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O R I E N T A T I O N

class of sixty-five

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student prayer

Grant, O Lord, in these four years, increase of knowledge and wisdom so that our choosing and deciding may be based upon growing awareness of what you call us to be.

You have graciously revealed yourself to men through all the ages—not only to prophets, apostles, martyrs and saints, but also to scholars, scientists, students and to all who stand with humility before the mystery of your creative power and with wonder before the varied richness of your created universe. Show yourself unto us as we study.

Teach us that intellect must be no more and no less exacting than love and that just judgments must always be in accord with conscience.

Teach us that our thought must find fulfillment in words, and words in acts. Keep us searching for those words and acts through which, in some measure, the world may be redeemed and reconciled to you.

Teach us that Christian humility includes open-mindedness and a willingness to enter into dialogue with all persons, including those who do not think as we think.

Teach us that doubt may be the beginning of faith, that honest doubt never conflicts with the faith which seeks above all else, a knowledge of truth and the God of truth.

Guide us toward wholeness of life, in which all fields and forms of knowledge may be integrated and given meaning. Grant also that integrity of faith in you in which life itself is found.

Through the encounter of faith and learning, give to us a faith which knows how to cope with crises—which will surely come—both intellectual and spiritual.

Finally, teach us that as privileged students of truth, we have a responsibility for dealing with the world's problems and evils, and that as persons of faith we have a special responsibility to proclaim to all men the truth which sets us free.

Amen. (So be it)

—FINLEY EVERSOLE

what
every
should

freshman
know



crane

BY EDMUND S. MORGAN
professor of history
yale university

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Saturday Review Magazine
as "What Every Yale Fresh-
man Should Know"

THE WORLD does not much like curiosity. The world says that curiosity killed the cat. The world dismisses curiosity by calling it idle, or **mere** idle, curiosity—even though curious persons are seldom idle. Parents do their best to extinguish curiosity in their children, because it makes life difficult to be faced every day with a string of unanswerable questions about what makes fire hot or why grass grows, or to have to halt junior's investigations before they end in explosion and sudden death.

Children whose curiosity survives parental discipline and who manage to grow up before they blow up are invited to join the faculty. Within the university they go on asking their questions and trying to find the answers. In the eyes of a scholar, that is mainly what a university is for. It is a place where the world's hostility to curiosity can be defied.

Some of the questions that scholars ask seem to the world to be scarcely worth asking, let alone answering. They ask about the behavior of protons, the dating of a Roman coin, the structure of a poem. They ask questions too minute and specialized for you and me to understand without years of explanation.

If the world inquires of one of them why he wants to know the answer to a particular question, he may say, especially if he is a scientist, that the answer will in some obscure way make possible a new machine or weapon or gadget. He talks that way because he knows that the world understands and respects **utility** and that it does not understand much else. But to his colleagues and to you he will probably not speak this language. You are now part of the university, and he will expect you to understand

that he wants to know the answer simply because he does not know it, the way a mountain climber wants to climb a mountain simply because it is there.

Similarly a historian, when asked by outsiders why he studies history, may come out with a line of talk that he has learned to repeat on such occasions, something about knowledge of the past making it possible to understand the present and mold the future. I am sure you have all heard it at one time or another. But if you really want to know why a historian studies the past, the answer is much simpler: he wants to know about it because it is there. Something happened, and he would like to know what.

All this does not mean that the answers which scholars find to their questions have no consequences. They may have enormous consequences; they may completely alter the character of human life. But the consequences seldom form the reason for asking the questions or pursuing the answers. It is true that scholars can be put to work answering questions for the sake of the consequences, as thousands are working now, for example, in search of a cure for cancer. But this is not the primary function of the scholar.

For the scholar the consequences are usually incidental to the satisfaction of curiosity. Even for the medical scholar, the desire to stamp out a dreaded disease may be a less powerful motive than the desire to find out about the nature of living matter. Similarly Einstein did not wish to create an atomic bomb or to harness atomic energy. He simply wanted to find out about energy and matter.

I SAID that curiosity is a dangerous quality. It is dangerous not only because of incidental effects like the atomic bomb but also because it is really nothing more or less than a desire for truth. For some reason this phrase sounds less dangerous than curiosity.

In fact, the desire for truth sounds rather respectable. Since so many

respectable people assure us that they have found the truth, it does not sound like a dangerous thing to look for. But it is. The search for it has again and again overturned institutions and beliefs of long standing, in science, in religion, and in politics. It is easy enough to see today that these past revolutions brought great benefits to mankind. It was less easy to see the benefits while the revolutions were taking place, especially if you happened to be quite satisfied with the way things were before. Similarly it is not always easy today to see that the satisfaction of a scholar's curiosity is worth the disruption of society that may result from it. The search for truth is, and always has been, a subversive activity. And scholars have learned that they cannot engage in it without an occasional fight.

You may therefore find them rather belligerent toward any threat to the free pursuit of curiosity. They are wary of committing themselves to institutions or beliefs that might impose limitations on them or deliver ready-made answers to their questions. You will find them suspicious of loyalty oaths, religious creeds, or affiliations with political parties. In particular they will try

to preserve their university as a sanctuary within whose walls **any** question can be asked.

THIS wariness of commitment can sometimes degenerate into a scholarly vice, a vice that paralyzes curiosity instead of preserving it. A scholar at his worst sometimes seems to be simply a man who cannot make up his mind. Every classroom from here to Melbourne has echoed with the feeble phrases of academic indecision: "There are two schools of thought on this question, and the truth probably lies halfway between them."

When you hear this sentence repeated, or when you are tempted to repeat it yourself, remember that the truth may lie between two extremes, but it assuredly does not lie halfway between right and wrong. Don't short-circuit your curiosity by assuming you have found the answer when you have only made a tidy list of possible answers.

Dedication to curiosity should not end in indecision. It should, in fact, mean willingness to follow the mind into difficult decisions.

A second quality that makes a scholar has no apparent relation to the first and yet is inseparably connected to it. It is a compulsion to communicate. A scholar is driven by a force as strong as his curiosity, that compels him to tell the world the things he has learned. He cannot rest with learning something: he has to tell about it. Scholarship begins in curiosity, but it ends in communication. And though scholars may in a university take refuge from the world, they also acknowledge responsibility to the world, the responsibility to communicate freely and fully everything that they discover within the walls of their sanctuary. The search for truth needs no justification, and when a man thinks he has found any part of it, he cannot and ought not to be silent. The world may sometimes not care to listen, but the scholar must keep telling it until he has succeeded in communicating.

Now, there are only two methods



of communication for scholars, writing and speaking. The scholar publishes his discoveries in books and articles and he teaches them in the classroom. Sometimes one or the other method will satisfy him, but most of us feel the need for both. The scholar who merely writes books falls into the habit of speaking only to the experts. If he works at his subject long enough, he reaches the position where there is no one else quite expert enough to understand him, and he winds up writing to himself. On the other hand, if he writes not at all, he may become so enamored of his own voice that he ceases to be a scholar and becomes a mere showman.

COMMUNICATION is not merely the desire and the responsibility of the scholar; it is his discipline, the proving ground where he tests his findings against criticism. Without communication his pursuit of truth withers into eccentricity. He necessarily spends much of his time alone, in the library or the laboratory, looking for the answers to his questions. But he needs to be rubbing constantly against other minds. He needs to be tested, probed, and pushed around. He needs to be made to explain himself. Only when he has expressed himself, only when he has communicated his thoughts, can he be sure that he is thinking clearly.

The scholar, in other words, needs company to keep him making sense. And in particular he needs the company of fresh minds, to whom he must explain things from the beginning. He needs people who will challenge him at every step, who will take nothing for granted. In short, he needs you.

You may have various purposes in coming here, and you may fulfill them: you may play football or tennis or the trombone; you may sing in the glee club, act in plays, and act up on college week ends. But what the faculty expects of you is four years of scholarship, and they will be satisfied with nothing less. For four years we expect you to join us in the pursuit of truth, and we

will demand of you the same things we demand of ourselves: curiosity and communication.

Curiosity, of course, is not something you get simply by wishing for it. But it is surprisingly contagious. The curiosity we expect is more than a passing interest. We will not be satisfied by your ability to ask an occasional bright question, nor yet by your assimilation of a lot of predigested information. The accumulation of information is a



necessary part of scholarship, and unfortunately the part most likely to be tested on examinations, especially those wretched ones called "objective examinations" where the truth is always supposed to lie in answer space A, B, C, D, or E, but never apparently in X, Y, or Z. But the curiosity we expect of you cannot be satisfied by passing examinations or by memorizing other people's answers to other people's questions. We do not wish to put you through a mere course of mental gymnastics. We want you to be content with nothing less than the whole truth about the subject that interests you. Which means that we want you to be forever discontent with how little you know about it and with how little we know about it. We want you to back us into corners, show us up, make us confess we don't know. Does this sound formidable? It is not. We may tell you what we know with great assurance, but push us and you will find the gaps.

Follow your own minds into the gaps. Follow your minds where curiosity takes them. You will not get the whole truth, not about protons, not about the structure of a poem, not even about a Roman coin. Nobody does. But if you learn anything, it ought to change your minds, and hopefully it will change ours too. It will be a sign that we have both wasted four years if you leave here thinking pretty much the same way that you do now or if you leave us thinking the same way **we** do now.

We expect of you, then, that you will be curious for the truth. We also expect that you communicate whatever truth you find, and that you do it both in speech and in writing. Many people suppose that they know something if they can stammer out an approximation of what they mean in speech. They are mistaken. It is extremely unlikely that you have thought clearly if you cannot express yourself clearly, especially in writing. Writing is more than an instrument of communication. It is an instrument of thought. You should have acquired some competence in its use by now. I suspect from past experience that you have not. But even if you have, you have a great deal more to learn about it. And if you do not know much more about it four years from now, it will again be a sign that we have failed in part of our job, the job of making you communicate clearly.

COMMUNICATION is a two-way process, and a university is a community of scholars, where questions are asked and the answers communicated, your answers to us, ours to you. For the next four years we will be engaged as scholars together in this community. After the four years are over, most of you will leave the university, but if our community is a successful one, if we really do communicate with each other, I believe that you will continue to be in some sense scholars, asking new questions, looking for new answers, and communicating them to the world.

YOU thought that the spring of your senior year in high school was a busy time. Wait until you get into the thick of your first semester in college: last year will seem like a week of sun-bathing at the beach by comparison. Some October day when you have two quizzes coming up the next morning, two hundred pages of English to get over by Monday, a complicated dating set-up to arrange for your roommate, little laundry, less money, and a bad headache, you'll know the desperation of collegiate existence, well put in the remark of a harassed undergraduate: "I've been back from vacation two weeks, and I'm a month behind already."

