after us.

~~of~~ I can't think of a better occasion for such reflections. In addition to Founder's Day here at Eureka, we're also marking today the first in a series of speeches sponsored by Time Magazine to commemorate its 60th anniversary. Time is sponsoring these events in order to bring to college campuses newsmakers who have been subjects of Time cover stories. I was astonished to discover, by the way, that I have been on 25 such covers -- all of them, I regret to say, on my post-Hollywood career.

In the 60 years Time has been turning out those covers, it has lived up to what Henry Luce and \_\_\_ Britton envisioned when they founded the magazine in 1924: a weekly digest of news put together with the kind of care and perspective that is usually impossible under the deadline pressure of daily journalism.



Well, if it's important to the success of news organizations like Time to keep in mind the value of perspective, you can imagine how important it is for those of us in public life to remember, as James Reston once suggested, that proximity to daily events can be as much an handicap as an advantage in understanding their meaning.

*That's what*  
~~It was just that thought that~~ struck me when I was thinking about what I wanted to say here today. I mean the ease, ~~and~~ *the unknowing* ~~sometimes the naivete~~ *grace* with which my generation accepted technological and political changes that would so radically transform our world. ~~It was radio, for example, even more so than its successor, television, that sparked the communications revolution and shrunk our society so rapidly in this century.~~

In 1932, *for a moment* I graduated from Eureka with an avid desire to be part of ~~this~~ *the* communications revolution ~~through a~~ *my buddy a*

~~What's remarkable to me now is~~ *it* how perfectly logical a choice it seemed then, ~~and~~ already my generation's sports idols, celebrities, newsmakers, and heroes had come to us in large measure from the world of radio. Yet how quickly all of that happened. If I had stopped to think about it then, I would have remembered a time only a few short years before when my friends and I followed ~~around town~~ *around town* our neighborhood genius as he tried to ~~bring in a~~ *pick up* ~~broadcast~~ *radio signals* with his rigged-up crystals, aerial and headphone. Can you imagine, ~~our sense of wonder~~, one Sunday afternoon down by the

*An invention that  
even more than  
its successor,  
television,  
shook  
society  
to its  
core  
that  
revolution*

*our sense of wonder*

river in Dixon, as we heard an orchestra playing over KDDA several hundred miles away in Pittsburg?

*It took only a few years for that*  
In a few short years, ~~that~~ <sup>to</sup> sense of wonder would dissolve as *radio* an invention that was so exotic in the 1920's became commonplace <sup>in</sup> by the 1930s. (STATISTICS HERE)

By that time of course, the market had crashed, the depression years were upon us and over the ~~radio~~ <sup>one</sup> radio sets now sitting in every parlor and living room, came the rich, reassuring tones of Franklin Roosevelt. All of us who lived through those years, can remember the drabness the depression brought, but we remember too how people pulled together -- the ~~the~~ <sup>and</sup> sense of community, ~~the~~ sense of shared values, that ~~made up~~ the America of that time.   
Even in those hard years, ~~those values,~~ <sup>that</sup> that belief in American enterprise and democracy saw us through; and it was just that, that ingrained American optimism, that sense of hope that Franklin Roosevelt so brilliantly summoned and mobilized.

It was a time of economic emergency, and there seemed a certain logic to arguments that the national Government should take on to itself new and sweeping perogatives. *In the grip of that emergency,* ~~It is one reason~~ why many of us ~~were not fully aware of the enormous political changes America was undergoing through the thirties.~~ <sup>could not see</sup> ~~the~~ <sup>the</sup> ~~enormous political changes~~ <sup>that would be wrought by this expanded role for government</sup>

Once again, ~~it was~~ <sup>that change</sup> the rapidity of ~~all of this that~~ astonishes us as we look back at it. In 1930, ~~all of~~ State, local, and national governments ~~collected~~ <sup>took</sup> a dime ~~from~~ <sup>ap</sup> every dollar and two-thirds of that ~~dime~~ <sup>money</sup> went to State and local governments. <sup>Today</sup> By 19 ~~however,~~ government ~~is~~ <sup>is</sup> collecting

*The proportion was equally served*

44 cents from every dollar and two thirds of that was going to the Federal Government.

It was something of a shock therefore when a few decades later, we began to realize that <sup>The</sup> public sector had grown so large it was consuming our national wealth, discouraging energy and initiative and suffocating the spirit of enterprise and resourcefulness that had always been at the heart of America's economic progress. ~~The Federal Government, brought to the fore in an economic emergency, was now the obstacle to economic progress while~~ <sup>had now become an</sup> ~~damaging the autonomy of local and State governments and usurping the rights of the people~~ <sup>and becoming an obstacle to economic progress.</sup>

~~Orderly government is a prerequisite to human progress, but~~  
~~In the depression years and their aftermath, we had forgotten that~~ <sup>forgot</sup> founding lesson of the American Republic -- that unless restrained, Government, the servant, <sup>becomes</sup> ~~becomes~~ quickly, Government, the oppressor. I say, of course, that this is an American lesson but it is actually very old: "The budget should be balanced, the treasury should be refilled, the public debt should be reduced, the arrogance of officialdom should be tempered and controlled," Cicero wrote in <sup>BC.</sup> ~~BC.~~ And <sup>many nations have been</sup> ~~many nations~~ since the time of that famous Roman, ~~were~~ brought to their knees by government that ran up debt and then taxed its citizens into servitude when the bills came due.

No one understood this better than those who founded the American Republic. "The spirit of encroachment tends to consolidate the power of all departments in one," George

Washington wrote about Government's tendency to grow, "and thus to create ~~whatever the form of government~~ a real despotism."

Jefferson put it succinctly, "I am not a friend to a very energetic government, ~~it is always oppressive.~~"

It's why I think there's been some truth to what I've said our problems during the last two decades when Federal expenditures tripled and Federal taxation doubled. What ails us today is what has ailed us before: Government is too big and it spends too much money. And it's as true today as it was when I suggested it in 1964 "a government bureau is the nearest thing to eternal life we'll ever see in this life."

THE WHITE HOUSE  
WASHINGTON

REVISED

1/10/84

MEMORANDUM

TO: WILLIAM HENKEL

FROM: FREDERICK J. RYAN, JR. *FJR*

SUBJ: APPROVED PRESIDENTIAL ACTIVITY

MEETING: Revision in trip schedule for Illinois and Nevada, February 6 and 7:

DATE: The first stop will be Dixon, Illinois for hometown events; then to Eureka, Illinois for Eureka College, Time Magazine Program; and on to Las Vegas. On February 7 in Las Vegas,

TIME: the President will address the National Association of Secondary School Principals in the AM, attend Nevada GOP Luncheon, and go on to California.

DURATION: Mrs. Reagan will accompany the President from Washington, participate in the Illinois events, and on to Las Vegas

LOCATION: from where she will depart for Phoenix for overnight on the 6th. She will rejoin the President in California on the 7th.

REMARKS REQUIRED: Note: The teleconference with the Business Council meeting, previously scheduled to be done from Las Vegas, is cancelled.

MEDIA COVERAGE:

FIRST LADY  
PARTICIPATION:

NOTE: PROJECT OFFICER, SEE ATTACHED CHECKLIST

cc: R. Darman  
R. Deprospero  
B. Elliott  
D. Fischer  
C. Fuller  
W. Henkel  
E. Hickey  
G. Hodges  
C. McCain  
B. Oglesby

J. Rosebush  
R. Scouten  
B. Shaddix  
W. Sittman  
L. Speakes  
WHCA Audio/Visual  
WHCA Operations  
A. Wrobleski  
Nell Yates

M. Tutwiler  
D. Gergen  
F. Whittlesey  
J. Duval

THE WHITE HOUSE

WASHINGTON

11/16/83

MEMORANDUM

TO: WILLIAM HENKEL (Coordinate with Gergen/Speakes in re Eureka appearance; and with Craig Fuller in re Las Vegas School Principals; M. Tutwiler re Fundraiser)

FROM: FREDERICK J. RYAN, JR. *FJR*

SUBJ: APPROVED PRESIDENTIAL ACTIVITY

MEETING: To Eureka, Illinois to speak at Eureka College in connection with TIME's plan to have men and women who have appeared on its cover speak on campuses throughout the country in observance of TIME's 60th anniversary; on to Dixon, Illinois and overnight there; on to Las Vegas to address Convention of National Association of Secondary School Principals; attend Fundraising Lunch for Nevada GOP; and return to Washington.

DATE: Depart on February 6; return on February 7.

DURATION: To be determined

LOCATION: As shown

REMARKS REQUIRED: Yes

MEDIA COVERAGE: Coordinate with Press Office

FIRST LADY PARTICIPATION: Yes

NOTE: PROJECT OFFICER, SEE ATTACHED CHECKLIST

- |               |                   |           |
|---------------|-------------------|-----------|
| cc: R. Darman | C. McCain         | D. Gergen |
| R. Deprospero | J. Rosebush       |           |
| K. Duberstein | R. Scouten        |           |
| B. Elliott    | B. Shaddix        |           |
| D. Fischer    | W. Sittmann       |           |
| C. Fuller     | L. Speakes        |           |
| W. Henkel     | WHCA Audio/Visual |           |
| E. Hickey     | WHCA Operations   |           |
| G. Hodges     | A. Wrobleski      |           |
|               | Nell Yates        |           |

THE WHITE HOUSE  
WASHINGTON

November 2, 1983

*FR*  
*great idea*  
*175895*

MEMORANDUM FOR:                   MICHAEL K. DEAVER  
FROM:                                 FREDERICK J. RYAN, JR. *FR*  
SUBJECT:                             Las Vegas Trip - February 1984

The National Association of Secondary School Principals will be holding its annual convention in Las Vegas, Nevada on February 3-7, 1984. The theme for the convention will be "Excellence: The Principal's Commitment" and an audience of approximately 10,000 school principals is expected.

The President has talked to audiences consisting of students, teachers and parents; but, he has not as yet addressed school principals about their role in improving our country's education system. I think this provides a good opportunity to do so and the Department of Education concurs.

PROPOSAL

The following scenario would provide a two-day education-related trip and would allow us to fulfill our commitment for a Nevada G.O.P. fundraiser.

February 6, 1984

Approximately  
12:00 noon est

Depart for Eureka, Illinois

Afternoon

Address Eureka College and visit Dixon, Illinois.

(Overnight Dixon)

February 7, 1984

Approximately  
9:00 a.m. cst

Depart for Las Vegas, Nevada

Approximately  
11:00 a.m. pst

Address Association of Secondary School Principals

Approximately  
12:00 noon pst

Fundraiser Luncheon for Nevada G.O.P.

THE WHITE HOUSE

WASHINGTON

9/16/83

MEMORANDUM

TO: WILLIAM HENKEL (Coordinate with Gergen/Speakes)

FROM: FREDERICK J. RYAN, JR. *FJR*

SUBJ: APPROVED PRESIDENTIAL ACTIVITY

MEETING: To Dixon, Illinois and on to Eureka to speak at Eureka College in connection with TIME's plan to have men and women who have appeared on its cover speak on campuses throughout the country in observance of TIME's 60th anniversary

DATE: February 6, 1983

TIME: To be determined

DURATION: To be determined

LOCATION: Illinois

REMARKS REQUIRED: Yes

MEDIA COVERAGE: Coordinate with Press Office

FIRST LADY PARTICIPATION: Yes

NOTE: PROJECT OFFICER, SEE ATTACHED CHECKLIST

- |                 |                   |           |
|-----------------|-------------------|-----------|
| cc: A. Bakshian | C. McCain         | D. Gergen |
| R. Darman       | J. Rosebush       |           |
| R. Deprospero   | B. Shaddix        |           |
| K. Duberstein   | W. Sittmann       |           |
| D. Fischer      | L. Speakes        |           |
| C. Fuller       | WHCA Audio/Visual |           |
| W. Henkel       | WHCA Operations   |           |
| E. Hickey       | A. Wrobleski      |           |
| G. Hodges       | Nell Yates        |           |



158517

# TIME

INCORPORATED

TIME & LIFE BUILDING  
ROCKEFELLER CENTER  
NEW YORK 10020  
(212) JU 6-1212  
EXECUTIVE OFFICES

March 29, 1983

Mr. Michael K. Deaver  
Assistant to the President  
The White House  
Washington, D.C. 20500

Dear Mike:

TIME is sixty years old this year. Since our last letter, we have refined our thinking on how best to mark this anniversary. We now plan to bring together two important elements in our society and our publishing success-- our cover subjects and America's students. The match is a fitting one: TIME cover subjects have molded the history, the taste and the tempo of this century; and the students on campus today will surely be the architects of the America of the next hundred years.

Our idea is to bring men and women who have appeared on TIME covers onto the campuses of America to talk to the young people of this country about their work, their lives, or their art. TIME will choose the cover subjects in cooperation with university and college administrations and will make all necessary arrangements. We intend to present world leaders, religious figures, artists and entertainers. Some will speak, some will debate, some will perform. We view this as an ongoing commitment to the nation's students, with appearances by cover subjects scheduled when and where appropriate. The only criterion is membership in the unique peerage of achievement-- an appearance on the cover of TIME.

We would like to start this series with a talk by the President on a subject of his choosing on a campus where he would be comfortable. This program is conceived to bring TIME cover subjects to all parts of the country, including some campuses that have never been visited by a major national leader. Thus we would prefer a site away from the traditional settings for presidential addresses to set a tone for the ongoing celebration.

# TIME

INCORPORATED

HENRY ANATOLE GRUNWALD  
Editor-in-Chief

*Bill  
did we agree to  
do at East Long-Raise?*

TIME  
LIFE  
FORTUNE  
SPORTS ILLUSTRATED  
MONEY  
PEOPLE  
DISCOVER  
TIME-LIFE BOOKS

August 10, 1983

*Jacobs College  
Eureka*

Mr. Michael Deaver  
Assistant to the President  
The White House  
Washington, D.C.

Dear Mike:

It was great to see Carolyn and you on Martha's Vineyard. I hope that you liked it here and that you will visit our Island often again.

I am very glad we had a chance to talk about TIME's cover project. Just to recap, the idea is to launch, as part of our 60th anniversary, a series of talks by distinguished TIME cover subjects at various campuses. This project would continue for a number of years. It seems virtually impossible that anyone but the President should open such a series. He could, of course, speak on any campus of his choice (your suggestion of the Midwest, and in particular Eureka, sounds great to me) and on any topic he wishes. As I said, anytime this year would be ideal from our point of view.

Mike, I know that your recommendation on this would be decisive, and I do hope that you will decide that this would not be merely a favor to TIME, but a useful and somewhat different platform for the President.

With warm regards,

Sincerely,

APPROVED FOR  
Date 2/15/83 2/9/83  
Time TOP  
Length FOA  
Date 9/9/83 FJR

*Henry*

THE WHITE HOUSE  
WASHINGTON

9/16/83

Fred---

Re: the call from Larry Barrett (TIME Mag.) --  
He said Bill Sittmann told him to talk w/you  
re: the date set for the Time Mag. event  
2/6/84. He basicly called for two reasons

- 1) he wanted to double check the date of  
event -- he said 2/6/84 was a Sunday (I  
checked after we talked --its not it is  
a Monday.
- 2) to tell you that Don Wilson, Corp.V.P. for  
Public Affairs will be TIME Mag.'s contact  
with whom to work out the details.

Would appreciate a call back from you today---  
He can be reached thru TIME Mag. here in D.C.  
293-4300.

EllenJ.

~~HCD~~  
FOR FILES

September 29, 1983

Dear Mr. Grünwald:

This is with reference to your letter of August 10 to Mr. Deaver about the possibility of the President speaking at Eureka College for TIME Magazine's plans to have those who have appeared on its covers to speak on campuses throughout the country.

The President will be pleased to participate in this program of TIME, and an appearance by him at Eureka College has been entered on his schedule for Monday, February 6, 1984. I am advised that Don Wilson will be TIME Magazine's contact with whom to work out the details of this appearance by the President, and nearer the date Mr. William Henkel, Special Assistant to the President and Director of Advance, will be in touch with him.

With our very best wishes to you,

Sincerely,

FREDERICK J. RYAN, JR.  
Director, Presidential  
Appointments and Scheduling

Mr. Henry A. Grunwald  
Editor-in-Chief  
TIME Incorporated  
Time and Life Building  
Rockefelle Center, NY 10020

cc: w/inc to Helen Donaldson for Feb. 6, 1984 Schedule  
cc: Michael Deaver, Mike McManus, Larry Speakes, Bill Henkel,  
Speechwriters and Sarah Long - FYI

FJR/MHR/las-9FJRC

# TIME

*At the suggestion  
of Larry Bonville  
BB*

*John C. ...*

RECEIVED  
DEC 1 1983  
SCHEDULING  
OFFICE

For Release Monday  
November 28, 1983

Contact: Brian Brown  
(212) 841-4923

## PRESIDENT REAGAN TO GIVE FIRST SPEECH IN TIME MAGAZINE SERIES

President Reagan will deliver the initial address in what will be a continuing series of addresses by Time cover subjects as the newsmagazine enters its 61st year of publication.

The President has agreed to speak in February at his alma mater, Eureka College, in Eureka, Illinois. His remarks inaugurate The Time Distinguished Speakers Program which will offer an ongoing series of biannual addresses by outstanding men and women who have appeared on the magazine's cover. The speakers will represent a wide spectrum of views on national and world affairs, religion, science and the arts. The addresses will be made at colleges and universities across the country.

In announcing the program, Henry Grunwald, editor in chief of Time Inc., said: "We are extremely pleased that the President, who has appeared on the cover of Time on 23 occasions, has agreed to help launch The Time Distinguished Speakers Program. It is most appropriate that this program cap our year-long celebration of Time's 60th anniversary. Time's cover stories on individuals express our belief that news

and history are made by people and are best told through them. We hope that the views expressed by these newsmakers will provoke discussion and debate on a broad range of issues, and so serve the same purpose as Time magazine -- keeping people informed."

(Dolan)  
January 30, 1984  
12:00 p.m.

## EUREKA COLLEGE FOUNDER'S DAY ADDRESS

### I. OPENING

- (a) Neil and RR at Dixon party.
- (b) Eureka Founders Day -- Ben Major's wagon train.
- (c) Personal memories.

### II. FIRST NEWSMAKER SPEECH SPONSORED BY TIME

- (a) Time has been covering events for 60 years; RR has been observing events for 50 years since leaving Eureka.

### III. SWEEPING CHANGE

- (a) RR's first profession -- communications revolution as example.
- (b) As RR moved to the larger world in 1932, it was actually getting smaller.

### IV. POLITICAL CHANGES

- (a) Return to limited government and traditional values are a dramatic turnabout since RR's first recollections of politics.

### V. POLITICAL CHANGE AS REFLECTION OF CHANGE IN THE WORLD OF IDEAS

- (a) Disillusion with the cult of the state among the intellectuals has led to rebirth of interest in democratic institutions and transcendental values.
- (b) In RR's college days, much of the intellectual world was drifting toward statist or even totalitarian thinking.
- (c) Story of Time Magazine editor Whittaker Chambers is the perfect example of the intellectual returning to solid roots.

### VI. AMERICA HAS MATURED IN TAKING ON NEW RESPONSIBILITIES

- (a) Economic reforms, more self-confident foreign policy.
- (b) Looking to future.

### VII. WORLD IS MATURING AS WELL

- (a) Great prospects for material abundance and human freedom.
- (b) America and Eureka students can lead the way.

## GENERAL INFORMATION

Eureka College, chartered by a unanimous act of the Illinois State Legislature in 1855, is a four-year, co-educational, liberal arts college. It was the first college in Illinois and the third in the nation to admit men and women on an equal basis.

Eureka's campus is a wooded 112 acres with 23 buildings, an open air theatre, an arboretum, and facilities for football, softball, tennis and swimming.

## ACADEMIC ENVIRONMENT

The College maintains a tradition of high academic expectation and achievement in an intensely personal environment. Eureka values the personal dimension of its community and campus.

Eureka College limits its enrollment to maintain close interaction between student and instructor and to assure the quality of the student body. The student/faculty ratio is 13:1.

## RESIDENTIAL CAMPUS

Ninety percent of the nearly 600 students live in campus residence units where responsibility and concern for others is stressed.

## CO-CURRICULAR ACTIVITIES

Activities on campus include music, speech and theatre, journalism, religion, concert and lecture series, and recreational and social groups.

Sports activities include participation in the NCAA Division III and NAIA Division II sports programs for men and the AIAW association for women's intercollegiate sports, along with intramural activities.

## CHURCH RELATIONSHIP

The College maintains its strong historic ties with the Christian Church (Disciples of Christ).

Eureka College does not discriminate on the basis of race, creed, sex, marital status, national origin, or handicap in its admissions, educational programs and activities, and employment practices.

**NATIONAL HISTORIC SITES** The Administration Building constructed in 1857, and the Old Chapel, built in 1869, are listed on the National Register of Historic Places. These buildings are among the oldest in continual use in Woodford County. The Chapel houses music facilities and upstairs, a hall for worship services, lectures and concerts. The President's Office, the Business Office, the Computer Center, other administrative and faculty offices are located in the Administration Building.

**HINKHOUSE ART COLLECTION** . . . is located in Melick Library. This collection was initiated by Dr. F. M. Hinkhouse and his sister, Miss Frances Hinkhouse in memory of their parents, on the occasion of the dedication of the library. Dr. Hinkhouse has been an invaluable consultant in evolving this collection which now numbers more than 200 art pieces. The purpose of the collection is twofold: it is a teaching tool, enriching and reinforcing fine arts and liberal art scholarship in a college setting; and it offers art to the community as meaningful to life.

**RONALD REAGAN MEMORABILIA COLLECTION** . . . is housed in Melick Library. The collection now numbers over 800 items from President Reagan's movie and television career, eight years as Governor of California, his 1980 campaign for the presidency, and recent term of office. The first items in the collection came to the College in 1975 at the request of Mr. Reagan, a 1932 graduate of Eureka College.

**EUREKA COLLEGE HISTORIC SITES** There are several places of historic importance to the founding and establishment of Eureka College located at the southern end of the campus.

- 1) Site of Walnut Grove Seminary, forerunner of the College — marker at the north edge of the cemetery.
- 2) Site of the Old Spring, gathering place for early settlers — stone marker on south campus.
- 3) Site of 1856 address by Abraham Lincoln — marker south of Vennum Science Hall.
- 4) Site of Old Recruiting Elm, where most students enlisted in the Union cause during the Civil War — between Chapel and Administration Building to the south.

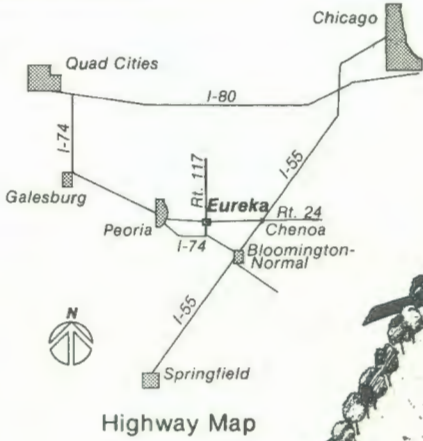
Eureka College  
Chartered 1855  
Eureka, IL 61530



# CAMPUS MAP

Eureka  
College  
Chartered 1855





Highway Map

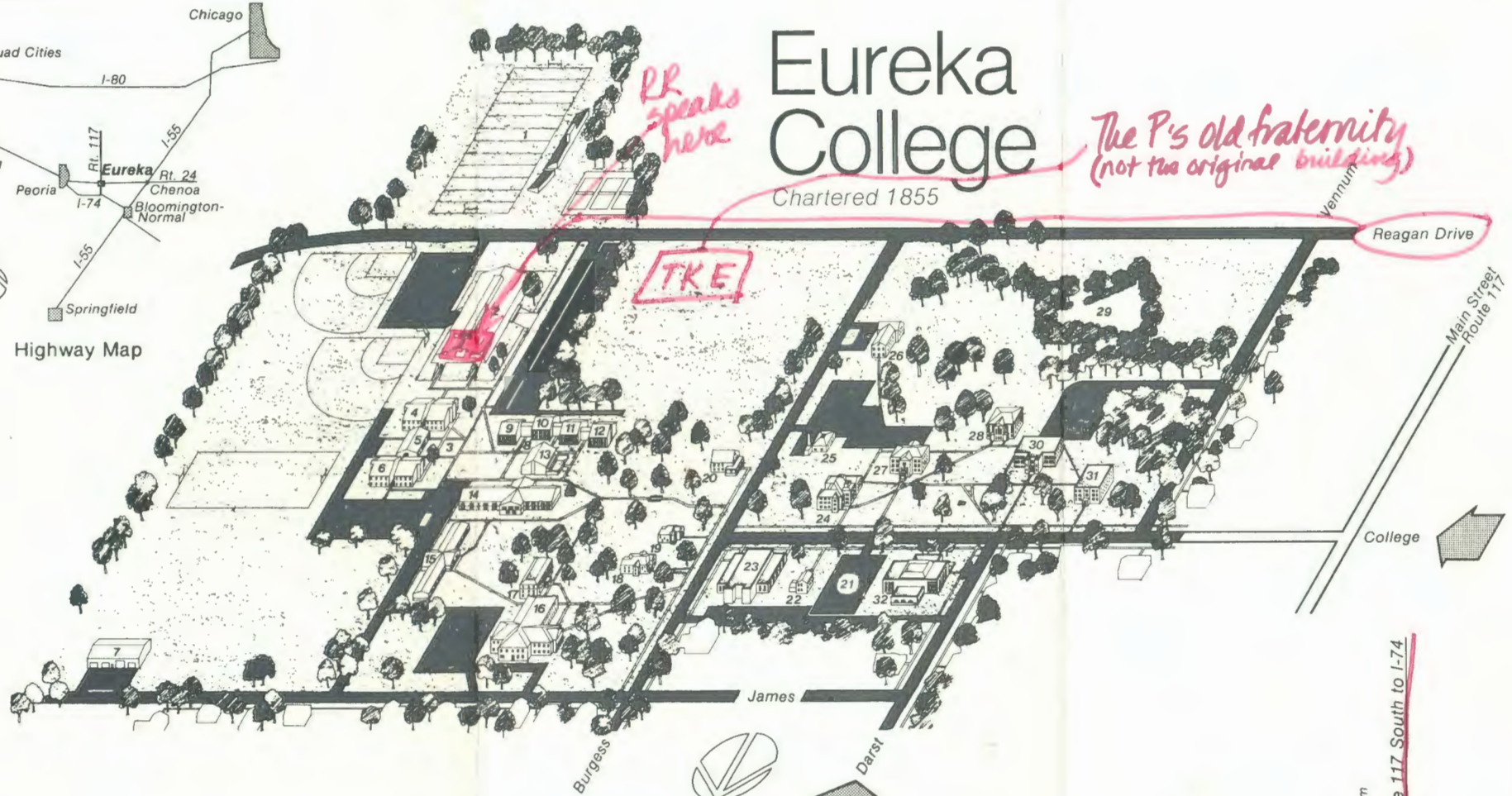
# Eureka College

Chartered 1855

*The P's old fraternity (not the original building)*

*RR speaks here*

**TKE**



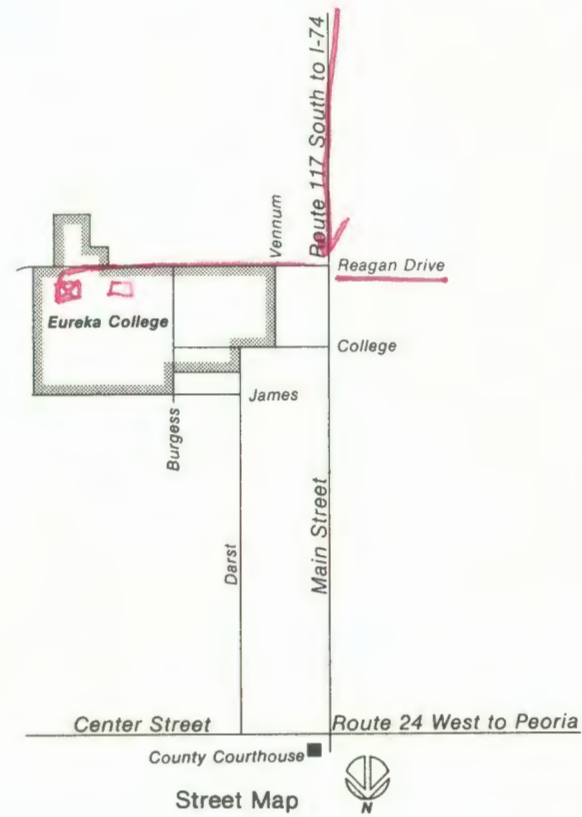
Campus Map

## East Campus

- 1 McKinzie Field
- 2 Reagan Physical Education Center
- 3 Alumni Court (Residence Halls)
- 4 Jackson House
- 5 Harrod Lounge
- 6 Brown House
- 7 Operations and Facilities Management
- 8 Founders' Court (Residence Halls)
- 9 Myers House
- 10 Ford House
- 11 Deweese House
- 12 Darst House
- 13 Ben Major Hall
- 14 Magdalene Hall (Residence Hall)
- 15 Davison Hall (Residence Hall)
- 16 Lida's Wood (Residence Hall)
- 17 Gunzenhauser Hall (Residence Hall)
- 18 President's Home
- 19 Admissions
- 20 Whetzel House

## West Campus

- 21 Visitor Parking
- 22 Brown House
- 23 Dickinson Commons
- 24 Burgess Hall
- 25 Heating Plant
- 26 Jones Hall (Residence Hall)
- 27 Administration Building (National Historic Site)
- 28 Chapel (National Historic Site)
- 29 Rinker Open Air Theatre
- 30 Pritchard Fine Arts Center
- 31 Venum Science Hall
- 32 Melick Library



Street Map

# EUREKA COLLEGE



**Control:** Independent  
**Undergraduate Enrollment:** 450 men and women  
**Academic Emphasis:** Liberal arts  
**Type/Setting:** Residential/rural  
**Location:** Eureka, Illinois

**Majors and Degrees** Eureka College offers programs leading to the Bachelor of Arts and Bachelor of Science degrees. Major fields of study are accounting, art, biology, business, chemistry, communications, computer studies, economics, elementary education, English, history, mathematics, medical technology, music, nursing, philosophy, physical education, physical science, physics, psychology, religious studies, social science, sociology, and speech and theater.

Preprofessional training—through individually designed majors, which allow wide flexibility in course requirements according to the needs of the individual student—is available in arts management, art therapy, athletic training, pre-dentistry, pre-engineering, prelaw, premedicine, preministry, pre-veterinary science, social work, and teacher education.

**Academic Program** Eureka College is committed to an integrated and unified approach to knowledge; it is concerned not only with facts but also with the implications behind those facts. Close personal relationships between students and faculty, inevitable on Eureka's close-knit campus, contribute to this approach by facilitating informal intellectual exchanges. This sort of personalized learning is as important and central to the Eureka program as is the academic program's more formal approach, which requires each student to complete a core curriculum in the humanities, sciences, and social sciences along with his or her major program. (Proficiency examinations may allow superior students to bypass certain required courses.) A part of this core program are the innovative freshman studies and general studies sequences, which introduce students to a wide variety of disciplines and enable them to adapt traditional concepts in formulating their own personalized view of the nature of man. These programs also involve students in a mature, interdisciplinary learning process that includes close personal interaction with professors, advisers, and fellow students.