A major "orientation" problem left unsettled, and rarely discussed during Orientation Week, is that of acquiring and maintaining spiritual equilibrium among the pulls and pressures that keep mounting year by year. It's not a matter of escaping from pressures, of trying to return to the ease of life in a baby carriage, but of finding some sure center of decision within, by which you can say either "yes" or "no" with integrity. Contradictory pressures are built into human existence. You cannot escape them—the crucial thing is how you meet them, obeying the right pressures, resisting the wrong ones, with equanimity.

There is one assumption about human nature which needs to be set out before we can say anything positive about this problem. It is the simple point that who you are, the **essence** of you, is that which you love as of supreme importance. You are not an isolated, unrelated person, but from the very beginning you are a relational being, a subject seeking itself in an object. The most important spiritual dimension of your education will be the finding of yourself, the nub, the core, the distinctive genius that makes you a unique person. And you will find yourself—perhaps during college, perhaps not until later—by finding what object of love, what center of value is worth giving yourself to. When the New Testament says

COLLEGE:

life under pressure

BY WALDO BEACH
professor of Christian ethics
duke university



"Where your treasure is, there shall your heart be also," it is stating this same fact: you are what you treasure.

But how does one go about deciding, among the pressures of choice, which paths lead to true treasures and thus true selfhood, and which paths lead away? What's the rule of choice?

THE EASY "YES"

With regard to this relational theory of human nature, the sociologist David Riesman has made popular an important distinction between the "inner-directed" and "other-directed" personality as a way of understanding American culture. It is also an excellent way of understanding campus culture and campus "types." The "other-directed" person is one who guides his course of action by a kind of spiritual radar. His self is only a receiving board for the signals that bounce off from other people. This is the crowd-self, the type of campus character (and the ingredient in each of us) who

wants above all to be one-of-the-boys. The object he supremely treasures is the approval of the crowd.

The crowd-self has a simple, easy answer to the problem of pressure: follow the crowd. Do what everybody else is doing. Adjust, go along, me too. The worst fate is to be a square, the outsider, the stranger. In the warm bosom of the gang is my peace and my salvation.

Although this is the dominant character-type among us, there are lots of things wrong with this answer to pressures. For one thing, the crowd is not all heading in the same direction. Some are going to town, some to the library. There are contrary pulls, "faces in the crowd." Which faces to follow? But the most obvious fault is that the self who is passionate to conform has no real integrity. His voice is only the thin echo of the crowd's murmur. The crowd-self is an empty self, a shadow-self, who cannot muster up a single independent judgment.



lacks depth. In a flat universe, the basic alternative is between crowd and self. But the world of the spiritually aware is three-dimensional.

The Christian student is primarily neither other-directed nor inner-directed, but rather, "upper-directed." His center of spiritual gravity is not in the crowd, it is not in himself. The compulsion to which he submits is the mind of Christ. From that transcendent center he is able to say both "yes" and "no" to his community, here going along with the boys, there going his own way. Where does such obedience to the mind of Christ show up in the daily run-around?

YOU see it in the fraternity meeting where somebody—who usually doesn't talk much—gets up and says the contrary thing, not to be contrary, but out of a conviction of a right stronger than the drive for popularity.

You see it in another student's choice of extracurricular activities. We all know the extracurricular madman, who attempts to escape himself by tearing around in a breathless dither and a perpetual fever of procrastination. A Christian nonconformist, in this extracurricular game, leads from strength, not weakness. He goes out for this and this, no more than he can do justice to, and what can make him grow in depth and talent, and what is in accord with the mind of Christ.

You see it in study life, too, in the student who is not conformed to the preferred idol of academic mediocrity (the C average) which his crowd may applaud. Or to the textbook answer, or to the grades, or to dishing it back to the professor. But he is transformed, by the renewal of his mind, that he may prove what is the will of God. His studying is sustained by his sense of vocation that this is God's universe to be fathomed, a gift to him and thus a demand upon him, to be used reverently, in obedience to the great commandment. His theocentric conformity is the basis of a true freedom of mind.

THE LONE WOLF

The opposite response to pressure is that of the nonconformist, the Abominable No-man, who says "no," on principle, to whatever the crowd suggests. This type is less common on campus than the crowd-type, but every dorm usually has one or two. He's the nonjoiner, the sulk, the out-of-step.

Very often, he will assume the mantle of piety, self-righteously sniffing at all the unholier-than-thou boys. Sometimes the lone wolves are nonconformist by conviction and are persons of real quality and integrity. But more often, the professional nonconformist is only an inverted conformist. He seeks crowd approval in a backhanded way. He's the "they'll be sorry" kind who harbors dark thoughts of jumping from high buildings. She's the kind who comes tragically into your room, looking like a cross between Lollobrigida and Lady Macbeth, and says, "Just go away and leave me alone." What

precisely she doesn't want is to be left alone.

So, while the lone wolf might be Riesman's "inner-directed" type, he's usually really a kind of crowd-self after all.

THE GROUND OF INTEGRITY

The real inner-directed self is the person who makes his choices by a kind of inner gyroscope or inner balance wheel, saying both "yes" and "no" to the multiple claims college puts on him. He is the man of principle. The difference between him and the crowd-self is something like the difference between the thermometer, which registers pressures, and the thermostat, which not only registers but also controls pressures, from within itself.

From a Christian point of view, the source of this integrity, the ability to withstand crowd pressures, lies in submitting to pressure "from above." It is here that Riesman's distinction between the other-directed and the inner-directed person

WEST
COUNTS
IN
COLLEGE



THE PRODICAL

ROBERT HODGELL

WHAT COUNTS IN COLLEGE

BY LYLE CRIST
professor, mount union college



WHAT really counts to make the most of college? Incisive thinking and clear expression.

It takes both. The first is primary, but of little use without the second.

They apply to academic, classroom matters, of course. I suggest that these apply with equal force to all campus social functions as well.

And dorms. Roommates. Pledging.

Incisive means deep, sharp. Not superficial. The usual thought process—unless trained by really good high school teaching—is superficial. We read a paragraph of words without seeing the message they contain. We read a novel called **Moby Dick** and conclude it is a story of whaling, failing to see—because we haven't been using our own intellect—that it is only superficially that; that actually it is a timeless story of vengeance.

We hear a roommate talk about the MuMuMu sorority and conclude it's the greatest thing since the steam engine. We hear a chum point out the pitfalls of a certain class, drink in his admonition never to sign up

for the course because it's unfair, fraudulent, and a bore anyway—and we decide to avoid the course.

We hear about campus politics and the inevitability of the Tri Taus getting top jobs and we resign ourselves to this.

We take a required course in science and we know we hate science—didn't we get a D in general science four years ago?—and we never really dig in to the meat of the course.

We meet some friends who say they're atheists and we've never thought about **that**, so we say atheism has much merit.

None of this is incisive. It's shallow and careless and lazy and slipshod—and all too prevalent. One instance is one too many.

But, you say, I won't be that way. I'll think for myself. I'll dig into the stories, the references, the lectures and the activities. Good. You're halfway to a successful college career.

THE other half is clear expression. In my own English classes I often will say, "Remember what happened to Billy Budd!" Billy was a sailor in another Melville story; when confronted with evil, personified by another sailor, he could not express himself; he stuttered, faltered—and lashed out with his fists, only to pay with his life for the consequences.

Now, I haven't observed any fist fights on campus, but I have seen so many times where a student fails (and this doesn't always mean failing a course) because he could not express himself.

You see, it's not enough to think for yourself; you've got to express yourself. If, for example, you encounter another student whose religious views are sharply opposed to yours and his argument is long and loud, you will find it frustrating merely to absorb it without effectively replying. What is effective? How loud you are? How red your face gets? Hardly. It requires knowledge of language to bring home your rebuttal in a manner that satisfies you.



You take a test, answering questions about literature, history, or science and you know the answer but you can't express it. Consider the chemistry student who said, when asked to identify a certain chemical compound, "Oh, I know it very well. It's right on the tip of my tongue but I can't say it at the moment." The prof eyed her gravely and said, "I suggest you spit it out quickly or you'll be poisoned, young lady; it happens to be sulfuric acid."

I have just finished grading final examinations in freshman English. The exam concerned a basic issue relevant to seven short novels we had read during the course of the first semester. How do the A papers differ from the C papers? Simple. The A papers did the assignment; the C papers tossed in all sorts of unnecessary material through strings of compound sentences, coming up with an unappetizing literary goulash that failed to utilize enough sifting, sorting, and subordinating. A C paper at one point said "Novels cover many topics and there are some topics which concern some people more than others. But there is one topic which should concern all the people. That topic is the one of social behavior."

Let's sift, sort, and subordinate. It now comes out, "Of the many

topics found in novels none is more universally appealing than social behavior."

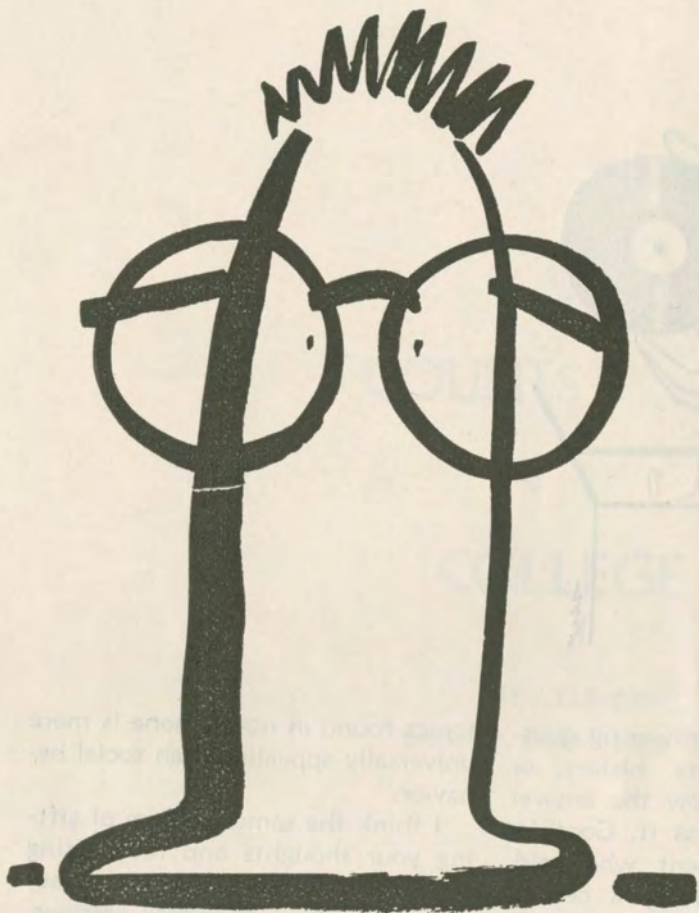
I think the same problem of sifting your thoughts and recognizing their main elements applies to sorority meetings, dorm bull sessions, and faculty conferences.

Nobody expects you to be perfect in thought and expression when you get to the campus. If you were, there would be no need for college.