Eureka's academic calendar is divided into four 8-week terms, in each of which students normally take two or three courses. This program of study, called the Intensive Study Plan, eliminates the distractions inherent in a semester program that may involve as many as seven courses at once and allows students to investigate each subject in more depth. Eureka's first term begins about Labor Day, and commencement is normally during the first week of May. A condensed two- or three-week May Term offers the student an opportunity for further study in unusual or experimental courses.

Actual work experience—one of the most valuable educational tools of all—is normally available through internships and practicums in all fields. Independent study and pass/fail grading are available for qualified students in certain courses. The College also actively assists students as they determine their career goals and seek employment after graduation.

**Off-Campus Arrangements** A student may enroll for credit in travel-study projects sponsored by or acceptable to the College. Approval of registration for credit must be secured through the Dean of the Faculty and the appropriate division chairman. Travel-study projects may be in this country or overseas and must include readings, discussion, and a paper.

**Academic Facilities** Most of the College's academic buildings are grouped together on the western half of the campus, including the Melick Library, which was completed in 1967. Also in this section of the campus are Vennum Hall of Science, Pritchard Performing Arts Center, and Burgess Hall, which contains classrooms and the Student Union. Adjacent to this area, in the wooded back campus, are the Rinker Open-Air Theater and the Lilac Arboretum.

**Costs** Tuition for students entering during the 1983-84 academic year is \$3350 for the full year, and room and board are \$2150, for a total of \$5500 per year.

**Financial Aid** Eureka College administers an extensive financial aid program. Approximately 80 percent of Eureka's students receive some form of financial aid, often as a package of scholarships, grants, awards, loans, and employment. Competitive scholarships are available based solely on academic achievement. All other aid is awarded on the basis of need, as determined by the College Scholarship Service through their Financial Aid Form. If a student wishes to be considered for financial aid, he or she must submit a Financial Aid Form to the College Scholarship Service with a request that a report be sent to Eureka College.

**Faculty** Eureka College faculty members have been selected on the basis of superior preparation, dedication to teaching, and the ability to challenge students to a full realization of their potential. The faculty holds degrees from sixty-one different colleges and universities. Nearly 60 percent of the full-time teaching faculty members hold an earned doctoral degree. Faculty members are expected to devote their major efforts to the education of students. Eureka's size ensures close student-faculty interaction. Personal and sincere friendships between professors and students are common and result in a continual source of fresh insight through informal scholarly discussion. The current student-faculty ratio is 12:1.

**Student Government** Eureka's Student Senate, which makes recommendations on administrative policy and oversees campus activities, comprises eight senators-at-large and the presidents of the four classes. Most campus events are directly sponsored by the Campus Activities Board, which is composed of students. Living regulations for individual dormitories are controlled by student Residence Hall Councils, whose members are elected.

**The College** Chartered in 1855, Eureka College was the first college in Illinois—and the third in the nation—to offer education on an equal basis to both men and women. In the years since its founding, Eureka has continued to be an innovative leader in coeducational, liberal arts education. The College is accredited by the

## Eureka College

Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools and is approved for teacher preparation by the Department of Public Instruction of the State of Illinois and the Illinois State Teacher Certification Board.

Eureka's campus is a wooded 120 acres at the southeast edge of Eureka, Illinois. In addition to the academic buildings, there are six residence halls, in which 92 percent of the students live; the Dickinson Commons food center; facilities for football, baseball, and tennis; and the school's newest building, Reagan Physical Education Center, which was completed in 1970. This physical education complex houses three basketball courts, a swimming pool, a weight room, and faculty offices. The College's stately Administration Building was built in 1858, and its Old Chapel was built in 1869. Both are listed in the National Register of Historic Places.

Students come to the Eureka campus from a variety of areas: rural, urban, small town, and suburban. A diverse student body on a small, residential campus inevitably creates a community spirit that calls for cooperation, involvement, and interaction. This spirit is part of the Eureka program, providing a base on which each student can develop the potential for community leadership in his or her postcollege life.

Education at Eureka is not intended to be limited to the classroom. The numerous cocurricular activities include intramural and intercollegiate athletics, music, speech and theater, journalism, religion, science, and recreational and social groups. Eureka's concert and lecture series brings nationally known speakers and performers to the campus annually. Student-organized social events take place nearly every weekend, and the College-sponsored film series brings popular feature films to the campus.

### The Area

Eureka enjoys the best of two worlds. It is located in a small town, but close to larger population centers. The cities of Bloomington and Normal lie 30 minutes to the southeast, and the city of Peoria is 30 minutes to the west. Chicago is 140 miles to the northeast, and St. Louis is 190 miles to the southwest.

### Admission Requirements

Applications are welcome at any time after students have completed the junior year of high school. Applicants are evaluated on the basis of previous high school (or college) work and ACT or SAT scores. Eureka also places emphasis on a personal understanding of each applicant. For this reason, a campus interview is encouraged and recommendations are sought from those in a position to know the applicant well. Appointments for an on-campus interview and a tour of the campus may be arranged through the Admissions Office. Students who are not able to visit the campus are frequently able to arrange for an interview near their home with an admissions officer.

### Application and Information

Upon request, the Eureka College Admissions Office will mail application materials to the prospective student. The applicant must complete and return the application form and arrange for ACT or SAT scores to be forwarded to the College. Eureka will write directly for high school transcripts; however, prospective students should submit authorization for the release of the transcript to their high school guidance office. Transfer students should send transcripts from other colleges or universities attended along with their application. The applicant will be notified of the decision of the Admissions Committee as early as possible after all admission material has been received.

Greg Saunders, Director of Admissions  
Eureka College  
Eureka, Illinois 61530  
Telephone: 309-467-3721 Ext. 214, 218



The Old Chapel, built in 1869, is now in the National Register of Historic Places.



*“ A tradition of excellence, where each individual is vital —  
that is the Spirit of Eureka College.  
Steve Whetstone '82*”

Eureka  
College  
*Chartered 1855*

## It makes a difference . . .

Options for college selection range from the large multi-purpose university, to the commuter-oriented two-year college, to the small college of arts and sciences. The choice made by an entering student will make a major difference in the type of educational experience he or she will have. Those choosing Eureka College will find a demanding academic program in the context of a personal, value-oriented, community of faculty and students. As a small independent and church-related college, Eureka is concerned with the education of the total student. That education combines preparation for a career and preparation for a meaningful life, rich in appreciation of and service to society.

A close relationship between professor and student is at the heart of the Eureka experience. Faculty choose to teach at Eureka College because they want to know and help each student in the learning process. While many are involved in research or writing, their first commitment is to teaching. And that teaching extends beyond the classroom into individual and group discussions and projects, as well as counseling and advising sessions.

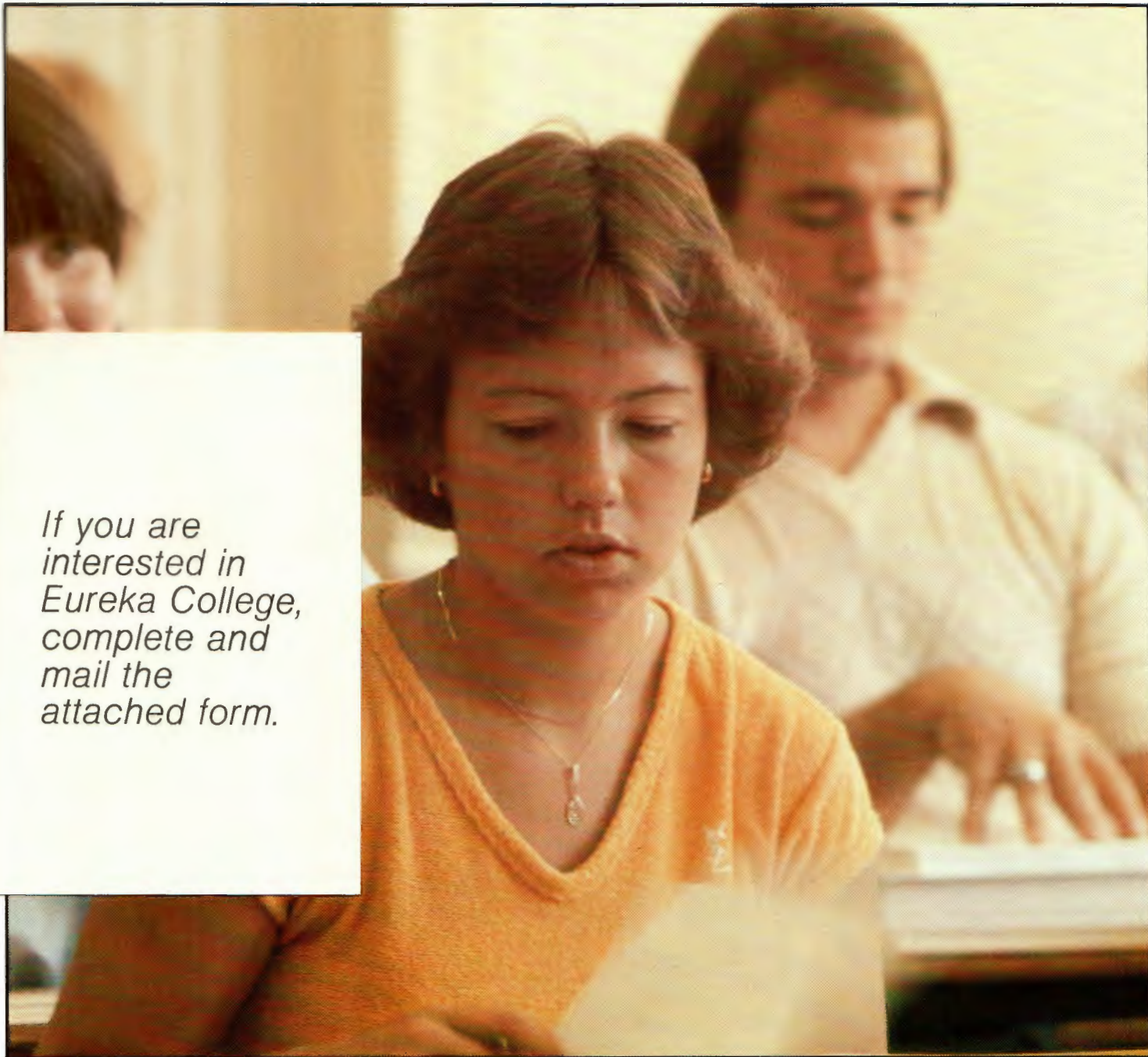
This close, teaching-learning relationship is made possible by Eureka's decision to remain small. Throughout its 129 years, the college has limited its enrollment to maintain a low student-faculty ratio, currently 13-1.

Eureka is truly a community of faculty and students. Each person quickly becomes a vital part of the total community, and feels a deep sense of belonging. This environment provides support and challenges each student to develop his or her full capabilities.

Eureka College firmly believes in the importance of values as a major part of the educational process. The study and discussion of human values are a central part of the liberal arts courses required of all graduates. The college program includes a variety of activities designed to focus on questions of values, including chapel services, lectures, and discussion groups. Student residence halls and organizations become laboratories for developing understanding of and concern for others. Eureka's commitment to a value-oriented education is seen in the promotion of attitudes of responsibility and service, and in the impressive record of human service among the college's graduates.

The residential nature of Eureka supports its commitment to education of the total person. Although commuting students are an integral part of the college, over 90% of the students live on the campus. This means that the educational program is not limited to certain hours and certain classrooms. Faculty and students come together in the laboratory, in the student center, on the intramural courts, in residence hall lounges. Concerts, lectures, plays, and art exhibits are part of the educational experience. Informal discussions and study seminars extend the learning process into student rooms. Activities, both those that are informal and spontaneous, and those that are more organized are an essential part of the life of the community.

Eureka College is committed to the total education of its students; an education that is academically demanding, personal in nature, value-oriented, and takes place within a close caring community of faculty and students. From this educational experience have come men and women prepared for achievement in their careers and service and leadership in society, including many distinguished scientists, doctors, lawyers, ministers, teachers and business leaders. Among them have been 27 presidents of colleges and universities, and the 40th president of the United States of America, Ronald Reagan, class of 1932.



*If you are interested in Eureka College, complete and mail the attached form.*

“ *What I remember most about my first day on campus was an instant feeling of belonging. Everyone seemed so interested and concerned.* ”

Chris Viking, '84

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27 president  
and the 40th  
of America, Ronald Reagan, class of 1902.



“ *What I remember most about my first day on campus was an instant feeling of belonging. Everyone seemed so interested and concerned.* ”

Chris Viking, '84



## The setting . . .

In the 1830's a band of pioneers came to the central Illinois area, many leaving Kentucky because of their opposition to slavery. These settlers shared deep religious convictions and a desire for educational and cultural pursuits. Before the town of Eureka was established, they decided to build a college.

The Walnut Grove Academy was established in 1848. In 1855, it became Eureka College, chartered by a unanimous act of the Illinois legislature. Eureka was the first college in Illinois, and only the third in the nation, to admit men and women on an equal basis. That early commitment to equal opportunity has continued to guide the college throughout its history.

The original 20 acres of land donated for the campus has grown to encompass 112 wooded acres that blend historic buildings with modern structures. The original college building, now the Administration Building, was constructed in 1858. It and the Chapel, erected in 1869, are listed on the National Register of Historic Places. The newest buildings were completed within the last fifteen years. They include the Reagan Physical Education Center and Alumni Court, a residence hall complex.

While retaining the advantages of its small town environment, Eureka is ideally located between Peoria and the twin cities of Bloomington-Normal, in the center of a number of educational and cultural opportunities. Eureka students are within thirty minutes of the Peoria Civic Center, a dinner theatre, a major fine arts center, a symphony orchestra, numerous musical and dramatic productions, and a series of performances by leading concert artists. This is an important extension of the educational program at the college.

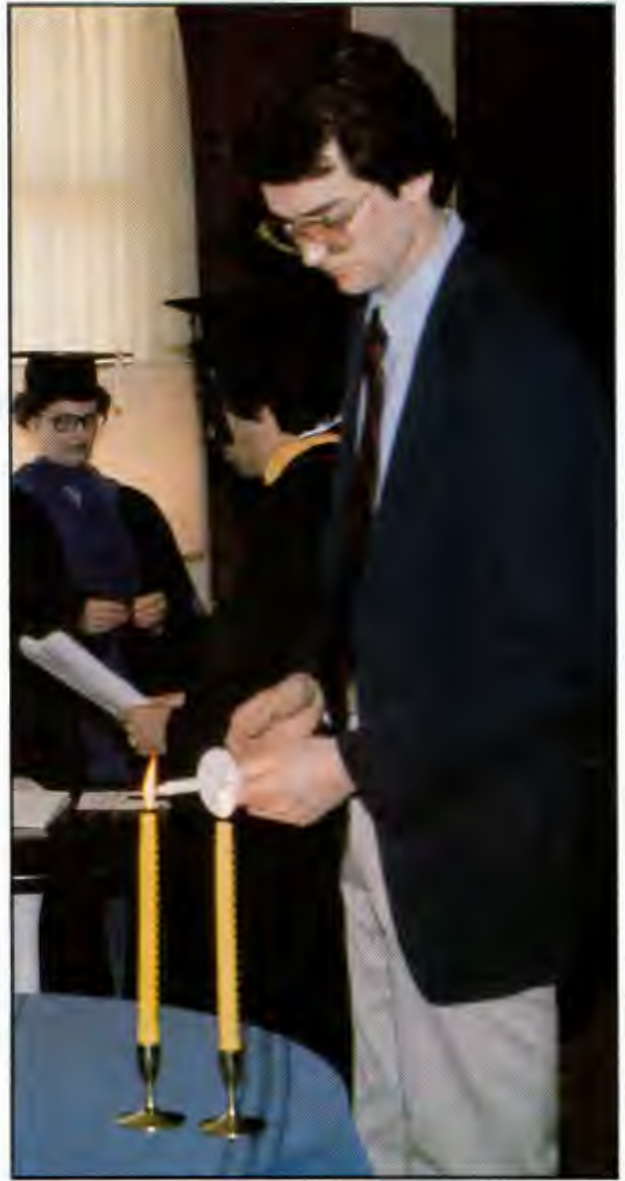
Although governed by an independent Board of Trustees, Eureka College maintains its strong historic ties with the Christian Church (Disciples of Christ). Approximately 15% of the current students come from that background. Eureka is one of 15 colleges and universities related to the Christian Church. Admission policies and the college program are nevertheless explicitly non-sectarian. Eureka's Christian orientation is felt in its focus on human values rather than in restrictive prescription for behavior.



“ As the years pass, if you have let yourselves absorb the spirit of this place, you'll find the 4 years here living in your memory as a rich and important part of your life. Everything that has been good in my life began here.

Ronald Reagan, '32

The college is rich in tradition. The hallways of the Administration Building display a copy of the original charter, pictures of the early campus, and portraits of all past-presidents of Eureka. Students feel the importance of tradition from their first notice of a sidewalk dated around the turn of the century, to the many college events that continue traditions of the past.



“ The Eureka experience is one that will help guide and shape my life, and it has instilled in me the importance of scholarship, leadership and service — it means being a part of a 128 year tradition, a tradition anyone would be proud of.  
Marty Sallee, '82

## The academic program . . .

The academic program at Eureka has several components:

**A Liberal Arts and Science Foundation** (42-46 semester hours.) All students are required to complete selected courses in the arts and sciences to provide a deeper understanding of themselves and their world, a broader appreciation of human life and culture, an improved ability to communicate, and an awareness of the interdependence of various fields of study.

**An Academic Major** (32 semester hours). Rigorous preparation in a major field is required. At least 25% of the student's courses will be within that major. This is direct preparation for post-college activity, either in career placement or graduate school.

**An Academic Minor** (20-24 semester hours). A second field of concentration is selected by each student in consultation with an advisor. This can provide breadth of background and/or support to the major field.

**Electives** (18-26 semester hours). Opportunity is given to each student to explore other areas in elective courses. Since 120 semester hours are required for graduation, about 20% of courses taken can be electives, and still allow for completion of all other requirements.

In addition to regular classroom experience, students may arrange for a number of individual learning opportunities, including study abroad, internships, cultural trips, and independent study. The close relationship of professor and student make such arrangements easier for qualified students.

Life-Work Planning is an integral part of the program. Special counseling and materials are available to students from admission to graduation that help them understand themselves in relation to the world of work. Combined with the classroom experience and internships, this planning process prepares students for career decisions and job placement. Training in preparing resumes, building credentials, applying for jobs, and interview procedures is included.

The academic program is offered in a unique split-semester calendar of four 8-week terms. This "Intensive Study Plan" permits concentrated study on 2 or 3 courses each term. Those courses are completed in 8 weeks, and the student begins 2 or 3 new courses the next term. Based on the observation that individuals gain

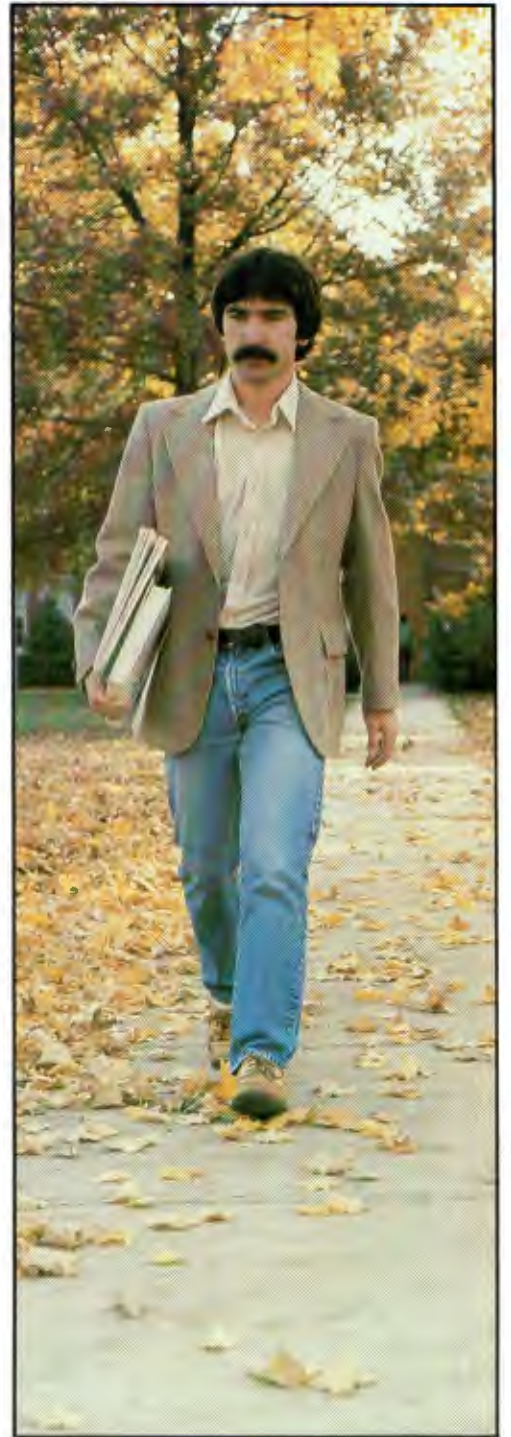


more when their study can be focused on fewer subjects at a time, the system allows students to go beyond normal requirements in a course without the restraint of several additional classes. Exam schedules and term paper due dates are spread more evenly through the year rather than all scheduled in December and May. In most cases the student has daily contact with his or her professor. Because of that, and the fact that the professor is also teaching one-half as many students each term, there are significant opportunities for an enriched one-on-one learning experience. Eureka has operated on a concentrated course schedule since 1939.

### A Sample Freshman Schedule:

(semester hours)

<b>Term I</b> — (August 31 to October 20)	
Eng. Composition I	3
Gen. Psychology	3
Sculpture I	2
<b>Term II</b> — (October 25 to December 17)	
Eng. Composition II	3
Environmental Science	4
Gymnastics	½
<b>Semester Totals</b>	<b>15½</b>
<b>Term III</b> — (January 20 to March 11)	
American Government	3
College Algebra	3
Cont. Short Story	2
Physical Fitness	½
<b>Term IV</b> — (March 23 to May 13)	
Ethics	3
Basic Music	2
Intro to Business	3
<b>Semester Totals</b>	<b>16½</b>



“ We have that rare opportunity to know students personally — to see them grow and develop; to share in their struggles and their victories. This close tie between faculty and student is the extra dimension of Eureka’s educational program.  
Daniel Gilbert, President, Eureka College

## The curriculum . . .

### Courses Required of All Students (Liberal Arts and Science Foundation)

	Semester Hours
*English Composition (two courses) . . . . .	6
*Mathematics (two courses) . . . . .	5-6
Literature (one course) . . . . .	2-3
Fine and Performing Arts (two courses) . . . . .	4-6
Philosophy or Religious Studies (one course) . . . . .	3
Biological Science (one course) . . . . .	4
Physical Science (one course) . . . . .	4
History (one course) . . . . .	3
Psychology or Sociology (one course) . . . . .	3
Economics and Business or Political Science . . . . . (one course)	3
Physical Education (four courses) . . . . .	2
General Studies (one course) . . . . .	3
<b>Total</b>	<b>42-46</b>

\*Students may place out of the first course in English Composition and Mathematics based on demonstrated proficiency.



“When I'm gone from this place, wherever I may go,  
whatever I may do, I'll know that Eureka College  
made it possible.”

Russ Sandberg, '84

### Program Areas Available

Accounting	Computer Science	Nursing**	Pre-Ministry
Art Therapy	Economics	Philosophy	Pre-Veterinary
Art	Elementary Education	Physical Education	Psychology
Art Management	English	Physical Science	Recreation
Biology	Health Education	Physics	Religious Studies
Business Administration	History	Political Science	Secondary Education
Chemistry	Mathematics	Pre-Dentistry	Social Science
Child Growth & Development	Medical Technology*	Pre-Engineering	Speech
Communications	Music	Pre-Law	Theatre
		Pre-Medicine	

\* Three years at Eureka, one year at an approved hospital.

\*\*Two years at Eureka, transfer to Mennonite Hospital School of Nursing.



## An active community . . .

The emphasis at Eureka is on participation. The learning process is at work as students develop skills, work with each other, compete with each other, and come to understand themselves in relationships to one another and to the community at large. Involvement in these activities is intended to be a foundation for emerging leadership.

Activities may be very informal and spontaneous, such as pop corn parties, trips to Peoria, late night pizza, and the like. Or they may include more organized and planned events such as an intramural basketball game, a dinner prepared by the international students, a country rock concert, or a fine arts lecture. Many students seek leadership roles in the Student Senate, Trustee-Faculty Committees, the Campus Activities Board, Fraternities or Sororities, Focus (an interdenominational Christian student group), the yearbook and the student newspaper. Or they may choose to represent the college in the highly organized and demanding co-curricular performance areas. Performing groups include those in music, theatre and intercollegiate sports.

The College Chorale is a select group of around 40 voices, that performs in several concerts plus an annual Spring tour. A tour of Europe was included in 1982. Unlike large universities, only 15% of the Chorale are music majors. Other musical opportunities include the Handbell Choir, the Community Chorus, instrumental ensembles and individual recitals in piano, organ and voice.

The theatre department schedules productions each term, including several one-act plays directed by majors in the department; and at least two full-length faculty-directed plays. Auditions are open to the campus community at large with non-theatre majors eligible for key roles.

Eureka fields six intercollegiate athletic teams for men, and six for women. The college holds membership in NCAA Division III, and NAIA Division II. Although athletes are eligible along with other students for regular college aid, no athletic scholarships are awarded.

Men's sports include football, basketball, swimming, track, tennis and golf. Women's sports are volleyball, tennis, basketball, swimming, softball and track. About 35% of Eureka's students are involved in these teams.







## Financing educational costs . . .

### STUDENT FEES FOR 1983-84

Student Tuition	\$3,350
Activity Fee	75
Room and Board	<u>2,150</u>
Total	\$5,575

Eureka College has strengthened its financial aid program, and has attempted to maintain tuition at an affordable level. With rising costs, possible further reductions in governmental financial aid, and the shrinking dollar, the College understands the importance of keeping educational costs as low as possible to assist students in making Eureka accessible to them. A variety of payment plans are available for families to pay the difference between direct costs and financial aid a person receives. Information on these payment plans can be obtained from the Admissions or Financial Aid Office.



“ Eureka College not only offered me an education but a chance to grow. The smallness of Eureka College allows a student to do so much more than just get an education.  
Dawn Lipscomb Smith '82

#### EUREKA COLLEGE FINANCIAL AID

The Reagan Scholarships (Full-tuition, competitive)  
 Presidential Scholarships (\$2500 per year, competitive)  
 The McCallister Fellowship (Full-tuition, competitive for ministerial student)  
 Disciple Scholarships (\$1500 per year, competitive, for Christian Church members)  
 Fine and Performing Arts Scholarships (\$1000-\$2000 per year, competitive)  
 Rotary Scholarships (\$1000 per year, competitive)  
 Associate Degree Scholarships (\$1000 per year for 3.0 (B) average from 2-year college; \$1500 for 3.5 average)  
 Honor Scholarships (from \$500-\$1500 per year, competitive)  
 Woodford-Tazewell County Awards (one-half tuition, for academically eligible residents of the two counties.)  
 Christian Church Awards (\$250 to \$1250 per year)  
 International Student Awards (\$1000 per year)  
 The Family Plan (value of 1/3 tuition to a family with two or more students attending Eureka at the same time)  
 Minister's Family Award (\$750 per year, Christian Church ministers only)

Eureka College Grants (\$200 to \$1500 per year based on need)  
 Student Employment Work Plan

#### OUTSIDE ASSISTANCE

##### Federal

Pell Grants (up to \$1800 per year based on need)  
 SEOG (Grants up to \$2000 per year based on need)  
 NDS Loans (up to \$1500 per year based on need)  
 Guaranteed Student Loans (up to \$2500 per year, subject to need analysis)  
 CWS (College Work Study Program based on financial need)

##### State

Illinois Monetary Awards (up to approximately \$2250 per year based on need)  
 Grants from other states (if they can be used out of state)

##### Other

Many businesses and agencies offer special scholarship programs.



“ If I were to start my career over again, I don't believe I could make a more satisfying choice than teaching at Eureka College.  
Alvin Thomas, Professor ”



## An invitation . . .

A campus visit is an important part of your college selection process. We want you to visit us . . . meet our students and faculty, tour the 112 acre campus, explore the opportunities for financial aid available to you. When you do, you will better understand the "difference" in choosing Eureka College.

Eureka is located at the intersection of U.S. Highway 24 and Illinois Highway 117. It is just 7 miles north of Exit #112 on Interstate 74, and 30 miles west of Exit #187 on Interstate 55. Eureka lies within one-half hour of Peoria on the west and Bloomington-Normal on the east; within 2½ hours of Chicago or the Quad-cities; and within 3½ hours of St. Louis, Indianapolis or Milwaukee.

You are also invited to apply for admission to Eureka College. Admission is determined on the basis of academic achievement, preparation, and promise, along with personal recommendations. Students may apply for any of the four terms (August, October, January, or March), but should apply well in advance of the planned entry date to be sure of proper consideration for admission and financial aid (if requested).

There is no separate application for student housing. When an applicant is offered admission, a room in a college residence hall is automatically reserved unless the applicant indicates an intention to commute from home. No student is admitted without the availability of student housing.