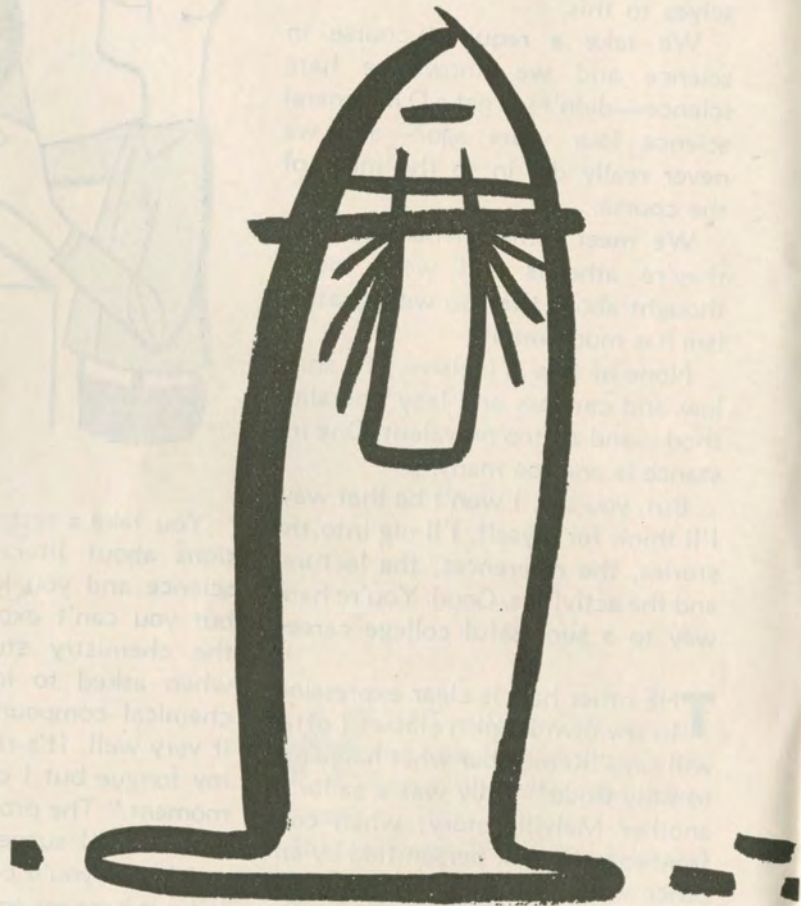
But we do expect you to take advantage of your own ability to do independent thinking and your own opportunity to polish your expression, spoken and written.

It gives meaning to the entire college experience. Might even improve your grades!





I CAN SEE AS GOOD AS ANYBODY—



I WORRY TOO MUCH—

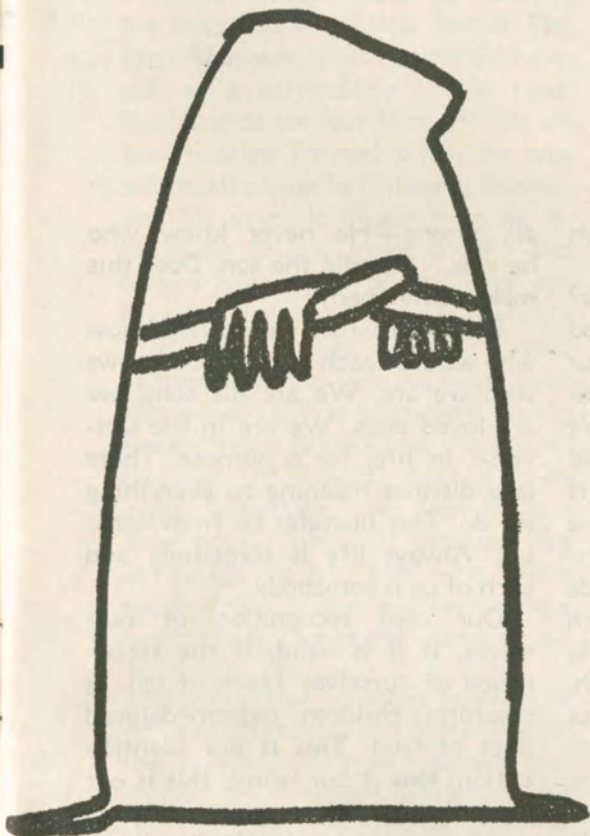


I'M PUZZLED WITH LIFE—

LIFE IS FULL OF TRICKS—



cartoons by **ROBIN**



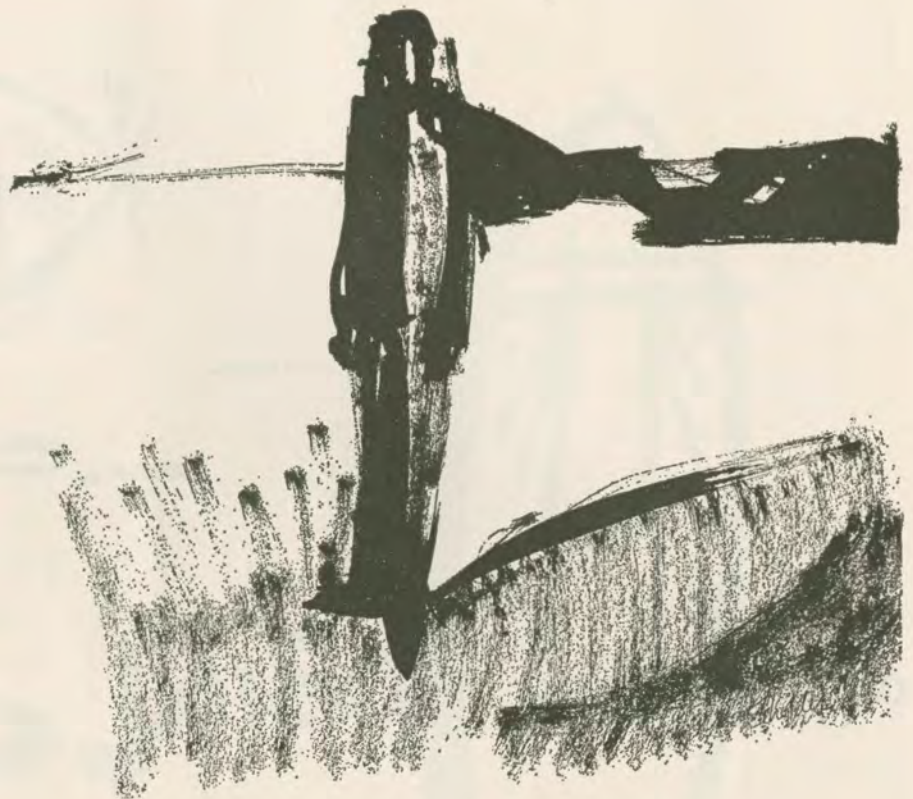
SELF-RIGHTEOUS



WHO'S CONTENTED?

who
am i
when i'm
NOBODY ?

BY MALCOLM BOYD
chaplain, the episcopal center
colorado state university



EACH of us is so strangely a combination of somebody and nobody. To oneself and to one's neighbor, each of us is alternately somebody and nobody. But to God each of us is always **somebody**—in fact, specifically, a child, a loved one, one who has been created and redeemed and whose God-given free will either brings one to God or carries one far away from him.

The awful and marvelous question which life poses for each of us is this: am I a person? Or, in other words, am I real—living? Or, do I merely exist as an object, a thing, a **nobody**, which reduces other beings to existence as objects too? Does my existence preclude the possibility of "being" for others as well

as for myself? (Is relationship with me an impossibility?)

What does it mean to be nobody? "I don't know what I'm supposed to want," Biff cries, in Arthur Miller's **Death of a Salesman**. Later in the play, he says: "I just can't take hold, Mom. I can't take hold of some kind of a life." Finally, Biff asks: "Why am I trying to become what I don't want to be?" In the play, Biff is somebody who is made to feel like nobody by a world which considers him to be nobody. He isn't **successful**. Nobody cares. Oh, yes, his father and mother care, but there seems to be a great rift between the son and his parents and Biff's epitaph for his dead father is: "He had the wrong dreams. All,

all, wrong—He never knew who he was." Nor did the son. Does this make him nobody?

But even when we do not know who we are (each of us), God knows who we are. We are his sons, we are loved ones. We are in the universe, in life, for a purpose. There is a distinct meaning to everything we do. This liberates us from nothing. Always life is something and each of us is somebody.

Our own recognition of ourselves, if it is valid, is the recognition of ourselves (each of us) as creatures, children, redeemed loved ones of God. **This** is our identification; **this** is our being; **this** is our personhood; **this** is the reality of our being (each of us) somebody.

Who am I?

Nobody (I feel), now.

I am nobody (is it not so? surely it is so) when I am lonely. I am nobody (is it not so?) when I care so desperately yet do not know for what I care.

I am nobody (surely) when I and everything seem to be lost. What does it matter? I want to run away (I am nobody) and to be free (surely) and to do nothing (everything) and to be somebody (nobody).

I want to be me—but who (what) am I? I am white (am I not black?). I am American (am I not European?). I am young (O God, I feel so old! or do I feel just nothing? ought I not to, if I am nobody?).

There comes to each of us the realization, in sharp moments of truth, that we are indeed alone. We may be alone together, but we are nonetheless alone, in a quite essential sense. To be alone does not mean to be nobody.

The world knows each of us as a type. "HOWARD KEEL AGREES HE'S NOT SAINT TYPE," ran a headline in the Indianapolis *Star* (August 9, 1959). "Howard Keel, the singing star who gets his first important straight dramatic chance in the formidable role of St. Peter, in the spectacular biblical movie *The Big Fisherman*, does not regard himself as a particularly saintly type. Keel stands six feet four. He has all the muscles he had when he was a football player in Gillespie, Illinois, and his voice is bigger than he is. He feels tough, looks tough, and knows how to be tough." But apparently the makers of Hollywood's "religious" movies, along with most of the rest of our culture, have typed saints—as well as politicians, hucksters, clerics, housewives, "average" children, professors, doctors, Negroes, Christians, Jews (the list is a long one). Saints, it appears, are not tough. So Mr. Keel who "feels tough, looks tough, and knows how to be tough" is not the "saint type."

DESPITE the frenzied activity of our culture—and ourselves in the culture—to type persons into objects, living beings into digits, we are (each of us) persons. Persons,

not people; for it takes persons to comprise people. Each of us is I. This being so, the other person may be "thou" instead of "it"; honest dialogue may begin to happen; mutual personhood may be acknowledged; God-given human dignity may be assumed without there being a necessity for moralizing and preaching about God-given human dignity. It is as simple as that.

Philippe Maury, in his *Politics and Evangelism*, writes: "It is well worth while to have some familiarity with existential literature, for more profoundly than anything else it reflects the crisis of our time. It has emphasized a fundamental psychological and social phenomenon: for modern man, 'the other' represents a threat, a frightening unknown. When someone looks at me, meets me, my existence is called in question; I cease to be a subject; he makes me an object; I lose my freedom."

This is not so if "the other" and I are each somebody instead of nobody. "Nobody"—a person who believes that he is nobody—threatens and is threatened; he frightens and is frightened. "Somebody"—a person who accepts himself as having been created by God and redeemed by God in Christ—welcomes and accepts, and assures "the other" of personhood which, in fact, he bestows anew in the moment of the new relationship.

Do I know what life is—what love is? (Am I somebody?) Have I been loved—have I loved? (Am I somebody?) Have I made a mark at all: on another life, on a piece of wood, on the earth, on a heart, on a piece of paper? (Am I somebody?)

I don't know. (Am I nobody?) Yes! Yes, I have! I have! Am I somebody? There is a heart—. There is a piece of paper—. There is a piece of wood—. Am I somebody?

Where is the heart? Where is the piece of paper? Where is the piece of wood? Where is the mark? What is the mark?

I can show you. (No, I can't show you.) You must believe me. There is a heart. There is a piece of paper. There is a piece of wood. Please, you must be-

lieve me because———. Won't you believe me? Can't you——? Am I nobody?

The questioning goes on—the self-questioning. The world lays down its bases for being "somebody" and I don't seem to measure up. I am not **successful** (as the world looks at these things, whether in Hollywood or Fifth Avenue or on the campus). Then, am I nobody? Well, perhaps to the world—that vast cultural conglomerative we dub "the world"—but certainly not to the Lord, and certainly not to the person(s) with whom I share genuine relationship in personhood, and certainly not to myself (if I, in an act of faith, share communion with Jesus Christ).

I am loved by the Lord. This love enables me to love "the other" person with whom I am sharing life (the other person in the room, in the dormitory, in the office, in the world) and it enables me to accept and receive love—to be loved. This love enables me to enter into genuine dialogue with God and with "the other" person(s). It enables me to live and not simply to exist. **Then, I can reach out in love to "nobody"** (the other person who thinks he is nobody) and perhaps enable him to understand salvation as being real (and won) for him.

Nobody is dead. Somebody is resurrected from the dead. I was dead, and now I am alive. Thanks be to God!



shall i join?

BY DENNIS L. TRUEBLOOD

co-ordinator, college student personnel graduate studies, southern illinois university

Ranking over any other factor in college learning is the 24-hour-a-day influence of the student living group. A student's adjustment to society, his scholarship, his attitudes, and his mental and physical health as a whole are largely determined by where and how he lives.—Harold Hand.



SHALL I join a social fraternity? As a student new to the college environment, it is necessary that **you** answer that question. And how you answer the question depends upon you and the college in which you are enrolled.

How you fulfill your particular emotional needs is dependent upon the life experiences which you have had and which you expect to have. Whether joining a social fraternity will be compatible with these needs is a decision which **only** you can make.

Just as individuals differ, so do college campuses, fraternities, and fraternity systems. While there may be certain generalizations which are applicable to most campuses, fraternities, or fraternity systems, there are enough individual differences to make absolute generalizations unwise.

With the realization that students differ, campuses differ, and fraternities differ, a list of advantages and disadvantages of fraternity membership is offered.

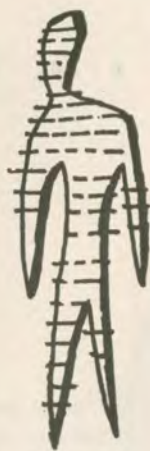
The list was compiled by fifteen graduate students studying for a master's degree in college student personnel work at Southern Illinois University. These students, former campus leaders, approximately half of whom were fraternity leaders, reported 95 items under advantages and 91 under disadvantages. The

items, many of which were different wordings of the same principle, are summarized into twenty statements of advantage and twenty statements of disadvantage. The statements are intended to define the areas which the individual freshman must explore as he decides "where and how he lives."

Advantages of fraternity membership:

It tends to:

1. Provide a sense of belonging and identity for the individual.
2. Encourage the individual to participate in all types of activity, i.e., social, aesthetic, spiritual.
3. Provide smaller units of well-appointed group housing.
4. Provide a greater sense of loyalty to the college because of the permanence of the group and the better opportunity to periodically renew one's relationship to the group and the college.
5. Develop in the individual a sense of group cooperation and responsibility and skills in working in groups.
6. Promote group self-government.
7. Provide a vehicle whereby service to the college and the community can be more effectively rendered.
8. Give opportunity for more supervised study.



with



9. Provide experiences which stimulate self-discipline.
10. Provide a social and friendship group which aids the freshman in adjustment to college life.
11. Provide through the reputation of the fraternity an acceptance by the campus for the individual as one of that group.
12. Provide opportunity for friendship development with fraternity brothers in chapters on other campuses.
13. Provide a ready medium for exchange of intellectual ideas.
14. Provide opportunity to engage in the art of politics, i.e., campus elections.
15. Provide opportunities to win leadership positions.
16. Provide opportunity to engage in business and management activities through the business responsibilities of the fraternity.
17. Provide a medium for developing social skills.
18. Provide opportunity to develop close personal friendships which endure over a long span of years.
19. Stimulate the less-active person to develop his interest.
20. Provide an outlet for use of leisure time.

Disadvantages of fraternity membership:

It tends to:

1. Force the individual to rely upon

a particular group for his standards and friendships and thus limits participation in a wide range of campus interests.

2. Place undue emphasis at times on superficial values, i.e., winning a queen election, building the best "float."
3. Increase the cost of attending college, particularly through special assessments and social pressures to spend in order to maintain individual status within the group.
4. Promote loyalty to the group rather than the total university.
5. Promote group snobbery and feelings of superiority on the basis of false standards.
6. Promote autocratic methods of controlling group members' behavior.
7. Establish the fraternity as a buffer between the student and the university, thus distorting the university's attempt to promote general intellectual and social values.
8. Promote social life at the sacrifice of scholarship.
9. "Force" the individual to participate in activities with which his personal, social and moral values conflict, i.e., drinking, sex behavior, pranks, hazing.
10. Engage in hazing practices which may harm individuals physically.

11. Promote overdependence on a specific group as a basis for security both while in college and after college.
12. Place emphasis on selection of friends on the basis of fraternity affiliation and social class rather than upon intellectual and personal values.
13. Place an undue emphasis on campus social and political life.
14. Divide the campus into Greek and non-Greek factions.
15. Select individuals from within own group to promote for leadership for key campus positions rather than allowing individual to rise on his own merit.
16. Restrict association with minority group members since discrimination is practiced by many fraternities in membership selection.
17. Exclude from membership those individuals who might best profit by fraternity membership, i.e., the individual low in social skills.
18. Promote conformity to a group's ideals and standards in such matters as dating, campus politics, and selection of social friends.
19. Make the aspirant not selected feel unworthy.
20. Dominate social life of the member.

It is interesting to note that many of the advantages and disadvantages, when listed as tendencies, appear to be opposites. That this is so merely reinforces the fact that as an individual new to college, the freshman must make his own decision as to whether he shall join a fraternity. For the society at large, as revealed in journal articles and conversation, the advantages and/or disadvantages are not all of equal value. Much controversy exists today as to the values of fraternities just as there are controversies on many other educational issues.

"Shall I Join a Fraternity?" Only you can answer the question!

think on these things . . .

COMPILED BY B. J. STILES, methodist minister, nashville, tennessee

"Eighteen million American teen-agers growing older in a world they didn't make—a world overpopulated and underfed, overorganized and yet disorganized, impersonal and self-indulgent, machine-tooled, purposeless, yet filled with unrealized possibility and in danger of coming to an apocalyptic end—have settled a new world of their own. They have established a colony Out There in Teen-Land, a kind of pseudo-adult world. It is not a young world, if youth means daring and imagination, idealism and individualism, skepticism and iconoclasm. . . . They feel and are made to feel that they are a race apart, a minority in an alien land. Thus, they cling with fierce pride to a private set of folkways that seem mysterious and confounding in the extreme to outsiders. These folkways create pressures to conform and inhibit the individual as insistently as those in the adult world, but they give the teenager an illusion of choice. Paralleling the adult world, Teen-Land is built on insecurity and its greatest concern is for safety. The cost of safety is uniqueness of personality and the measure of it is membership in the herd."

—Thomas B. Morgan,
TEEN-AGE HEROES:
MIRRORS OF MUDDLED YOUTH,
Esquire, March, 1960

"The word 'vocation' in the history of man has become a synonym for something from which you can hardly wait to get a vacation. 'Vocation' in the history of Christianity, however, was the word for salvation. Vocation in the New Testament is God's call to man which delivers him from the assorted tyrannies of the world—sin, death, and the devil—and ushers him into a life of joy and peace. What has come in between to distort the meaning of vocation?"

—Carl Michalson,
CHRISTIAN SCHOLAR, June, 1958



"Wherefore we decided to collect the diverse statements of the holy Father, as they might occur to our memory, thus raising an issue from their apparent repugnancy, which might incite the readers to search out the truth of the matter, and render them the sharper for the investigation. For the first key to wisdom is called interrogation, diligent and unceasing. . . . By doubting we are led to inquiry; and from inquiry we perceive the truth."

—Abélard, prologue of SIC ET NON

"Many people get along fairly well in a tional sort of life. But this security is an vulnerable. A change of events (cancer, u bring the roof crashing in at any moment, insecure. Furthermore, this mediocrity setti level of living instead of a genuine exist from the awful anxiety of taking responsibi of a self. Despair drives one to decision. one becomes a real person."

—Roger Shinn,
THE EXISTENTIAL

"These 'places in the world' to stand do not represent occas ritory. They are not peepholes tian's fifth column. Rather the participation in God's work of r ing and keeping it human. Je carried in our hearts or on our s camp. Rather Jesus Christ is the a work to which we are called our lives.

". . . Here then is a key to ca with the problem of how God human community and to see h our local campus relate to hi cannot be to abolish fraterniti fraternal, to help them replace hood with an understanding means. Perhaps it will require of fraternities which call them. it should mean for fraternity p in Jesus Christ, the distinction: barians!"