Reservations for campus visits, additional information on scholarships and other financial aid, and application forms, may be requested by calling

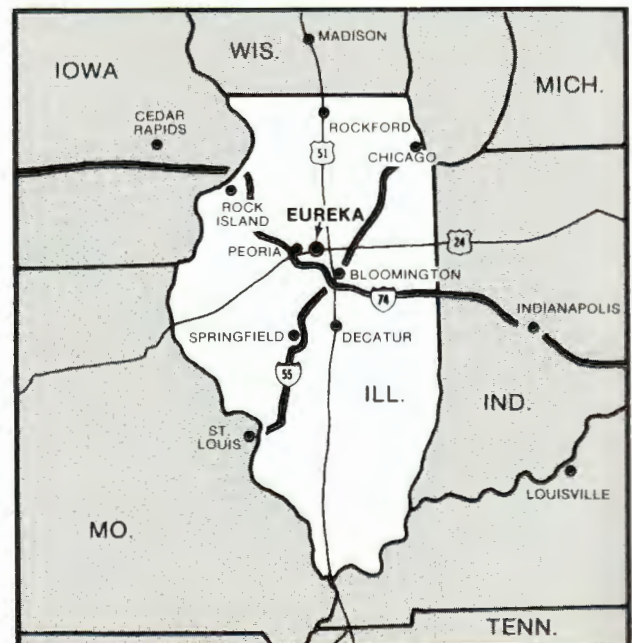
(from Illinois toll-free) 800-322-3756

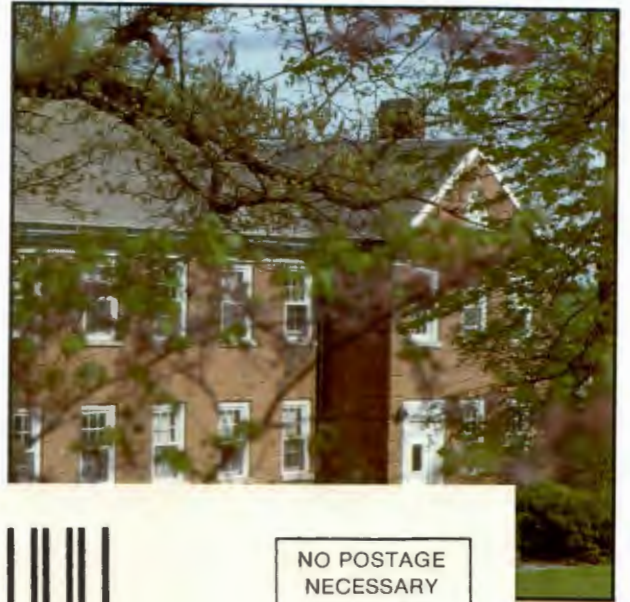
OR

(from out of state) 309-467-3721

or by writing:

**Greg Saunders**  
Director of Admissions  
Eureka College  
Eureka, IL 61530



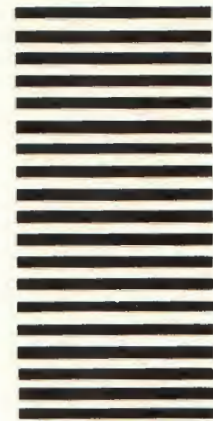


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“ *When I interviewed for a teaching position, the confidence I had gained from the small, personal atmosphere at Eureka was a major factor in my being selected.* ”  
Candi Heren, '82

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*I am interested in Eureka College. I would like to:*

- Receive a current Catalogue
- Receive an Application for Admissions
- Speak with an Admissions Counselor

NAME \_\_\_\_\_ Phone (     ) \_\_\_\_\_  
 Address \_\_\_\_\_ City \_\_\_\_\_  
 County \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 High School \_\_\_\_\_ Year of Grad. \_\_\_\_\_  
 College (if any) \_\_\_\_\_ Probable transfer date \_\_\_\_\_

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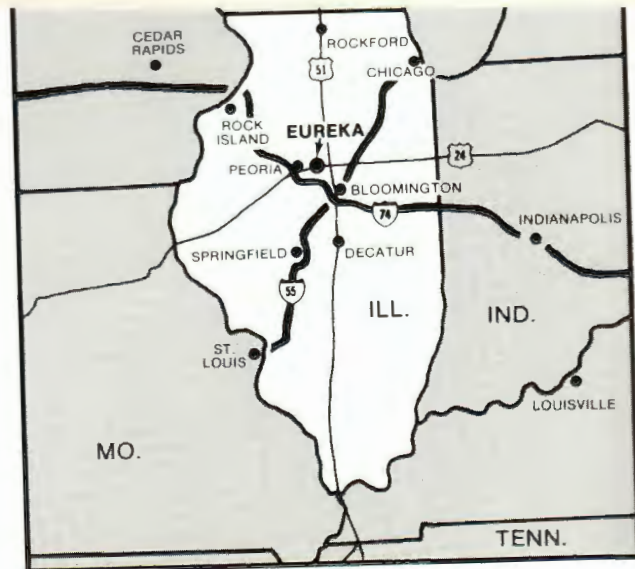
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Candi Heren, '82

**Eureka College**

*Chartered 1855*

Eureka, IL 61530

Eureka College does not discriminate on the basis of race, creed, sex, marital status, national origin, or handicap in its admissions, educational programs and activities, and employment practices.

Eureka  
College

Chartered 1855

January 26, 1984

Ms. Julie Cave  
Room 111½  
The White House  
1600 Pennsylvania Avenue  
Washington, D.C. 20500

Dear Ms. Cave:

Lynn Beer asked that I send you information on the college's history and the tradition of Founders' Day. I have gathered up all the information we have and hope that it will be of help to you. If I can be of further help, please don't hesitate to call.

Sincerely,

*Joan M. McCollum*

Joan M. McCollum  
College Relations Office

Enclosures



On February 6, 1855, a charter was granted to Eureka College by the legislature of the State of Illinois. The College is now celebrating its 125th anniversary.

Eureka College was the first college in Illinois and the third in the United States to admit men and women on an equal basis.

On September 11, 1848, the twenty-four year old A.S. Fisher began a school in a frame house that measured 16' x 16'. This school, Walnut Grove Seminary, was the embryo of what was to become Eureka College.

Eureka College was started and developed out of a community determination to support a lifestyle devoutly religious, convivial, and freedom loving.

The purpose of Eureka College was stated in its charter as "an institution of learning where young people of both sexes might receive the advantages of a liberal education under the care and influence of Christian teachers, free from all sectarian prejudices."

Ben Major, a founder of Eureka College, freed his slaves in 1834, educated them, and paid for their passage to Liberia, before he moved his family from Kentucky to Eureka.

John Darst, an early supporter of Eureka College, mortgaged all he owned in 1857 to help pay the College's debt during a recession in the country's economy. In all, he contributed \$90,000 to the College in the nineteenth century.

Eureka College has been affiliated with the Christian Church (Disciples of Christ) since 1848, when influential members of that congregation opened a preparatory school in the community.

In 1878, Abingdon College in Abingdon, Illinois, was consolidated with Eureka College.

To avert a financial collapse of Eureka College in 1863, which was brought on by losses of students and funds due to the Civil War, the citizens of Eureka raised \$4000 to keep the College operating.

Every year graduating seniors at Eureka College take part in the Ivy Ceremony, started in 1899. They stand in a circle holding a chain of ivy which is then cut by the president of the Junior Class, signifying the seniors separation from the College.

John Lindsay, a teacher at Walnut Grove Academy and founding trustee of Eureka College, suggested the name "Eureka" for the community of Walnut Grove when it was incorporated as a city in 1852.

In 1853, an immigrant from Scotland, George Callender, settled in the community of Eureka because there was such an outstanding school there. He later served as the third president of that school -- Eureka College.

Abaishai and Elias B. Myers settled in the Eureka area in 1835. They came from Frankfort, Kentucky, and were among the richest of the early settlers, active in town and college affairs. Elias was remarkably public spirited and gave generously for religious and educational promotion. He and James Conover donated most of the original 15-acre campus of Eureka College.

The first Eureka College Founders' Day was celebrated in February 1901 to commemorate the 46th anniversary of the College. In 1980 the College celebrates its 125th anniversary.

The first black student at Eureka College was an ex-slave, John C. Johnson, who attended in 1889.

The first Greek letter fraternity at Eureka College was started on Oct. 29, 1906 and later became the Tau Kappa Epsilon fraternity, still active on campus.

The Young Women's Christian Association of Eureka College was founded on Oct. 8, 1889.

The first annual Homecoming at Eureka College was held in 1922 to welcome home alumni from World War I.

The "Old Spring" and its bountiful cool water helped the town of Eureka gain a reputation for good fellowship and warm hospitality. A stone on the south campus of Eureka College marks the spring's place and commemorates its role in the community.

Debate and discussion of current issues at Eureka College goes back to 1851 with the formation of the Walnut Grove Literary Institute, later incorporated as the Edmund Burke Society of Eureka College.

Eureka College was admitted to the Illinois Intercollegiate Oratorical Association in 1896. Other participating colleges included Knox, Illinois, Monmouth, Blackburn and Illinois Wesleyan. After Eureka won six firsts and three seconds in competition, the Association barred Eureka students who were preparing for the ministry as "professionals."

Eureka College, a liberal arts school by chartering, has been called a preachers college because up to 1912, of her 475 graduates, 134 had become preachers and another 120 who had not graduated had also entered the Christian ministry.

Eureka College ranks in the top 25 percent of more than 900 colleges in the number of alumni listed in "Who's Who in America."

In June 1887, Elmira Dickinson became the first woman elected to the Eureka College Board of Trustees.

In 1888, Mr. and Mrs. W.J. Ford gave their residence to Eureka College to be used as a dormitory for women. It was to be known as Lida's Wood in memory of their recently deceased daughter. The building was burned in 1894 and subsequently rebuilt. It is still in use today.

When Eureka College opened in 1855 classes were offered in mathematics, Greek, and Latin languages and literature, natural sciences, mental and moral philosophy, sacred literature and music.

Joyce Funk, a 1974 Eureka College graduate, was elected the first woman student body president at Yale Divinity School.

Josephus Hopwood, who graduated from Eureka College in 1873, is the founder of Milligan College in Tennessee and Lynchburg College in Virginia.

In 1911, H.H. Peters completed a fund raising campaign for Eureka College that raised the College's endowment to \$178,000 and cleared all debt the College owed.

In 1955, Eureka College had an enrollment of 171 and 12 faculty members. Today, the College is celebrating its 125th anniversary with an enrollment of 440 and nearly 50 faculty members.

Internships and practical work for college credit goes back to 1936 at Eureka College. At that time it was called the "Work Program" and gave students vocational experience "along with the liberal arts education that integrates these two important aspects of life, work and study."

Student government was begun at Eureka College in 1914 when the presidents of each class petitioned the faculty for the privileges of student government.

The first sorority at Eureka College was Delta Delta Pi, founded in 1910.

Eureka College was one of the first colleges to introduce humanities courses into the college curriculum.

In 1917 Eureka College was placed on the list of fully recognized colleges and universities for certifying teachers by the Illinois State Examining Board.

In 1927, Eureka College boasted that one out of every 33 Eureka graduates was listed in "Who's Who in America."

Eureka College's Vennum Science Hall was built in 1917 as a gift from Mr. and Mrs. F.B. Vennum of Champaign. The building cost almost \$53,000 to erect and was considered one of the finest facilities for teaching science at the time. Today, the building is being remodeled and is still in use as the science facility on the Eureka campus.

The fruit cake tradition at Eureka College was started by the Class of 1920. They buried a fruitcake at their graduation ceremonies and the Class of 1921 had to find the cake before Homecoming that fall. If they failed the Class of 1920 would dig it up on their one year anniversary of graduating from the College. Many classes have continued this tradition.

The President's House at Eureka College was erected by R.E. Hieronymus, president of the College from 1900-1909. It has been used by presidents of the College since that time.

Elijah W. Dickinson was the first graduate of Eureka College in 1860. Since then over 5,000 students have graduated from the College and many more have spent part of their education on campus.

The original Eureka College building, erected in 1858, is still in use as part of the College. Known at various times as recitation building, the middle building and "Old Middle," it now bears the title Administration Building. Its uses have included a gymnasium, library, printing plant, business department, Adelpian Society Hall, and the President's Office.

The Chapel Building on the Eureka College campus was constructed in 1869 to relieve over-crowded classroom conditions in the Original College building. The Chapel is still in use for classes.

The construction of Eureka College's Burgess Hall in 1891 was made possible by a \$10,000 gift from Mrs. Nannie Burgess, widow of former Professor A.O. Burgess. It was the largest gift the College had received up to that time. The building is still used for classes at the College.

H.O. Pritchard, president of Eureka College from 1913-1919, developed evaluation procedures for determining the quality of programs in higher education that served as a basis for procedures now used by the North Central Association, a major college accrediting agency.

According to legend, the first football huddle was used at Eureka College in the 1890's when the College, after loaning one of their men to the visiting team, dropped back from the line of scrimmage to set up their strategy, realizing that their opponents had the potential to understand their signals. Official record books report, however, that Bob Zuppke originated the huddle during his University of Illinois coaching career, 1918-1941.

A study of the origins of American scientists showed that Eureka College is among the top five percent of all institutions in the nation in terms of the percentage of its graduates earning distinction in the field of science.

Twenty-six Eureka College graduates have become Presidents of American colleges and universities.

In 1975, Eureka College's Pritchard Fine Arts Center was converted to its present use from an old gymnasium, by faculty and students, at a cost of only \$2,000.

In 1890 the trustees of Eureka College purchased land for an "Athletic Park" southeast of the campus, still in use as McKinzie Football Field.

Eureka College's Melick Library, completed in 1967, was made possible largely through the gift of \$200,000 from Clinton and Wesley Melick, Eureka residents.

Eureka College's Reagan Physical Education Center, was opened in 1970 and is named in honor of two alumni, brothers Ronald and Neil Reagan.

Over 30 foreign missionaries have been graduates of Eureka College. They have served in such diverse places as Africa, Cuba, Haiti, Hawaii, China, Japan and the Phillipines.

Oliver Stewart, a 1890 graduate of Eureka College, was Chairman of the National Prohibition Committee from 1899 to 1919.

Dr. Dan Ogle, Eureka College graduate of 1924, is a former Surgeon General of the United States Air Force.

Annie Ewing Davidson, Eureka College alumna of 1880, was President of the Illinois Christian Women's Board of Missions. She also donated her home in Eureka for use as the Eureka Public Library.

Henry Clark Hawk, class of 1885 at Eureka College, was the first child of an alumnus to graduate from the College. His mother, Mary Gertrude Clark Hawk, graduated in 1861, the second class, and was a daughter of one of the original trustees of the College.

Dr. Stephen Corey, Eureka College graduate of 1926, was a leader in individualized education and went on to become Dean of Education at Columbia University.

Carrol C. Hall, a 1927 Eureka College graduate, is the founder and first president of the Board of Directors of Horace Mann Insurance Companies.

Stephen Binkley, a 1934 Eureka College graduate, was a member of a team of scientists awarded the Nobel Prize for the discovery of Vitamin K.

Emik Avakian, a 1948 Eureka College graduate, is the inventor of a breath operated typewriter and other electronic and computer communications devices for the handicapped.

Paul Cramer, a Eureka College graduate of 1922, was a developer of anti-knock gasoline while working for the Research Laboratories Division of General Motors.

Helen Johann, class of 1900 at Eureka College, was an early woman scientist who worked as a pathologist for the U.S. Department of Agriculture from 1919 to 1944.

Dr. and Mrs. Emory Ross, Eureka College graduates of 1908 and 1913 respectively, were early missionaries to the Congo, intimates of Dr. Albert Schweitzer, and authors of definitive books on Africa that became the basis for American understanding of emerging nations.

Norma Brown, a 1920 Eureka College alumna, served as Illinois State Senate chaplain in 1921.

Roy G. Ross, Eureka College 1921 graduate, was General Secretary for the National Council of Churches from 1954-63.

Dr. Durward Sandifer, 1924 Eureka College graduate and a career diplomat, was a co-author of the universal Declaration of Human Rights, adopted by the United Nations.

Dr. Ira Langston was President of Eureka College from 1955-1977; the longest tenure of any president in the College's history.

John Wasilewski, a Eureka College graduate of 1931, was the model for the figure on the trophy used by the Illinois High School Athletic Association for state basketball competitions.

Football at Eureka College was played as early as 1889, but was cancelled between the years 1903-1912 because the College president did not believe it was good for students' health.

Ralph McKinzie, a 1923 graduate of Eureka College, kicked a 43-yard field goal against William and Vashti. Record book publishers refused to believe that he actually improved that performance with 50- and 55- yard kicks, and therefore never recorded those feats.

Soldiers for the Civil War were recruited under an elm tree which stood on the Eureka College campus. Because so many students enlisted for the Union cause, there were no graduating classes in 1864 or 1865.

Three Eureka College students have become state governors--William Poynter, governor of Nebraska 1899-1901, Frank Frantz, territorial governor of Oklahoma 1905-1907, and Ronald Reagan, governor of California 1967-74.

A Prisoner of War camp was located on the Eureka College campus during World War II.

One quarter of Eureka College graduates are serving as professional educators.

Per graduating student, Eureka College has produced more men and women who are scientists than any other liberal arts school in America.

The Hinkhouse Art Collection at the Eureka College Library was begun by Dr. Forest M. Hinkhouse and his sister, Miss Frances Hinkhouse, in honor of their parents. Dr. Hinkhouse was the founding director of the Phoenix Art Gallery.