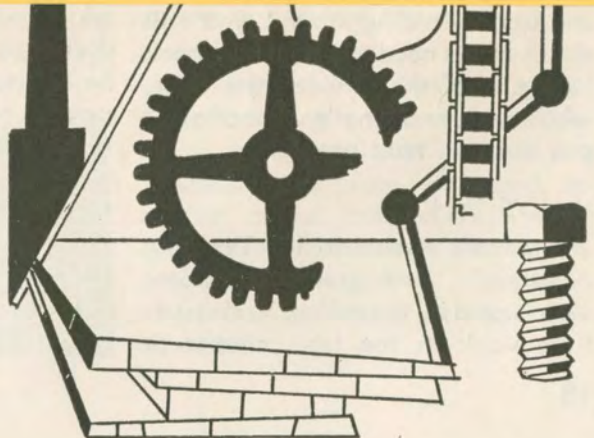
—ACCENT ON IN
National Student



PARENTS' SUPPLEMENT

*"And now you live dispersed on ribbon roads,
And no man knows or cares who is his neighbor
Unless his neighbor makes too much disturbance,
But all dash to and fro in motor cars,
Familiar with the roads and settled nowhere."*

—T. S. Eliot,
THE ROCK





THERE are as many kinds of parents as there are kinds of children and kinds of colleges. This article is written by a conscientious parent who, beset by hopes, fears and dreams of her own, has just sent a sophomore back to college. As parents, my husband and I have tried to see our child as objectively as possible. Ideally, we wanted her to choose a college where she would find enrichment for living with herself down through the years; a basic knowledge that would make her a responsible member of society; direction in her preparation for making a livelihood; and an atmosphere conducive to reflection, maturing and fun.

To find such a college is a tall order, I know! It often involves something close to research. For my husband and me it meant expensive visits to different campuses with our child, and intuitive judgments as to the real, not the pretended, atmosphere of colleges. Those in education—as my husband is—know that the essence of a school and the impact it will make on an undergraduate can change in as little time as one college generation. During the hunting process I often felt frustrated. It seemed as difficult as the problem confronting the average layman when he tries to find out the true merit of a physician in the medical profession. Everybody is a good doctor! In fact, the best! And every college is just the finest little, or big, school you ever saw!

One day it occurred to me that no college in the whole country could live up to the expectations of high-school youngsters. Think of the pressures and inevitable

high hopes in advance—the long examinations, often beginning with the junior year in high school, intense competition for admission, interviews, etc. High-school graduates are bound to feel that anything worth working so hard for must be heaven, and once you're in, your problems are solved! Parents know there isn't any easy solution. Every institution is made up of people doing the best they can, but still people. So, once our children are in, many problems will be just beginning.

We tried to tell our daughter that she must expect frustrations. Any place that truly stretched and challenged her would prove difficult, even disturbing, at times. We hoped she would aim for a successful, happy, and relaxed junior year. It might take that long. So, she shouldn't expect too much and shouldn't rush it. (All this we told her out of the storehouse of our vast wisdom!) But I'll never forget that starry-eyed good-bye she gave us as the train pulled out. She hadn't heard a word we said!

And when we met her at Christmas time, she burst into tears of relief and joy to be home. But she had stuck to it, and had matured more than three months' worth in that short time. The fact that she cherished every moment with the family, and loved to participate in even menial household chores is still amazing to us, especially when we think back on those stormy teen-age years! This is encouraging, but I'm afraid doesn't mean that we have no more problems or that we parents are off the hook.

I had thought when she left, "Well, a

the care and feeding of PARENTS

BY WHITTY CUNINGGIM, wife of Merrimon Cuninggim, director of the Danforth Foundation.

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—Abélard, prologue of *SIC ET NON*

chapter is now closed with that child; maybe I'll have more time for concentrating on the others." But that one is still time-consuming, even hundreds of miles away. Letters, careful letters, must be written, newspaper clippings sent, news about friends relayed, packages mailed, her friends entertained during holidays, and it seems I'm always needing to write a thank-you to some kind family who has befriended her. I suppose it will be this way when our children are married, too—relationships on a different level, but still demanding of our best energy and thought. We're enjoying it, but we hadn't expected quite so much of it.

Back to that first Christmas vacation. One of my friends whose son went east to college told me of her disillusionment on his first trip home. According to him, the work was dreadfully hard, if not impossible, some of his courses didn't seem challenging or immediately useful, the climate was terrible, his roommate was immature, girls were uninteresting or unavailable—you may know the story. But it was a good college, and he was still a conscientious student and a stable lad. He simply had had too rosy a picture beforehand.

That situation was saved by a letter from the dean which preceded the son home. The letter described to a T what the typical freshman's attitude would be during his first visit home, and suggested certain helpful attitudes parents might take to express sympathy but not pity, firmness about seeing a difficult task through, optimism about the future.

AS I watch the young people around me, I sense great pressures upon them, pressures different in degree from those in my own college days. For example, some of them worry about the financial strain that college puts upon their parents. But we have accepted the financial responsibility, and should tell them so—in such a way that they will not worry or feel guilty. We must not pressure them nor ride them about costs, no matter how high they rise. Basic honesty and understanding are as important in this area as in any. Education is an opportunity, both for a child and for his parents, and our common hope and goal should be to make the most of that opportunity.

Many students, as they become aware of

their parents' financial sacrifices, begin to feel that they must get "results" or "success" and quickly. Yet, education is slow, thriving in an unpressured, reflective atmosphere, its results difficult to measure. What we hope a student will feel is an internal obligation to use a precious opportunity for education, and gratitude to the parents who provide both financial support and understanding.

Another pressure, particularly among the girls, is for security, early engagement, marriage. When students marry, the girl's education is often neglected or cut short, as she begins work to support her husband in his studies. If children come early, the education of the couple can be ended all too soon because of financial pressures. As subtly as possible, and **before** emotional involvement complicates the picture, we as parents should point out the logical need for restraint and caution. Surely, any marriage will have more chance of success if both parties can bring educational background and maturity to it.

Every parent I know wants his child to have some fun while he is young. He is eager for the college to provide a relaxed and healthy social atmosphere. But, if this extracurricular matter gets out of proportion, it can distort the whole college picture. If it is realistic, attractive, and controlled, it can keep its proper place on the periphery of the educational process.

AND now for a little gratuitous and free-wheeling advice:

Money: Work out allowances in advance. It is time for a student to be responsible for wise use of his resources, certainly to choose among various needs. But flexibility, not rigid discipline, is called for if plans should prove unrealistic.

Correspondence: Don't nag for letters; that's the surest way not to get the kind you want. Be faithful in your own writing, but don't express the kind of sentimentality that leads to homesickness.

Telephone conversations: Play your hunches. If you think he needs a call, call him, but not merely for your own pampering.

Homesickness: Remind him you're as far away from him as he is from you, and that

loneliness goes both ways. "This, too, will pass."

Signs of experimentation in personal behavior: Had he never smoked before, but you suspect? Did he tell you about a party where it was awkward to refuse a drink? Watch your reactions! And remember your own youth if you ever had any. Above all, if you want confidences in the future, don't appear shocked! Your moral teaching through the years, and even more, your example, will see him through. If not, it's too late now.

Trips home: Reasonably often, but don't let proximity be a crutch. Better that he come too seldom than too often—or don't you really want him to grow up? And prepare to be enthusiastic when he goes to his roommate's home on a holiday instead of coming home.

Activities: Don't insist that yours become his. He may not like your fraternity. He may detest football. In nearly every college in the country course work is a lot harder than in your day. There's less time for fluff, and almost no time for just plain loafing.

During college days we reap the consequences of our past relationships with our children. If there have been good communication, understanding, and respect beforehand, college won't cut them off. If there's room for improvement in this respect, college may help; at least, it provides a new environment and a fresh objectivity for working out problems. At any rate, it's the student's college experience, not yours, the student's maturing that's got to be done, not yours, the student's life to be lived, not yours. So, sit back and enjoy it!

It is exciting to share ideas with a child, now capable of adult conversation, and eager to take us in on his unfolding world of past history and present civilization—as if we had never discovered any of this on our own! I wouldn't trade it for cradle days.

And I'm secretly rooting for my daughter's college. I hope it makes her think, works her hard, equips her for a world requiring toughness, flexibility, excellence, and a sense of values which are her own, not mine. When she comes home for the brief vacation interludes, I shall try to give her a place of relaxation, affection, security, and my interest in her college life and world.

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And no man knows or cares who is his neighbor
Unless his neighbor makes too much disturbance,
But all dash to and fro in motor cars,
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—T. S. Eliot,
THE ROCK



learning to say good-bye

BY WILLIAM J. MacLEOD
chairman, department of philosophy
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BOTH parent and child are engaged in learning the word good-bye from the first weaning in infancy through all the other weanings—the child's developing interests outside the home, the tearful beginnings in kindergarten, his experiences of separation overnight at a friend's home and at summer camp, the changing and fierce loyalties to his peers throughout adolescence. Through these the child grows up, but it is also true that parents grow up. It is not inevitable that this means also "growing away" from each other.

The departure of the child for college is another weaning process, often more difficult than most for both parents and children. Parents are our concern here. They experience anxieties, worries and crises, too. They do not want to lose their children, but this separation seems to be a symbol of the final break that will soon occur. Can they pretend that this is something to be borne with stoical passivity? Obviously not. Nor does it mean that it is confronted with weeping and frantic "holding on." There is no magical pill parents can take that will tranquilize their concerns. The answer to this crisis lies largely within them, in what they bring maturely to

this further lesson in learning the word "good-bye."

The parental task is not over at this point. The child deserves and wants the **continuing interest of parents** in this venture. He may be learning to stand on his own, but he still requires that home base of healthy and helpful concern and interest which parents alone can give. Students strive for accomplishment for various reasons, not the least of which is for parents whom they love and who want them to do their best. While snooping, prying, petty questions are rightfully resented, there is need for recognition of accomplishments and friendly concern for their problems, successes, disappointments.

To this end it is a help to parents to know that their desire to care for the child, prevent him from making some of the errors others have learned from bitter experience, is shared by the college to which the child is going. Parents owe it to themselves to know firsthand or through all other media possible, the college environment. If they can visit the campus, see the physical surroundings and quarters, study the facets of the college program, meet all those who handle the different aspects of the student's life, they will not only be getting information which will enable them to write and talk intelligently to their child about college life, but they will find their own sense of loss somewhat assuaged. Impersonal though the educational institution may appear to be, its very personal concerns are apparent in the provisions made by intelligent, responsible people for the social, intellectual, vocational, and spiritual needs of the student-body.

THIS separation does not need to mean loss, if parents **respect the child's growth**. Any counselor on the college level feels often constrained to say to parents: "If you really want to keep your child, let him go." He knows too well the depression of the student who is burdened by letters and calls reflecting parental longings and tears. He sees the wrongs occasioned by pressures parents exert in vocational choices, extracurricular activities and associations, emphases on this or that part of the college program, even embarrassing intrusions and appeals to the faculty and administration on behalf of the child. He may well reach the conclusion

that a solid reading of Locke's chapter on "Paternal Authority" in his **Second Treatise on Civil Government** ought to be required reading for all parents on each anniversary of their children's birth, and particularly at each time of weaning. Locke's argument is psychologically and ethically sound. Children are not born in a state of freedom and equality, but they are born to it. The rule parents have over their children's lives is a temporary jurisdiction, in which laws and rules are imposed for one basic purpose—not of restraint and limitation, but of providing that framework in which freedom and equality can emerge and be enlarged and preserved. This is what "respect" really means, for it recognizes not only what the child is, but what he is going to become. It is no kindness to a child, and reveals little respect for him, to turn him free in unrestrained liberty without reason and love to guide him. But no respect is shown either when the parents' honest concern and care are presumed to be a strangle hold denying the child the right to grow, mature, choose, and differ.

Parents quite honestly interested in their child's growth are often disturbed and astounded by the literature their children are required to read, the spirit of free inquiry that confronts controversial issues and problems, and ideas and interests expressed by their young which are incompatible with those the parents hold and want their children to hold. What then? Respect requires



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recognizing that signs of growth are not necessarily signs of revolt. Most of us live too readily with borrowed beliefs and faiths, inherited as secondhand rumors from others. Is this what we want for our children? Or do we want them to develop through tentative faiths and doubts to those convictions that are really their own, undergirded by their own striving and testing? Dean Briggs of Harvard has said that "no boy or girl or spirit grows up without threatening to wear out the life of older people who do not care to be disturbed." Parents who place a higher value on their disturbance than on the child's own searching may well lose not only the child but the man or woman the child will become. Parents who truly respect the child will stand by in love and understanding, see in these experiences the signs of growth they actually mean. If they have provided the framework of principles within which the child's life has been built, these will withstand any examination if valid—and, if invalid, they deserve to be lost. In any event, in letting the child go, they will keep the man.

A final counsel may be in order. Some parents so intertwine their lives with their children that they are at last the dependent ones. They need to remember that the love that brought the children into the world was first of all a love between a man and a woman. That love is not kept alive merely by a common concern for the young. For those who have never kept their own love for each other alive, maintaining mutual interests and ventures, sharing ideas and plans and hopes, the growing up and away of children will be a most torturous experience. The many weanings experienced by the child move him from complete dependence, and finally that interdependence of mature individuals who love and respect each other. While the child is growing thus, may it not be that parents are also growing—less dependence on the child, more interdependence with each other? The mother of two college students put it this way: "We have always tried to keep Mr. and Mrs. an active unity, not just two parts held together by our children."

Learning to say "good-bye" is not easy.

The child, still immature, is undergoing changes and problems he does not begin to comprehend. The parent who knows this maintains that constant interest which supplies the child with an assurance of understanding, respects the child as growing pains come and go. Such a parent may be certain of this much—that the greatest gift he can give is his concern that his child learn to stand on his own; that his child will return a man who respects others and himself because he has learned what it is to be respected as a person. When both parent and child have learned to walk alone, they can experience what it means to walk together in mature interdependence.



SUCCESS IN COLLEGE

BY ETHEL M. NASH, department of preventive medicine and genetics, the Bowman Gray School of Medicine Wake Forest College, N. C.

BOB and Barbara are both "morning glory" types. Their abilities have been obvious from grade-school days. As a high-school senior Bob was a three-letter man, winner of the State Public Speaking Contest, and voted the "most popular" boy in the school. Barbara, too, has led her peers in almost every field. She was an honor student. She was voted the "most dateable," and she had regularly been elected a class officer. Like Bob, she can choose any college she wishes. Life has been easy for both of them in the quiet security of a small town in the Midwest. What will happen to Barbara with the competition she will experience at Vassar, or to Bob at Cal. Tech.? They have both showed, in high school, the ability to live with success, but can they succeed with life if first place is denied them?

Charles and Betty face different problems. Both have won National Merit scholarships, so academic work will present no difficulty. Charles, however, although he enjoys his

academic laurels, longs for athletic ability and for friends among the athletic group of boys. These friendships have been denied him thus far because his inner insecurity, born partly of being always intellectually ahead of his age group, makes him cut down his peers with curt, ego-destroying remarks. Betty is even more frustrated. She longs to be the "most dateable," not the girl with the highest grades in Jefferson High.

Henry is worried about another kind of problem. His parents want him to decide what he would like to be, and he hasn't any idea, whereas his friends, Sam and Bill, have already chosen their future careers. Mary thinks of college as a steppingstone toward marriage, a steppingstone which meanwhile provides a path of escape from dominating parents. Will she succeed as a college student? Intelligence tests indicate that Jim has very superior ability, but thus far, his achievements gradewise have not

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verified the test scores. His parents hope that he is "a late bloomer," whom college will bring into blossom, and so will end the depressing series of C's. Dan is a hard worker whose studies have always been supervised by his lawyer father and high-school teacher mother. This combination of effort has brought him a B average thus far. He has responded well to guided educational effort. Will he manage educational freedom equally well? For these and the thousands of their age group, who aspire to be the Class of 1965, what then is **success in college?** So far as that goes: What is college?

College is, among other things, the final transition period from dependence, both economic and emotional, on parents, to self-responsibility. During the college years, students have what is often their final chance to gain the inner security and the social skills which will enable them to achieve satisfying and satisfactory life performance. These life goals will differ according to their special combinations of individual capacities, both scholastic and social. Family traditions and previously experienced emotional pressures will all play their parts. So, too, will economic, racial, and religious backgrounds. With all these differences, however, college success includes the development of the capacity to achieve one's potential in a chosen career; to learn to be the kind of person who is able to love another throughout a life partnership and who wants to take responsibility for the community in which he chooses to live.

A satisfying life-performance is not necessarily identical with college scholastic success. To say this, however, does not mean to ignore the plain fact that college years are primarily for developing the intellect. In each college, only one can attain the coveted top position academically, but to profit fully from college, all students need to seek to learn more than is required. To attain this end, nothing can take the place of hours spent in study, mastering difficult subjects. Studywise, students need to develop as both dreamers and doers. The learning they have acquired, they also have to be able to express well on an examination paper.

Colleges recognize that technical mastery of subjects is only a part of the growth experience desirable for students. Success in

college also includes the reappraisal by students of the philosophies of life in which they have been reared. College years bring the opportunity to hear and meet some of the outstanding theologians, political leaders, noted social reformers, distinguished scientists, artists, novelists, poets, and musicians, of this and other countries. The ideas and issues raised by these thinkers will stir up questions about the faith and the convictions taught in childhood.

Some parents fear the upsetting of a "cradle" faith. They should fear for those who are unreached by the new ideas opened up to them. Each generation must search anew for its answers to the meaning and purpose of life. Only thus can it prepare for its turn to run the world. Preparation for these future responsibilities both in thought and practice should form part of a college career. Not every student can, or should, be a "big wheel on campus," but all should take time to contribute to the life of their college in some capacity which is both useful and which brings recognition.

A third criterion of success in college is how students progress during this stage of the training, which began at birth, for the

choice of a life partner. Today's college dating pattern, with its emphasis on going steady, causes some parents, especially parents of girls, more than momentary anxiety. It has dangers, but it is the way of this generation of students, and, as parents, we must accept it. Certainly, our own generation, after playing the field and emphasizing the stag line, has contributed to a national divorce rate previously unequalled. An increasing number of colleges are emphasizing, both through courses in the curriculum and through extracurricular lectures and seminars, the importance of increasing "marriageability."

This emphasis brings about better self-understanding, the development of self-confidence in personal relationships, and understanding of the meaning of marriageable, as distinct from romantic, love. Marriageable love has been defined as existing when each wants to provide for the other the intellectual soil and the emotional climate in which both can thrive better than either could alone. Some students will fall in love and want to marry while in college. Our task, as parents, is not necessarily to give our student children, at once, what they want, since neither their age nor their economic status would generally indicate the wisdom of taking this most important step so early. Our stand, however, must not extend into an attempt to change their choice of mate. (Actually, having to wait for marriage will probably take care of any changes, should these be really desirable.) Our role as parents at this stage of our children's lives is supportive, never directive.

Some who start college with high hopes will fail because they were not really college material. Success, for them, lies in finding out where they can best achieve. Parents can help by suggesting vocational aptitude testing. Other students will fail because, although chronologically old enough, they are not really ready for college. Military service may possibly be their next step, so that they return to college older and more able to concentrate on studies. A few will, in college, do all that they and we, their parents, dreamed and more. Most will fall in between. What matters is that each can say of himself: "During these years, I realized my capacities as best I could."



"Wherefore we decided to collect the diverse statements of the holy Father, as they might occur to our memory, thus raising an issue from their apparent repugnancy, which might incite the readers to search out the truth of the matter, and render them the sharper for the investigation. For the first key to wisdom is called interrogation, diligent and unceasing. . . . By doubting we are led to inquiry; and from inquiry we perceive the truth."

—Abélard, prologue of *SIC ET NON*

SO YOUR son daughter IS A FRESHMAN

BY CHAD WALSH
chairman, department of English, Beloit College

MY oldest daughter went off to college—a thousand miles away—four years ago. I have another daughter about to enter college. Meanwhile, I've been teaching in the English department at Beloit College since 1945. I suppose I've had a good chance to look at the campus from two angles—that of a professor, and that of a hopeful but somewhat apprehensive parent.

Perhaps you went to college yourself. Even so, you can't be sure that you have a clear idea of a typical campus today. In twenty or thirty years many things change, sometimes drastically. It might be useful to present a generalized picture of the contemporary American campus so that you will have some idea of the new setting in which your child finds himself. I'll be drawing heavily on my experience where I teach, but I've visited enough other colleges and universities to feel that the picture I paint is accurate for most schools.

Amazingly, the campus is more like the outside world than either the campus or the outer world cares to admit. One day you may read of wholesale cheating on campuses, and the same newspaper will carry an article about the government's latest move against padded expense accounts and other tax-dodging devices. To the extent that society is out to cut moral corners, the campus will do likewise. We have the schools and the students that we deserve.

Still, there are some distinctive things about the campus. The most obvious is that its inhabitants are largely in their late teens and early twenties—that time of life which is a no-man's-land between adolescence and adulthood. It is an age when acceptance and

recognition are an agonizingly acute need. The form that this will take varies from one place to another. Often it centers around fraternities and sororities, and you may find your son or daughter on the horns of a dilemma—whether to join a Greek organization which blandly closes the door on Negroes and Jews, or whether to remain an "independent" at the risk of feeling like an outsider.

If your child joins a fraternity, you will be astonished at the discipline to which he submits himself. The fraternity may tell him when and how to study, and whom he may date and whom he may not. It looks as though he has accepted much tighter controls than he was willing to endure in the context of the family. But we must see it from the student's vantage point. He didn't ask for the parents he has. He came into their household without his consent. The fraternity is an organization that he voluntarily joins. Its discipline, therefore, is something that he accepts by an act of free will. His very entrance into a group such as a fraternity constitutes a symbolic cutting of the parental apron strings.