In 1905, tuition at Eureka College was \$45 per year.

The Tabernacle, with a seating capacity of 1200, was built on the Eureka College campus to accommodate the state conventions of the Christian Church. In the early 1900's chatauquas, an early form of adult education, were also held there. The frame structure burned in 1923.

The Rinker Open Air Theatre at Eureka College was planned by Professor J.A. Rinker on the site of the Old Tabernacle which burned in 1923. Both the Tabernacle and the present theatre used the natural slope of the area.

In the first decade after the turn of the century, Eureka College President R.E. Hieronymus introduced the elective system, modernized the curriculum, and standardized requirements for admission and graduation at the College.

In 1939, Eureka College pioneered the Intensive Study Plan, where a student concentrates on one or two, at most three, subjects at a time. The system is composed of four terms, each eight and a half weeks long.

The Red Devils, nickname of Eureka College's athletic teams, were named in a contest held in 1924 for the student body of the school.

"The Family Nobody Wanted," an ABC-TV special movie, was about a Eureka College alumna, Helen Grigsby Doss, mother of 12 racially mixed children. Mrs. Doss and her husband, Carl, were among the first couples in the U.S. to adopt racially mixed children.

The first college newspaper at Eureka College was published in Feb. 1868 and was named the Vidette.

The Old College Bell at Eureka College was mounted by the Class of 1925 under the direction of A.L. Pillsbury, of Bloomington, then serving as College architect. Before the bell had been mounted, Fred Hartman, had been the bell ringer for almost a half a century at the College.

Elvira Seass, a graduate of the Class of 1890 at Eureka College, was a leader in the national woman's suffrage movement. She also served as the director of the women's department at the University Bank in Chicago from 1926-30.

Scott H. Goodnight, a Eureka College 1898 graduate, was the first Dean of Men at the University of Wisconsin in 1916. When he retired in 1945, he was named Dean Emeritus. A building on the Wisconsin campus is named in his honor.

The granting of honorary degrees at Eureka College goes back to 1860 -- five years after the College opened its doors.

A.S. Fisher attended Bethany College for only one year before coming to Eureka to teach at Walnut Grove Seminary, which later became Eureka College. His high marks in eleven subjects at Bethany, earned him three diplomas and enabled him to effectively teach a wide spectrum of courses. He remained a member of the Eureka College faculty for 38 years.

When Eureka College started in 1855, 176 men and 100 women were enrolled in the College and its preparatory school (similar to today's high school). As high schools were not common at that time, the College ran a preparatory department to prepare men and women for entrance to the College. There were four teachers that first year and subjects included mathematics, science, literature, Greek and Latin, philosophy and religion and music.

During the Great Depression, Eureka College expanded its budget and experienced considerable indebtedness. To stem the tide of the depression's effects, College President Clyde Lyon instituted "The Eureka Plan", whereby students were required to work for part of their expenses.

The Eureka College Athletic Association was organized in 1891 and was divided into the four departments of baseball, football, tennis, and miscellaneous.

In the fall of 1891, a Central Illinois Football League was formed. Schools included Knox, Illinois Wesleyan, Champaign, and Eureka College.

In March of 1897, basketball was listed for the first time at Eureka College as one of five events in an "Athletic Contest." A Peoria team beat Eureka 8 to 5. The basketball game was only a minor part of the contest.

In March of 1903 a basketball team representing El Paso High School played against a women's team of Eureka College. The College newspaper listed this "as the first match game played by the ladies in the history of our athletics."

Benjamin Radford, graduated from Eureka College in 1866 and taught at the college for three different periods, served as president of the College and also as President of Drake University for one year. Known as "Uncle Ben", he was an authority on Eureka history and wrote many religious articles.

Melick Library on the Eureka College campus was among the first college buildings to be aided in its construction by the 1963 Higher Education Facilities Act.

The Council for the Advancement of Small Colleges was formed in 1956 and Eureka College became a member two years later.

An 1898 brochure about Eureka College described the town of Eureka as "one of the most beautiful, healthful and moral in the State. It has no saloons, billiard halls, nor other places to lead young men astray."

In the fall of 1898, the school colors at Eureka College were changed from light blue to maroon and old gold by action of the faculty. Maroon and gold are still the colors of the College today.



Eureka College

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# The Alumnus of Eureka College



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MELICK LIBRARY

APRIL, 1969

# A Founders' Day Address at Eureka College

## FOUNDERS LOST?

by Ronald E. Osborn



The founders evidently believed they had found something. Or so the name would suggest. *Eureka!* Surely everyone in this place has heard Vitruvius' old yarn about Archimedes, suddenly realizing as his body half floated in the public bath the principle of that phenomenon: a floating body loses in weight an amount equal to the weight of the water it displaces. He dashed out to nail the grafter who had sought to palm off a gold-plated silver crown as one of solid gold. The great scientist, Vitruvius avers, ran naked from the bath down the streets of Syracuse crying "*Eureka!* I have found it!"

Nothing so revealing appears in the history of your college to indicate why the founders cried *Eureka*. Granted that in an age with classical pretensions Walnut Grove sounded less than imposing for a center of higher learning. A committee of three men, appointed to name the post office and the town which would surely grow up around the projected college, made their decision. One of them proposed *Althea*, but the other two held out for *Eureka*. So the town was named and so the college was chartered in 1855.<sup>1</sup>

The founders thought of themselves as finders. This fact suggests various possibilities for whimsical rumination:

Founders-Finders,  
Finders-Keepers,  
Lost and Found,  
Losers-Weepers,

and the topic I have chosen for our reflection, in the form of a question:

Founders Lost?

Were they lost? Did they really know where they were going?

---

*Dr. Osborn, Vice President of Christian Theological Seminary spoke on Founders' Day, Feb. 6, 1969, on the Eureka Campus.*

They seem to us now, in the unpretentious record, so quaint and old fashioned, so square in manners and morals, so dogmatic in religion. Granted that the shaggy hairdos and various styles of beard affected by the men have come into vogue once more among the young. Granted even that the real swingers among contemporary males have revived an Edwardian cut in their clothes, if not yet the lines of Prince Albert. But what are we to make of the founders' thought and their antique mode of speech? Consider an incident involving Elder Ben Major. A genuine pioneer, he had brought his belongings to Walnut Grove by wagon and ox team, with his wife and children following in a buggy in 1834. He was talking with A. S. Fisher, a young school teacher only recently come from Bethany College in western Virginia, in the early spring of 1850. I read from an old history of Eureka:<sup>2</sup>

The two brethren were walking along the road leading eastward from the Seminary building, and, as usual, conversation was in relation to the school. As they neared the edge of the Grove, at the suggestion of Elder Major they stopped and turned about, facing the gentle elevation on which Walnut Grove Academy was subsequently erected--the lot just west of the one on which the gentlemen's boarding halls now stand. It was then dense woods. Elder Major remarked, "On that rise we intend to build a college, and we want you to be the president." Mr. Fisher replied, "I am not ambitious for such a position, and possibly have not the requisite qualifications, but I am strongly in sympathy with the enterprise, and to the extent of my power will aid the brethren to push forward the noble work they have so generously undertaken. I am without pecuniary wealth; but if the brethren of the Grove will furnish money to erect the necessary buildings, to provide suitable furniture, a library, etc., I will utilize my humble ability as an organizer and instructor to assist in making the pending enterprise successful." Said Elder Major, "We will most certainly succeed."

Did these simple-minded men, straight out of Horatio Alger, know what they were about? Or were they, from our standpoint, mere babes in the woods, lost in the shadows of Walnut Grove? Founders Lost?

Have *we* lost the Founders? That is the second way of putting our question. Concede for a moment that they may have known where they wanted to go and took appropriate means to get there. Do we even know what their intentions were? If our answer to these questions is No, it might be concluded that they were not lost after all. Founders Lost? Not if we did the losing. In that case, we are lost.

But we ought not to prejudge the issue. Rather I propose that we examine three major commitments of the founders which may be designated simply:

- Liberal Education
- Social Involvement
- Christian Faith.

What about their orientation on these concerns? And what of ours?

### The Commitment to Liberal Education

As early as 1851 Disciples of Christ in Illinois, meeting at Walnut Grove for their annual missionary convention adopted a resolution affirming the need for a college where "the brethren may endow their sons and daughters with a liberal education under the immediate control of Christian teachers."<sup>3</sup> Four years later "the people of the State of Illinois, represented in the General Assembly" issued a charter incorporating the Trustees of Eureka College. The document consists mostly of legalese, detailing corporate powers in the financing and governing of the school, as such instruments necessarily do. But the crucial point was affirmed in paragraph 8: "The said trustees shall have power to establish departments for the study of any and all of the learned and liberal professions and to confer . . . degrees . . . in the learned arts and sciences."<sup>4</sup>

Toward such a brave goal the first faculty represented a small beginning. It will not take long to list them—all seven of them:<sup>5</sup>

- Elder Wm. M. Brown, President (and solicitor of funds)
- A. S. Fisher, Professor of Mathematics
- John H. Neville, Professor of Greek and Latin Languages and Literature
- O. A. Burgess, Professor of Natural Sciences, Mental and Moral Philosophy, and Lecturer of Sacred Literature
- Richard A. Conover, Teacher in Preparatory School
- Mrs. Sarah F. Conover, Teacher in the Female Department
- Miss Ellen F. True, Teacher of Instrumental and Vocal Music.

As best one can tell from this imposing roster, three of these were actually slated to teach college level courses, and one of *them*—our old friend, impecunious but modest A. S. Fisher, was also serving as principal of the Preparatory School.

By 1860 the number of college professors had grown to five, three of whom held baccalaureate degrees, with another holding the M.D. This larger strength enabled the college to add work in Sacred and Secular History, Natural Philosophy, Physiology, and Natural History. In addition the faculty boasted a librarian and a curator of museum.<sup>6</sup> All of these possessed significant learning for their time and place, and some were men of considerable stature and influence.

They were committed to liberal education. You all know, of course, that in this context *liberal* means *liberating*. Education was intended to emancipate the mind and empower the intellect of the free man. It would deliver a generation from the grasp of ignorance. It would break the bonds of provincialism and prejudice. It would cultivate the capacity for mature and responsible thinking. The founders believed that the simple Biblical doctrine advocated by Disciples of Christ enabled them to rise above the religious sectarianism and bigotry so characteristic of that day. "This evil spirit," said Charles Louis Loos who served as president in 1857 and 1858, "dooms a people to narrowness, stuntedness, weakness — to all the fatal effects of mental and spiritual slavery."<sup>7</sup>

They wanted free and honest minds. This is not to say that they thought like men today. Not in the 1850's and 1860's. Not one of them would have supported the so-called Free Speech Movement at Berkeley two or three years ago. They prized liberty, but they saw it in positive rather than in negative terms. Freedom was more than a right not to be prohibited from speaking one's mind: it was that right, plus the *power* to speak the right thing, as the educated man rationally and responsibly should determine it.

So liberal education, for them rested in a body of tradition—the liberal *arts* or the humane letters. This had been true in classical antiquity in the Greek *paideia* and in Latin education as embodied in Cicero and Quintilian. It remained true after the fusion of classical learning with Christian faith which was to shape the spirit of Western Man. This fusion found expression in the mind of the great Christian doctors Augustine and Jerome, in the universities which grew out of the cathedral schools of the Middle Ages, in such Renaissance humanists as Petrarch and Erasmus and Sir Thomas More, in the Reformed schools and the Puritan academies, in Harvard and Yale on the American seaboard, in the hundreds of church related colleges which grew up in our expanding West. And it found expression in Eureka College.

The humane letters included the great imaginative literature of Western Man, sacred and secular, and history and philosophy, as well as the languages in which these were written. The liberal arts also embraced mathematics, the sciences, and music. Acquaintance with this humane tradition was thought to have *human* value primarily, rather than a dominantly vocational purpose. It was important to know what it is to be a *man* before one thought of himself as a surveyor or a merchant or a physician. Such studies moreover should contribute to the power of effective expression, gained through the formal study of rhetoric and of classical models. As one example, I cannot refrain from quoting the reminiscences of a talented young woman who was graduated in 1870.<sup>8</sup>

To me, no scene of college life can ever be quite common-place because of its beautiful setting, some little bit of nature's exquisite carving, which goes to make up the artistic ensemble of Eureka and her environment. The town itself, now taking on the bustling pretense of a callow city, but then a bright, cleanly little village on the banks of Walnut Creek, nestled in the hollow of its silver crescent, like a star floating in the slender shallop of the new moon; its outlying slopes of meadow and farm land, and its encircling army of trees, always beautiful, whether plumed and helmeted in soft old pinks and greens, the insignia of spring, or trailing red banners wrested from the outposts of the advancing frosts, or standing like grim sentinels, clad in glittering mail, which seem to catch and shiver the keen lances of the furious winter.

The liberal arts had at least one more dimension in the thought of the founders: not alone the liberating of the mind nor furnishing it with the great humane tradition, but also an ethical concern. From Socrates and Aristotle onward, liberal education saw as the ultimate issue the *ethos* or character of the educated man. In the Academy at Athens five centuries before Christ and in the academy at Walnut Grove, as well as in Eureka College which succeeded it, liberal education pointed young minds toward the true, the beautiful, the good.

Granted that across the centuries many pompous professors and stuffy young men have pontificated about these ideals more impressively than they have embodied them. Granted that the repressive regulations by which the founders and their contemporaries sought to enforce the maintenance of these ideals drove generations of students to rebellion, including your own parents. Granted that much adult talk about these ideals still turns today's students off when they see them hypocritically denied by the talkers. Nevertheless today's youth are concerned about these same values. You want the truth — both in concept and in action. You want the good, even if you will not accept ready made definitions from a generation which has not sufficiently demonstrated its right to offer them. You want the beautiful. Whether you say it that way or not, you are concerned with values, with the interior life, with a quality of experience more important than social pretension or economic circumstances, with integrity of being.

Forgive the founders for being born in the 1820's and earlier rather than the 1940's. No one can claim personal credit for the year of his birth. And listen to one born just 100 years before many of you (1849), who taught here for a long time and wrote three quarters of a century ago: "Hundreds of Eureka students have gone to other states, and we are proud to say that, wherever they are, their influence is for the good, the pure and the noble." As a historian I cannot vouch for the accuracy of his observation, though I would be loath to take issue with the judgment of any president of Eureka College. But his word summarizes the commitment of the founders to liberal education and the character of that commitment: the concern to prepare for a place in society generations of young persons whose influence is for the good, the pure, the noble.

Did the founders know where they wanted to go? Were they lost? Who can say that they were?

And have we lost them? You must answer it for yourselves, but I do not think you have left them.

Founders Lost? Not in their commitment to liberal education.

## II

### **The Commitment to Social Involvement**

The founders shared with their fellow Disciples the "quest for a Christian America" envisioned by the leader of their movement, Alexander Campbell. The gospel he proclaimed was far more than a call for the sinner to repent and be baptized; he had launched a mission of reform,

Till the world was set right."<sup>10</sup>  
 Of him the poet Vachel Lindsay sang:  
 He preached with faultless logic  
 An American Millennium:  
 The social order  
 Of a realist and farmer  
 With every neighbor  
 Within stone wall and border.



Concluding his tribute to the great Reformer, Lindsay addressed his own contemporaries — and ourselves:

You, statesman-philosopher,  
 Sage with high conceit  
 Who speak of revolutions, in long words,  
 And guide the little world as best you may:  
 I come to you from Campbell  
 And say he rides your way  
 And will wait with you the coming of his day.

How then did Campbell and the founders of Eureka undertake to change the social order?

From the start both this college and Abingdon College, which was incorporated with Eureka in 1884, admitted both men and women. In the 1850's coeducation still seemed a daring innovation to many, even though Oberlin and Antioch had been at it for a while. It has taken Yale and Princeton another 114 years to catch up. The earliest public document looking forward to this school envisioned it as a means whereby "the brethren may endow their sons and daughters with a liberal education."