AMONG students there is always an elaborate competition for status, but no one factor determines where a student stands on the totem pole. Membership in a Greek organization usually helps, but some fraternities and sororities are higher in prestige than others. Good grades are often useful, though one campus will value them much more highly than another. Certain kinds of activities—sports, dramatics, student newspaper, student government, etc.—take on a

prestige-fixing character. Intangibles of personality and character enter in. So may family background, though often less than you would imagine. Anyway, in the course of the four years, a tacit consensus develops among the students—so-and-so is ranked high, and someone else less high. The student who is particularly ambitious for status develops sensitive antennae to determine the dominant prestige factors, and works to fulfill them. This may or may not have something to do with education.

One other feature of student life particularly on coed campuses must be mentioned—the complete revolution in dating habits during the past twenty years. The old stag line at dances is almost obsolete. Couples dance together with little trading of partners. If a boy dates a girl three or four times in a row, it's tacitly assumed that they are "going steady." To break up subsequently requires a strong will. No wonder that so many students now find themselves married before they finish college.



*"And now you live dispersed on ribbon roads,
And no man knows or cares who is his neighbor
Unless his neighbor makes too much disturbance,
But all dash to and fro in motor cars,
Familiar with the roads and settled nowhere."*

—T. S. Eliot,
THE ROCK



Indeed, there are strong psychological and social pressures on the campus making for early marriages. Girls feel this especially. If your daughter isn't going steady by her sophomore year, don't be surprised if she wants to transfer to another school—one with a preponderance of men. As for the men, they tend to be on the defensive, and less avid for early marriage. Some refuse to date at all, for fear they will drift through the graduated stages of "random dating," "going steady," and "being pinned," straight to formal engagement and matrimony before they are psychologically or financially ready for it. The other side of the picture is that many students planning early marriages seem to be in sober earnest about it: they sometime exhibit surprising realism in foreseeing the challenges of family life, and are determined to make their home a stable and lasting one.

Much has been written about the "silent generation" of college students since World War II, and in general it is true. Many students seem ready to buy a gray flannel suit before graduation, and after graduation to fade away quietly into a secure niche in some well-established corporation with a good pension system, and to learn the humane arts of suburbia. On a deeper level, I am sure, they are haunted by the possibility of total H-war, and want to build a warm family life and enjoy its security while they can. At any rate, the collegiate product for some time has been ominously lacking in the rebellious virtues. Sometimes the students have seemed more sedate than their parents.

I seem to detect just now a slight movement toward more rebellion and nonconformity. The campus beatniks, however superficial their protest may sometimes be, are at least a symptom—and a welcome one, so far as I am concerned. They represent a curt repudiation of the security-obsessed philosophy of the "squares," i.e., the men in the gray flannel suits. I also seem to detect a slight movement toward the left in political thinking among an interesting minority of students. For a decade, students have thought and talked like ghost writers for a Republican administration. They are becoming less inhibited in exploring heretical political and economic ideas. They'll read the **Communist Manifesto** if it is assigned,

and pick out particular features they like, condemn other aspects, and often say, "Ideally, this proposal on page — is good, but it wouldn't work in practice." This more even-toned reaction, a kind of pragmatism, contrasts with the fearfulness they often showed a few years ago when political and economic questions were raised in class. For them, Senator McCarthy is now ancient history. Perhaps the fact is simply that America has pretty well emerged from an extraordinarily unwholesome and timid period, and students are today simply behaving as free men and women, entitled to think anything they want to.

I HAVEN'T said anything about the classroom. There is a real dialogue and tension between the classroom, the studio, and the laboratory on the one hand, and the dormitory, student union, and fraternity house on the other. If the college or university is a good one, the faculty is almost certain to be more liberal in thought than the students. In the classroom the professor will often push his liberalism still further and be a devil's advocate, advancing extreme positions in the hope that students will fight back and do some thinking. Don't be alarmed if your daughter reports that the economics professor is a communist. He may merely be a Democrat. It is valuable for your daughter to learn the distinction.

Students want recognition and approval from their professors (more than they realize) and they also want it from the peer-group, their fellow students. They are often caught in an inner tug of war, and this is a good experience. For instance, the student whose conscience about race has been sensitized in class finally joins a lily-white fraternity. He mentions it to his professor, who laughs with frank contempt—"So you couldn't stick it out?" A student must learn that moral commitment doesn't come at a low price.

It is hard to generalize about the religious tone of the campuses. On some, a sticky and conformist piety prevails. On others, the specialty is blatant skepticism. At still other places, the students act as though religion is a good thing, but you mustn't get too excited about it. The best campuses from a religious perspective are those where Chris-

tianity is a live option—but so is unbelief. There are gifted professors ready to advocate one viewpoint, and others as articulate for the second. In such an environment, a student can go through the necessary stage of rethinking his faith. He may believe he has lost it. But if it was real in the first place, it will usually come back in the end, stronger and more mature. If it was always weak and secondhand, sometimes, by the Grace of God, a real miracle occurs—the student discovers that religion need not be pale and derivative.

THE first year of college is often a very rough academic experience. There are still high schools where a student can coast along, getting good grades with little effort. He arrives at college and unconsciously hopes to repeat the experience. And there are countless new demands on his time, often involving the crucial quest for acceptance and status. Don't be surprised if your child is on probation at the end of the first semester. His professors and deans are there to help him help himself as far as they can, and the experience of failure may be exactly what he needs to make him buckle down and really work to his full capacity.

Finally, college is *not* (or should not be) the happiest time of life. It is the four years when a student is striving to find himself, to become real in his own eyes and the eyes of others, to emerge into the rather frightening adult world. He will make many mistakes, and some of them may be serious. He can get in over his head, and sometimes may need your help and understanding. But you can't do much to protect him from the dangers. If he is shielded from them, he is shielded also from the possibility of growing up. The role of the parent is to hope, pray, and love, and be in reserve when needed—but not to breathe constantly down the child's neck.

College life has its moments of hectic joy, but on the whole it is best regarded as four years for constructive and creative restlessness, uncertainty, and sometimes downright unhappiness. If parents can help their children to understand this, and banish the silver-screen image of constant and idiotic happiness, the college years will more surely serve their purpose.



"Wherefore we decided to collect the diverse statements of the holy Father, as they might occur to our memory, thus raising an issue from their apparent repugnancy, which might incite the readers to search out the truth of the matter, and render them the sharper for the investigation. For the first key to wisdom is called interrogation, diligent and unceasing. . . . By doubting we are led to inquiry; and from inquiry we perceive the truth."

—Abélard, prologue of *SIC ET NON*

"Our trouble is not that our capabilities are inadequate. It is that our priorities—which means our values—are wrong. While consumer goods heap up in our attics and basements, while our advertising system knocks itself out trying to create new wants which will require the manufacture of new consumer goods, while more and more of our resources are absorbed in this mad business of chasing our own tail, the public framework of society, on which everything else rests, is overstrained by population growth and undercut by neglect. Our communities grow more chaotic, our schools more crowded, our teachers more overworked and underpaid, our roads more dangerous, our national parks more unkempt, our weapons development and foreign aid more catastrophically inadequate. While we overstuff ourselves as individuals, we let the national plant run down. And it is the national plant—above all, it is our national investment in people (education, health, welfare, equal opportunity)—on which our future depends. We are heading for the classical condition of private opulence and public squalor. Let no one forget that through history this condition has led to the fall of empires."

—Arthur Schlesinger, Jr.,

THE NEW MOOD IN POLITICS, *Esquire*, January, 1960

mediocre, conventional. It is always (or, bad luck) can for life is basically es for a subhuman nce. It saves one ity for the making In resolute choice

IST POSTURE

n which Christians are called ons for 'spying' on alien ter- or the periscopes of a Chris- y represent opportunities for deeming human life, of mak- us Christ is not a stranger eeves into a darkened enemy re already ahead of us, doing to point by the total style of

opus involvement: to struggle does his business of building w the groups and patterns of redeeming work. Our task s but to help them become t racist caricature of brother- of what brotherhood really Christians who are members elves Christian, to ask what licy that God has abolished between Greeks and bar-

INVOLVEMENT,

Christian Federation, 1960

"Modern art is not propaganda but revelation. It shows that the reality of our existence is as it is. It does not cover up the reality in which we are living. . . . The creators of modern art have been able to see the meaninglessness of our existence; they participated in its despair. At the same time they have had the courage to face it and to express it in their pictures and sculptures. They had the courage to be as themselves."

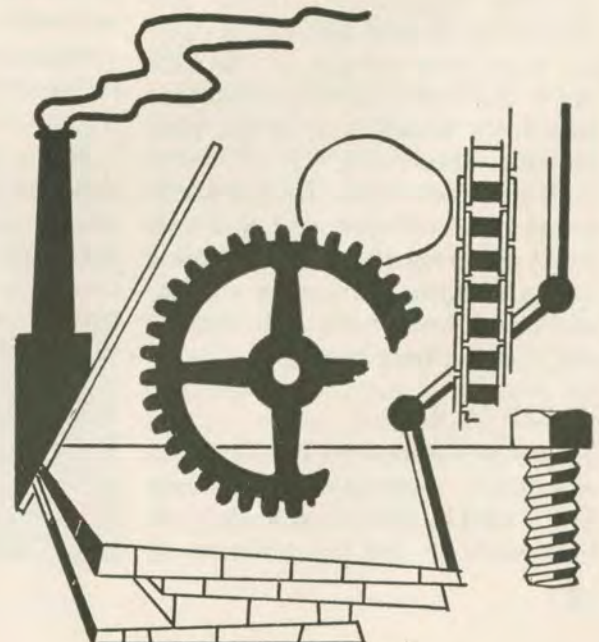
—Paul Tillich,

THE COURAGE TO BE

". . . the common man, such as we produce in our civilization, is aesthetically a dead man. He may cultivate art as a 'culture,' as a passport to more exclusive circles of society. He may acquire the patter of appreciation, the accent of understanding. But he is not moved: he does not love: he is not changed by his experience. He will not alter his way of life—he will not go out from the art gallery and cast away his ugly possessions, pull down his ugly house, storm the Bastille where beauty lies imprisoned. He has more sense, as we say."

—Herbert Read,

THE PHILOSOPHY OF MODERN ART



"And now you live dispersed on ribbon roads,
And no man knows or cares who is his neighbor
Unless his neighbor makes too much disturbance,
But all dash to and fro in motor cars,
Familiar with the roads and settled nowhere."

—T. S. Eliot,
THE ROCK

AT YOUR SERVICE

BY MARGARET RIGG

HOWEVER oppressive the freshman rules, the house regulations, the campus restrictions may be, they are not meant as punishment for being a freshman! The staff of your college or university, its administration, and faculty are **at your service.**

Let us take a look at the corps of campus personnel who are aware of student needs and are ready, willing and able to give you valuable service. Knowing **where** to go and **whom** to consult are the first hurdles in the crucial first year!

BIG BROTHER

Before you arrive at college you may receive a welcoming letter from a "Big Brother" or "Big Sister." Don't hesitate to write to this person, stating your questions about college clothes, fraternity-sorority rushing rules, church groups, and some of the quainter customs to expect.