Eureka pioneered in the cultivation of the educated woman as a useful member of society and agent of social change. And two of the women who succeeded in delivering their own church, the Disciples of Christ, from provincialism and introversion in their time, came from Eureka — Mrs. Carolyn Neville Pearre and Mrs. O. A. Burgess. The Christian Woman's Board of Missions which they succeeded in launching in 1874 undertook a humanitarian venture more daring than the founding of the Peace Corps and laid upon those who responded a regimen even more rugged. You may not have thought of the church as the area of contemporary life where a woman concerned to meet human need is most likely to find an opportunity for significant service and decisive leadership. But it may be worth remembering that the church did provide that avenue for some of the most courageous, sensitive, and imaginative women in the days of the founders.

The great issue of human dignity in the 1850's was slavery, and many of the founders came to Walnut Grove because Illinois was free territory. Elder Ben Major, the founder of the

academy, delayed for a year his migration from Kentucky to Illinois while he completed arrangements for the manumission of the slaves he had inherited from his father. By his own efforts he educated them for freedom and as his own expense arranged for their colonization in Liberia. In the very year that Eureka College opened, Harvey W. Everest and some other students at Campbell's Bethany College precipitated a near riot by protesting on that campus in Virginia against slavery. Five of them were expelled and five more resigned.<sup>11</sup> Within eight years Eureka had called Everest as president. He came here during the Civil War and served two terms for a total of a dozen years. A strong negative motive in the establishment both of Eureka and Butler (then called North Western Christian) University was the reluctance of many Disciples to send their young people into a slave state in order to attend Campbell's school.

A patriotic commitment to the preservation of the Union seems to have outweighed abolitionist sentiment in virtually emptying this campus of young men during the war years. But both motives combined into a sense of participating in the divine purpose in history as that generation sang

Mine eyes have seen the glory of the coming of the Lord, . . .  
Our God is marching on.

Another idealistic cause which elicited the fervor of the founders was the temperance movement, and we had better study the social history of those times before too quickly concluding that they were not addressing themselves to a problem of serious proportions. John Darst, who laid out the town of Eureka and served as a founding trustee, has been described in an epigram: "He was the open foe of the saloon, and contributed five sons to the Union Army."<sup>12</sup>

Charles Louis Loos, who came here as president in 1857, was among the first Disciples to discern the seriousness of the new social problems in America's emerging cities. Though troubled at the programs advocated by radical agitators, he recognized them as often "very gifted, and talented, and . . . highly educated" men with a valid cause. Loos undertook to arouse the churches from their own preoccupations to a concern for the needs of the poor and for the urban crisis of the 1860's.<sup>13</sup>

The social involvement of the founders, however, did not exhaust itself in addressing specific evils in the common life. At a deeper level and with more comprehensive vision they undertook to furnish the world with educated men and women committed to the public good. They saw this purpose coming to fulfillment as their students entered on those vocations which sustain and direct the corporate life of a people -- education, journalism, law, the ministry. And they did not dream in vain. In the 1890's one of the alumni paid tribute to A. S. Fisher:<sup>14</sup>

During his confection with the institution thousands of young men (went) forth . . . (They) were to be found in the valleys, on the plateaus, and hill-tops and mountain-sides of our vast western domain. They had penetrated the western mountains, had looked out upon the great ocean and visited the islands of the sea. They were cultivators of the soil, watchmen on the towers of Zion, active agents in legislative halls and fearless defenders of their country's honor; college professors and presidents, popular political orators, eminent at the bar, *drawing* lecturers and profound jurists.

And twenty years later a historian of the college reported that fifty-seven foreign missionaries had gone out from Eureka, besides fourteen teachers at Southern Christian Institute in Mississippi and two at Hazel Green Academy in Kentucky<sup>15</sup> -- early efforts of the Disciples to provide education in the Delta and in Appalachia in the absence of government-sponsored programs.

What happened to the visions of these noble and generous folk? A century after the founders we find our common life no less deeply marred by social evil and perhaps even more seriously threatened.

The reformer's work is never done because of the limited character of progress, and its ambiguity. The advancement of learning has gone on at an accelerating pace since 1855. I believe that scientific knowledge has doubled and then doubled again since that time. Our technological progress has radically transformed the quiet rural village the founders loved so dearly and, with it, the whole character of our society. And none of us wants to go back to that simpler era. Technologically, we reach beyond our fathers. Astronaut Frank Borman aptly applied the old medieval aphorism: we are like dwarfs standing on the shoulders of giants.

Now convocation speakers and preachers have made a cliché of the pious observation that moral progress has not kept up with material progress -- I heard it before you were born. The question is, "Why not?"

Part of the answer is that in the moral arena we do not stand on the shoulders of giants. Giants they were, to be sure, and examples for our emulation, but virtue, unlike knowledge, is not cumulative. We stand on the same ground as they did. We *know* more than Socrates, at least about many things, but we are not wiser than he. On the basis of knowledge, particularly in science, probably none of the great men of former times could meet the admission requirements at Eureka College now. You would turn them all down -- from Aristotle to Isaac Newton and Adam Smith and Abraham Lincoln and Jesus of Nazareth. We *know* a great deal more. But we are not therefore more virtuous than they. Indeed, many are less so. Consequently every technological advance increases our social peril as well as our potential for more satisfying living. A club in the hand of a savage is a lethal instrument, but the hydrogen bomb increases the blow a million-fold. The threat of the club or the bomb may indeed preserve order in society or it may annihilate -- a man, or a city, or a civilization, or the human race. That is the ambiguity of technological progress. And a continuing dash of Christian realism about human nature may guard us against a too naive trust in the wonders of man's inventions and subsequent disillusionment.

Yet a kind of moral progress does occur within the body politic as idealistic and responsible men address specific ills within society. The generation of the founders abolished chattel slavery, and we would not go back to it. So with other social reforms -- barring a reversion in the public ethos, we will not go back on universal public education, on the rights of women, on the right of labor to organize, on social security, on medicare, on civil rights. To this degree, social progress has occurred.

But new issues arise, increasingly complex. Our technology confronts us with all sorts of unexpected problems deriving from its advances -- the pollution of our waters and of the atmosphere, the population explosion, the rapid deterioration of large sections of our cities, the migration into our metropolises of the poor (both black and white) from the rural South. So we constantly find ourselves confronted with new and unfamiliar issues and unprepared to deal with them. Popular resistance to admitting responsibility for these problems may arise from selfishness: either a vested interest in preventing reform or an insensitivity produced by personal insulation. Some remain wedded to solutions now outmoded or irrelevant, as when middle class achievers celebrate the virtues of hard work that got them where they are, without ever realizing that many of the poor and the black have no chance to work, have none of the skills of supporting social structures to offer them upward mobility. Moreover a problem like the

threat of new war is so vast and complex, so enmeshed with the phenomenon of nationalism, from which we can see no escape, so tangled in the intricacies of a world-wide economic structure, so tied to the impulse of any one of many political figures over whom we have no control, that we see no clearcut answer.

As we contemplate such problems, we repudiate the radical proposal to burn the house down. But we must with equal readiness admit that many cannot live in it any longer the way it is. Moreover we must prepare for the discomforts and frustrations of a thorough remodeling, including the broadening of the corridors of power. With all the wisdom, all the knowledge, and all the commitment we can muster we must address ourselves to the issues before us. As we do so we take heart in remembering that through all the changing decades the spirit of Eureka's founders has motivated other idealistic persons to this kind of social involvement. With gratitude for all who have shared the vision of moral responsibility for the character of society, we take up our own task. And if we listen, we may hear the poet's voice trailing away as he celebrates Campbell's quest and that of the founders:<sup>16</sup>

Let a thousand prophets have their due,  
Let each have his boat in the sky,  
But you were born for his secular millennium . . .

Founders Lost? Who can say so? Ourselves lost? It is up to us to say and do.

### III

#### *The Commitment to Christian Faith*

Quite clearly the founders wanted for their new land a college committed to the Christian faith. They desired for their children, in language we have already heard, "a liberal education under the immediate control of Christian teachers." They believed further that "the Bible should have a conspicuous place" in the daily life of the institution.<sup>17</sup> A. S. Fisher saw the development of a school founded on such principles as a purpose worthy of sacrifice—his own and that of others. Shall we "strive to accumulate more money, to buy more land, to make larger farms, to grow more corn, to secure more money?" he asked. Far better to invest their energies and resources in a college committed to liberal education, social involvement, and Christian faith.

While we may, for emphasis, discriminate each of these three commitments from the others, the founders did not regard them as three independent goods, any one or two of which might be taken separately. These three commitments constituted an organic unity, inseparable without loss. They added up to more than a style of life or even a way of life. They were life itself, for these Disciples, if life was to be worth living. So they saw Christian faith as informing and inspiring liberal learning and social involvement; they saw the liberal learning as guarding the believer against ignorance; they saw service to society as giving expression to faith.

A portrait of A. S. Fisher by one of his students vivifies the way in which the three concerns of the founders combined together:<sup>18</sup>

. . . he went about the hard drudgery of pioneer school work with a constancy, a punctuality and devotion to duty which was in itself a profitable part of our course of instruction . . . He was accuracy incarnate. He impressed the ambitious student with the idea that inaccuracy was immoral, and that to make a mistake was

unpardonable . . . In the years of his classroom ministry he inculcated upon thousands of youths such lessons.

From my own experience as a student in a Christian college not unlike Eureka some three quarters of a century after your founders, I can recall men of the same spirit. Our teachers sought to imbue us with a moral sense of obligation to every commendable enterprise—whether it was tackling our assignments in a spirit of perfectionism, supporting a peace rally, or attending a concert by Helen Jepson—all as an expression of our calling as Christians. And the dominant note in this kind of faith was not grimness nor sternness but joy in the fullness and significance of the Christian life.

Obviously the founders cherished their Christian faith as a great value in itself, but not as a commitment to an irrelevant piety. It formed rather the center of the life of a complete man. In the first year of the Walnut Grove academy the famous preacher D. Pat Henderson came to hold an evangelistic meeting at the church. Classes were suspended for the duration, and later extended into the summer, so that students might participate in the great spiritual venture which resulted in nearly 100 additions to the village church. This influx of members strengthened the congregation in the life of the community, and for years the influence of that dramatic time of high commitment lingered in the college.

The founders stated their faith in the forthright, Biblical terms so characteristic of Disciples in those days. I quote a paragraph now from C. L. Loos, trusting that having listened already to several other passages of nineteenth century rhetoric you will not be put off by the form but will discern the substance:<sup>19</sup>

Let this Divine and blessed Redeemer—as we see Him and hear Him on earth, "going about everywhere doing good," by His heavenly teaching and His heavenly works of love and power; as we behold Him on the Cross, suffering for a sinful world; and as we see Him in heaven triumphant—ever be our only joy, honor, strength, and hope, our exceeding great reward, our present and everlasting glory. And may this holy and single devotion to Him, filling all our soul, be the star of our life. . . .

The warm personal, rather than merely intellectual or academic, quality of such a faith Loos sought to make clear:<sup>20</sup>

Doctrines do not save us; we are saved by Christ . . . We are not converted to doctrines, but to God. We do not believe in doctrines, but in Christ. We are not baptized into them, but into Christ. We do not hope in them, trust in them, glory in them, but in Christ Jesus the Lord.

Our culture has radically changed since the founders voiced their Christian faith in this place. The secularism of modern thought has altered the character of higher education, even in the church-related college, and has recast the language of theology. The pluralism of American society has touched all our institutions and has reduced the structures by which a school such as this once sought to express and commend a controlling faith. (I am not lamenting, much less decrying, such developments; I am describing them). Most crucial of all, a concept of detached objectivity has come to prevail in academic circles. For two generations scholars have been expected not only to conceal their commitments but to wire around them so that their work in their disciplines might stand in its own right undistorted by personal bias. The result is a generation of academicians who can tell all semester—so students complain—what they know, or what other scholars think, but are inhibited from ever saying what they believe.

And now, after all the gains for pure scholarship which have undeniably accompanied such heroic efforts to free the academic enterprise from bias, students (and teachers too) have grown restless. We long for commitment to something more than the disinterested pursuit of facts. Without some such commitment, facts turn out to be irrelevant. We look with a sense of nostalgia—should I not honestly say, of hope?—to men like the founders whose faith informed the whole venture of teaching and learning and the social involvement which flowed from it.

I do not propose that we gloss over the problems which beset the modern man in quest of an honest faith. I only suggest that we recognize our need to work out such a faith as an imperative phase of any meaningful and complete education. For a faith in the God of the founders can give integrity to all that we learn and are and can sustain us through the difficulties of our social involvements and the tragedies of our personal experience.

"The primary aim of this college," wrote President Carl Johann in 1893, "is to send Christian scholars out into the world, for we believe that the best results can be obtained only by Christianizing learning."<sup>21</sup>

Founders Lost? Not they.

But have we perhaps lost them in our loss of their faith? If that should be true, must we not confess, Losers Weepers?

#### IV

I'm searching for something,  
Jeffrey Sachs recently wrote in your magazine, *Impressions*.  
I'm searching for me.<sup>22</sup>

When the founders named this place and this college, they said, "Eureka -- I have found it."

How better can we conclude than to recall the words of the Psalm which have voiced the prayer of so many faithful men through the centuries? For we can hear in it the prayer of the founders for Eureka College and for us who gather here to remember them:

Let thy work appear unto thy servants,  
And thy glory unto their children.  
And let the beauty of the Lord our God be upon us:  
And establish thou the work of our hands upon us;  
Yea, the work of our hands establish thou it.

#### NOTES

<sup>1</sup> Elmira J. Dickinson (ed.), *A History of Eureka College, with Biographical Sketches and Reminiscences* (St. Louis: Christian Publishing Company, 1894), pp. 142, 223-224.

<sup>2</sup> *ibid.*, p. 25.

<sup>3</sup> *ibid.*, p. 40.

<sup>4</sup> *ibid.*, p. 47.

<sup>5</sup> *ibid.*, p. 49.

<sup>6</sup> *ibid.*, p. 58.

<sup>7</sup> C. L. Loos, "Glorying in the Cross Only," in W. T. Moore (ed.), *The Living Pulpit of the Christian Church* (Cincinnati: R. W. Carroll & Co., Publishers, 1868), p. 458.

<sup>8</sup> Dickinson, *op. cit.*, p. 273.

<sup>9</sup> *ibid.*, p. 104.

<sup>10</sup> Vachel Lindsay, "Alexander Campbell," in *Collected Poems*, rev. ed. (New York: The Macmillan Company, 1946), p. 357.

<sup>11</sup> David Edwin Harrell, Jr., *Quest for a Christian America: The Disciples of Christ and American Society to 1866 (A Social History of the Disciples of Christ, Vol. 1)* (Nashville, Tennessee: The Disciples of Christ Historical Society, 1966), pp. 112-113.

<sup>12</sup> Nathaniel S. Haynes, *History of the Disciples of Christ in Illinois, 1819-1914* (Cincinnati: The Standard Publishing Company, c. 1915), p. 44.

<sup>13</sup> Harrell, *op. cit.*, pp. 86-87.

<sup>14</sup> Dickinson, *op. cit.*, p. 135.

<sup>15</sup> Haynes, *op. cit.*, p. 53.

<sup>16</sup> Lindsay, *op. cit.*, p. 358.

<sup>17</sup> Dickinson, *op. cit.*, pp. 41-42.

<sup>18</sup> Haynes, *op. cit.*, p. 37.

<sup>19</sup> Loos, *loc. cit.*, p. 467.

<sup>20</sup> *ibid.*, p. 461.

<sup>21</sup> Dickinson, p. 104.

<sup>22</sup> Quoted in *The President's Report*, Eureka, Nov., 1968, p. 3.

## Recent Library Gifts



Mr. Herbert Hauptman presents a group of books on Judaism from the Jewish Chautauqua Society to the Melick Library. L. to R., Dr. Charles Emerson, Chaplain, Mr. Hauptman, Dr. Daniel Cobb, Chairman, Humanities Division, and Mr. Willis Hubbard, Librarian, Eureka College.

Mr. Donald E. McClure, a teacher at Eureka College until this year, presented the library with a collection of nearly two hundred books in education and psychology. Most of the titles are recent and are a valuable addition to our collection in these fields. It is seldom that a library receives a collection which is as current as Mr. McClure's gift.

In memory of MR. JOSEPH RUSSELL SUTHERLAND, class of 1880 of Monte Vista, California, a collection was given representing a typical college student's personal library in the 1880's. An examination of this collection presents a very vivid impression of some of the differences between academic programs of the late 19th century and those of today. The value of this collection lies not so much in the value of individual titles, but in the overall picture which the collection as a whole presents.

RICHARD W. '22<sup>9</sup> and Dorothy G. JACKSON presented the library with the two volume set of the *Harvard African Expedition, 1926-27*. The gift was made in honor of "Ben Major who freed his slaves in 1835 and sent them to Liberia -- and to the Eureka missionaries who spent years of their lives in the Belgian Congo."

Why can't our peoples enjoy the benefits that would flow from real cooperation? Why can't we reduce the number of horrendous weapons?

Perhaps I should also speak to him of this school and these graduates who are leaving it today—of your hopes for the future, of your deep desire for peace, and yet your strong commitment to defend your values if threatened. Perhaps if he someday could attend such a ceremony as this, he'd better understand America. In the only system he knows, you would be here by the decision of government, and on this day the government representatives would be here telling most, if not all, of you where you were going to report to work tomorrow.

But as we go to Europe for the talks and as we proceed in the important challenges facing this country, I want you to know that I will be thinking of you and of Eureka and what you represent. In one of my yearbooks, I remember reading that, "The work of the prairie is to be the soil for the growth of a strong Western culture." I believe Eureka is fulfilling that work. You, the members of the 1982 graduating class, are this year's harvest.

I spoke of the difference between our two countries. I try to follow the humor of the Russian people. We don't hear much about the Russian people. We hear about the Russian leaders. But you can learn a lot, because they do have a sense of humor, and you can learn from the jokes they're telling. And one of the most recent jokes I found kind of, well, personally interesting. Maybe you might—tell you something about your country.

The joke they tell is that an American and a Russian were arguing about the differences between our two countries. And the American said, "Look, in my country I can walk into the Oval Office; I can hit the desk with my fist and say, 'President Reagan, I don't like the way you're governing the United States.'" And the Russian said, "I can do that." The American said, "What?" He says, "I can walk into the Kremlin, into Brezhnev's office. I can pound Brezhnev's desk, and I can say, 'Mr. President, I don't like the way Ronald

Reagan is governing the United States.'" [Laughter]

Eureka as an institution and you as individuals are sustaining the best of Western man's ideals. As a fellow graduate and in the office I hold, I'll do my best to uphold these same ideals.

To the Class of '82, congratulations, and God bless you.

*Note: The President spoke at 3:23 p.m. in the Reagan Physical Education Center at Eureka College in Peoria, Ill. He was introduced by Daniel Gilbert, president of Eureka College.*

### Eureka College

*Remarks at the Alumni Association Dinner in Peoria, Ill. May 9, 1982*

Well, I thank just everybody. I've cleaned up—a Golden E pin, a plaque, a bust in my honor, being in the Eureka Athletic Hall of Fame. I thought I had reached the pinnacle when the 1931 Prism said that as president of the Booster Club I received commendation for my part in managing the committees in charge of the homecoming festivities. [Laughter] You don't know how much I wish I could remember what I did. [Laughter] There are a few committees on Capitol Hill that need some managing right now. [Laughter]

But, Mac,<sup>1</sup> this—if we could have gotten this many people to a football game on a Saturday afternoon, we wouldn't have had to wear the same pants 2 or 3 years. [Laughter] We could have had you new uniforms. But I'm not quite sure whether I got this for 3 years as guard or for making some touchdowns for Notre Dame at Warner Brothers. [Laughter]

I was interviewed just the other day before I came out here by a reporter from the Bloomington Pantagraph, who came up

<sup>1</sup> William McNett, president of the Eureka College Alumni Association.



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and wanted to talk all about memories, Illi-  
nois here and Eureka College and all. And  
then he said, "Well now, there's a story  
going around about you scoring a touch-  
down against Normal in the last minutes of  
play." And that just goes to show you how  
stories can get stretched. [Laughter] I can  
tell you about that touchdown.

We were one point ahead, as I remem-  
ber. And there was just seconds to go. I'd  
been in the entire game, and Normal was  
passing, throwing bombs all over. And I fi-  
nally decided because—you remember that  
no one in our backfield was over about five-  
nine or -ten in those days, so our pass de-  
fense wasn't all it should be if anyone on  
the other side was taller than they were. So,  
I used to charge against my man and then  
when I felt it was going to be a pass, duck  
back into the secondary and see if I could  
help cover for passes.

And I saw everyone sucked over to one  
side of the field, and this Normal fellow—  
never forget that bright red jersey—going  
down the field all by himself. And I took  
out after him. And pretty soon, as he was  
looking back, I knew the ball must be  
coming. And I turned around and here it  
came, and I went up in the air, I got it, but  
by this time, as I say, having been in the  
entire game, I knew that there wasn't any-  
thing left in me. There was a lineman's  
dream, a guard way over on the sideline,  
about 75 yards from the goal line but a  
clear field down that sideline. But coming  
down with the ball, I thought if I just juggle  
it for a second or two, he'll tackle me. We  
still win the ballgame, and I won't have to  
run. [Laughter]

Well, I juggled it and I bent over, and I  
juggled it some more and nothing hap-  
pened. [Laughter] And just as I started to  
raise my head, he put his arms around me  
and said, "Tag, you're it." [Laughter]

At the same moment, I saw a substitute  
coming in for me, I knew. And I started for  
the sideline, and one Ralph McKenzie, very  
serious of face—indeed, angry of face—said,  
"What happened to you?" And all I could  
say was, "I'm tired." [Laughter] But that—I  
told the reporter—that was my touchdown  
that was never made, my lineman's dream.

You know, one thing I've stopped talking  
about is that—receiving Eureka's centennial

citation in 1955. Too many people began to  
think it was *my* centennial. [Laughter]

But I've spent the day in a warm flood of  
nostalgia, as I'm sure a great many of you  
have. You must be feeling the same way.  
Eureka is in all our hearts. And it gave me  
the greatest happiness today to be on the  
campus and to see today's students and to  
see that that same spirit and that same love  
is there among them every bit as great as it  
has been among us. They'll carry the  
memory of days at Eureka as abundantly  
and warm as we have carried them.

I got a letter a few months ago from Mrs.  
Lee Putnam, Class of '50. Lee, are you here  
some place? There. Hey. You don't mind if  
I let them in on your letter. Lee is the  
daughter of Professor Tom Wiggins, our  
English professor that so many of us re-  
member so well. And she wrote me this  
letter about some of the memories that she  
had of her recollections of the 1930's at  
Eureka. Well, if she was the Class of '50,  
she had to be pretty young in the 1930's.  
But she said they're vivid—"faculty teas  
before the fireplace; Daddy reading;  
Mother playing the piano; bluebooks being  
graded; having Carl Sandburg as an over-  
night guest; and eating canned salmon,  
spinach, and baked beans night after night.  
[Laughter] The college had an arrangement  
with the Happy Hour Canning Factory in  
Bloomington which allowed us to order  
canned goods, since no salaries were paid  
during that time." And that's right.

We also received dairy products from the  
college farm run by Frank Felter. I was too  
young to be aware then, but the entire  
community must have pitched in to save  
Eureka College." And that is what hap-  
pened.

Day after day in those classrooms, those  
professors just as if they were getting paid  
on time—I've thought about that sometimes  
when I see some teachers' strikes lately. But  
I believe that that spirit is still at Eureka—  
in the town, the faculty, and the students.

And, Lee, I have to tell you a memory  
that I have of your father—God bless him.  
It seems that the late Bud Cole—God rest  
his soul—and I were declared ineligible if  
we did not take a makeup exam, and it was  
the day before the homecoming game. So,

we went over to the gym that afternoon, and we got into our football uniforms. And then we went up in the Burgess Hall to the classroom where your father was there. And he gave us each two questions and said, "Take your choice of one." And he said, "I'll be in the Administration Building if you need me." And we finished the exam in quick time and went out to the field, convinced that we had passed the exam—and we had—and were able to play the next day in the game. That spirit of Eureka lasts not only 4 years but a lifetime, and that's why there are so many of you gathered here this evening.

And by the way, I want to thank Lee for writing. I don't know quite what to make of this, but later in the letter she writes, "My sister Barbara Cooper is a sergeant in Burbank, California, Police Department and has met you. [Laughter] Wait till the press gets hold of that. [Laughter]"

But I can't tell you how wonderful it has been. The only fly in the ointment—the thing that's really wrong is that today is over, and now we turn back into pumpkins again because we can't even stay for dinner. This is the first time I've been a before-dinner speaker—been an after-dinner speaker many times. But we have to go out and get in that airplane and be on our way. So, we have to leave. But to be here among you again—everyone in Washington that's in government should have to, at regular intervals, have this kind of an experience, because there is a real difference between the real world and what's on the other side of the Potomac.

So, from one Red Devil to all the others—[laughter]—hail to maroon and gold, and hail to our alma mater, and I think all of us should pledge in our hearts that it will be there long after we're gone doing for young people what it did for all of us.

God bless you, and I wish we could stay and say hello to everyone of you. It's been a very thrilling and exciting time for us. And I leave greatly rewarded.

I have one little story I just want to tell before I go. [Laughter] I'm having a hard time getting away from here. For my graduation speech, we had decided in Washington that I should make a speech on the world situation and our plans for attempting disarmament, reduction of nuclear

weapons and so forth. And they were talking about what would be a proper forum in which to make this speech before I go to Europe at the end of this month to meet with our allies and all. And, I said, "I have the perfect forum: I am making a speech in Illinois." And I reminded them of Winnie Churchill making a speech at a little college in Missouri some years ago in which he coined the term "Iron Curtain."

So, I said we'll make the speech there. But to those who were there today, I told them of a little story that illustrates the humor of the Russian people and their cynicism about their way of life and their government. And I had to choose between two. So, I won't repeat the one that I told there today—[laughter]—but the one I wanted to tell and didn't—and this is truly—the jokes—I've come to be a collector of these that the Russian people tell among themselves that reveals their feeling about their government.

And it has to do with when Brezhnev first became President. And he invited his elderly mother to come up and see his suite of offices in the Kremlin and then put her in his limousine and drove her to his fabulous apartment there in Moscow. And in both places, not a word. She looked; she said nothing. Then he put her in his helicopter and took her out to the country home outside Moscow in a forest. And, again, not a word. Finally, he put her in his private jet and down to the shores of the Black Sea to see that marble palace which is known as his beach home. And finally she spoke. She said, "Leonid, what if the Communists find out? [Laughter]"

We love you. We envy you for being able to stay, and God bless all of you.

Thank you.

*Note: The President spoke at 6:36 p.m. in the Grand Ballroom at the Continental Regency Hotel. Prior to his appearance at the dinner, he attended a reception for the Eureka College Class of '32 Golden Class Reunion at the hotel.*

*Following his remarks, the President traveled to Chicago, Ill., where he stayed overnight.*

(Dolan)

January 30, 1984

12:00 p.m.

## EUREKA COLLEGE FOUNDER'S DAY ADDRESS

### I. OPENING

- (a) Neil and RR at Dixon party.
- (b) Eureka Founders Day -- Ben Major's wagon train.
- (c) Personal memories.

### II. FIRST NEWSMAKER SPEECH SPONSORED BY TIME

- (a) Time has been covering events for 60 years; RR has been observing events for 50 years since leaving Eureka.

### III. SWEEPING CHANGE

- (a) RR's first profession -- communications revolution as example.
- (b) As RR moved to the larger world in 1932, it was actually getting smaller.

### IV. POLITICAL CHANGES

- (a) Return to limited government and traditional values are a dramatic turnabout since RR's first recollections of politics.

### V. POLITICAL CHANGE AS REFLECTION OF CHANGE IN THE WORLD OF IDEAS

- (a) Disillusion with the cult of the state among the intellectuals has led to rebirth of interest in democratic institutions and transcendental values.
- (b) In RR's college days, much of the intellectual world was drifting toward statist or even totalitarian thinking.
- (c) Story of Time Magazine editor Whittaker Chambers is the perfect example of the intellectual returning to solid roots.

### VI. AMERICA HAS MATURED IN TAKING ON NEW RESPONSIBILITIES

- (a) Economic reforms, more self-confident foreign policy.
- (b) Looking to future.

### VII. WORLD IS MATURING AS WELL

- (a) Great prospects for material abundance and human freedom.
- (b) America and Eureka students can lead the way.

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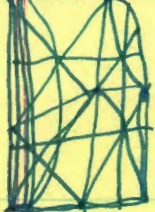
integrity  
and Guiz

yet at  
the  
same time  
we  
integrity

leading to a future

it's not mentioned

Constitutional Amendments



- 1) \$5,000
- 2) led ~~is~~ - strike
- 3) \$180 - a year - 250 student  
grads directly
- 4) Ben Major - 1st kindly letter  
finished
- 5) Waggoner - Creder

I've had a dream to talk

Fitzgerald - -  
Dawson  
traditional values  
G.K. Chesterton -  
during discovered

Chambers → suffering,  
daughter's ear  
witness  
will to power  
intellectuals  
cult of the state

① values  
specify

② what that  
experience  
variable  
scope of  
change

③ 50  
time has  
changed  
unstable that  
change  
looks  
forward

American campus - - - - -  
universities in the 30s into  
space

but of what was  
communistic  
revolution - - -

Creder

got to larger  
world - -  
world got  
smaller

Shenkland -  
actually not development.

1) Opening - ~~at Eureka~~ <sup>(a) Neil and RR just</sup> <sup>(b) glad to be at</sup>  
Note: Dixon <sup>from</sup> Birthday Party, Founders Day  
at Eureka, > Ben Major's  
Wagon train, (c) personal memories

2) <sup>First time</sup> "Newsmaker" speech sponsored by Time  
~~Time Magazine~~ -- ~~at Eureka~~ (a) first in series of speeches  
(b) Time has been covering events for 60 years  
~~It's been 50 years since RR left Eureka~~  
Eureka 50 years ago

3) Change - <sup>Sweeping</sup> RR's first profession: -  
Communications Revolution as  
~~example~~ <sup>example</sup> ~~As RR got to the~~  
larger world, <sup>in 1937</sup> it was getting smaller.

4) Political Change -- (a) ~~return to limited~~  
~~government, self-confident foreign policy,~~  
disillusion with the cult of the state.  
return to limited government.

5) Political Change ~~has~~ <sup>has</sup> ~~speaks~~ <sup>speaks</sup> larger change that  
has taken place. ~~at world~~ <sup>in world</sup> ~~ideas~~  
~~are on the move.~~ ~~limited~~ ~~Human~~  
~~freedom, democracy~~  
where representative gov, individual rights,  
transcendental values, reliance on God  
~~is~~ ~~being~~ are now

All this change means

6) America is maturing

1) economic reforms

2) ~~assertive~~ more self-confident abroad

3) still looking to future

7) World is maturing --

if America can lead to a future

1) prospects for material abundance and human freedom are brightening

2) This is the American goal