After your arrival and the first days of orientation, speeches by everyone, registration, filling out papers, taking tests, library and campus tours, your energies will be well spent. But by this time you will feel your roots taking hold in the new soil of campus living.

Having gotten your second wind, and upon glancing around, you will discover you need a special handbook listing all of the services, the titles, who's who, and what's what of campus life . . . here goes:

WHO'S WHO

Graduate Assistant (or Teaching Assistant): Any graduate student who is paid by the college to do part-time work in the labs, classes or

offices while he is preparing for his advanced degree.

Instructor: The younger faculty member just starting out.

Assistant Professor: The next step above instructor.

Associate Professor: This rank, further advanced than assistant professor, indicates continued achievements in the academic world.

Professor (or Full Professor): The man on top as far as actual teaching goes. He has usually displayed his achievements in writings, research, postgraduate study and continued service as a successful teacher.

Head of the Department: This man or woman may be teaching but his special duties are also concerned with overseeing the entire department (the Dept. of Piano, Dept. of Zoology, etc.).

Dean: A large university is divided into colleges (College of Arts and Sciences, Law, Medicine, etc.) and a dean presides over each one.

Dean of Students: Co-ordinator of all the college activities and services available to students.

Dean of Men, Women: Have direct responsibility for the students, regulations, activities, and discipline.

House Mother: Usually has residence in the dormitory and acts as adult counselor and co-ordinator of dormitory activities. She will always be able to put you in touch with key persons on campus who are equipped to help you.

Faculty Advisor: A member of the faculty assigned to consult with you about making out your schedules, taking your core curriculum, making out schedules in the proper manner to fulfill graduation requirements.

WHAT'S WHAT

Office of Student Loans and Scholarships: Students with budget problems or difficulty in financing their education (especially the **first** year when part-time jobs might take too much valuable study time) receive advice and financial help.

Vocational Guidance or Student Employment Office: Offers part-time work opportunities which fit your abilities, needs, class and study schedules. It recognizes that where problems arise in connection with money matters (and they do!) there is serious impairment of scholarship. It offers understanding and effective help.

Student Housing: To make your residence in college a successful part of your educational experience—problems in personal relations can be discussed with house mother or counselor.

Health Service: A doctor and several nurses are on duty at the college infirmary. At larger universities or colleges this is often true also of dentists. They are equipped to treat emergency illnesses and common ailments.

Speech and Hearing Clinic: Not only special courses in rapid reading and beginning speech are given but the clinics offer consultation, diagnosis, and many remedial services. They are often vital to progress and success in college work.

Student Counseling Service (or Center): Provides help in meeting and solving personal problems (as in roommate troubles, dating, and any general difficulty in human relations); occupational information; psychological and aptitude testing; marriage and premarriage counseling; also draft information and military service regulations data.

Director of Religious Activities (or Chaplain): Co-ordinates all religious activities regardless of faith, and offers a link with your denominational group, counseling services, and religious information.

Student Activities Association (or similar title): To aid and advise students in planning their extracurricular activities, organizational details

and finding able assistance in group activities. Often control over student activities is needed so there will not be an overload of schedules with outside activity.

Residence Hall Councils: Designed as a part of the government of the campus in order to give you a free voice in the student regulations by which you must live, a chance at self-government and responsibility in leadership.

Foreign Student Services: Where students of different nationalities meet and receive help in working out their problems. Every freshman ought to get acquainted early with someone of another country. This makes a big difference in your college perspective.

ORGANIZATIONS AND ACTIVITIES

Student Government: Consisting of student officers, councils, judiciaries and courts elected by the student body in popular democratic election.

Religious Organizations: Initials are so often used, a list might be of value: Y. W. C. A., Y.M.C.A., S. C. A. (Student Christian Association, often a combination of Y.M. and Y.W.), L. S. A. (Lutheran Student Association), M. S. M. or Wesley Foundation (Methodist Student Movement), B. S. U. (Baptist Student Union), Westminster Fellowship (Presbyterian), D. S. F. (Disciples Student Fellowship), Newman Club (Roman Catholic), Hillel (Jewish, sometimes also, B'nai B'rith), Canterbury Club (Episcopal), United Student Fellowship (United Church of Christ), C. S. S. O. (Christian Science Student Organization), Tri-U Student Association (Unitarians). A year ago, the United Campus Christian Fellowship came into being and changed many local designations. Four student movements—Disciples Student Fellowship (International Convention of Christian Churches), Student Fellowship Council (E. U. B. Church), United Student Fellowship (United Church of Christ) and Westminster Student Fellowship (United Presby-

terian Church, U.S.A.)—are united as the U.C.C.F. The national federation of the Protestant student movements is N.S.C.F. (National Student Christian Federation), and on the world level, W.S.C.F. (World Student Christian Federation). On campus, religious councils co-ordinate religious activities and will guide you into contact with the group of your choice, or can help you organize your denominational group if one is not already meeting.

Academic Fraternities: Each campus will have a group of honorary fraternities, membership being by invitation on the basis of high achievement scholastically, perhaps with campus leadership requirements also. Oldest American fraternity is Phi Beta Kappa, scholastic honorary for arts and sciences students. Also outstanding and well known are Mortar Board (Woman's Honorary Scholastic Fraternity), ODK (Omicron Delta Kappa, Men's Honorary), Phi Kappa Phi, academic honorary for all schools. For your own school or field, the academic honorary may be Alpha Zeta (agriculture), Block and Bridle Club (animal husbandry), Tau Sigma Delta (architecture), Beta Gamma Sigma (commerce and business), Omicron Kappa Upsilon (dentistry), Kappa Delta Pi (education), Sigma Tau (engineering), several in engineering's fields, in languages, in sciences. In addition to honor and recognition societies is a host of professional fraternities and sororities. The list may be bewildering at first, but you can soon identify the ones on your own campus.

Student Publications: On every campus there are such publications as the yearbook, the weekly or daily school paper, the literary magazine



and the humor magazine. The staff is completely student plus a faculty advisor. If you have artistic or journalistic interests you will find an opportunity to lend your talents; take the trouble to look up the editor soon.

Cultural Activities: Include art galleries, college museums, Music Hall, student theater, language clubs, dance groups, debating or speech clubs, poetry clubs and departmental groups dedicated to promoting interest and activity in the fine arts and culture.

Sports: Making up the gamut of sports offerings is intramural sports, women's and men's recreational associations, variety sports, team sports, and, of course, physical education courses.

Military: Many campuses offer military training through Army R.O.T.C., Navy R.O.T.C., Air Force Reserves, or similar units. In certain colleges, some military training is considered compulsory. Anyone conscientiously opposed for religious reasons to such training may contact the headquarters of his church or religious group for information concerning his alternatives.

I.F.C., Panhellenic: The I.F.C. (Interfraternity Council) has representatives of all men's social fraternities on campus, and generally provides information concerning rushing, pledging and other matters to do with joining a fraternity. Panhellenic is the women's I.F.C. equivalent.

Independents: This title designates those students (as an organized group or simply as nonfraternity or nonsorority students) who have chosen not to join one of the social fraternities, because of the high costs, the social implications of exclusiveness, and/or on religious, racial, or nationality principles.

Library: A place set apart to contain books, publications, references and resources to aid in the answering of questions arising in any inquiring mind, on these and other topics.

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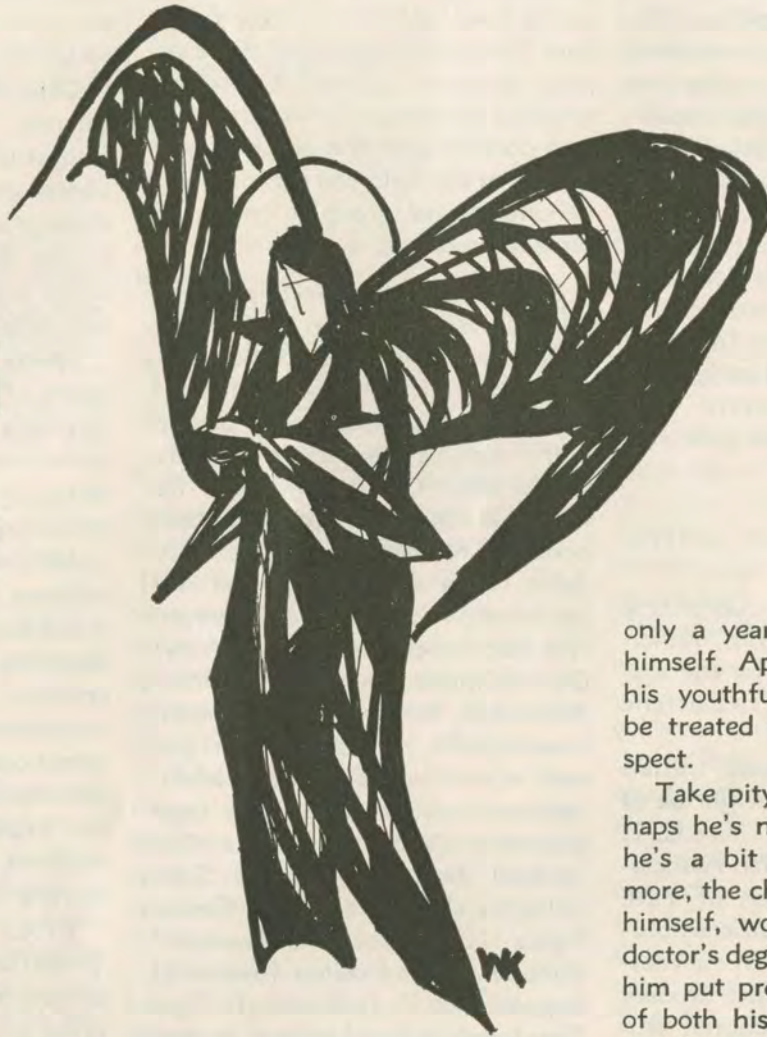
BY J. J. SMITH
graduate student

THE surest thing about college is classes.

And the most important thing about a class is not the quantity nor quality of the living organisms who occupy the seats. **It's what's up front that counts.**

Yes. It is the particular combination of native or acquired characteristics belonging to the person that by birth or legal action has been named teacher of the class.

In college, the teacher is not called a teacher, but a professor. A professor is one who professes, declares, affirms, admits, or lays claim to ideas, knowledge, or beliefs that are of interest or value to someone, even if only to the professor himself.



Professors of an institution, believe it or not, are a graded body. That is, there are separate classes in the professorial scale. The kind of professors you will meet depends primarily on the kind of school you attend.

Every school brags on the quality of its teachers. Depending on the size of your school, and its philosophy of instruction, it may be a while before you meet any of these "quality" men. The larger the school, the more likely you'll begin at the bottom of the professorial scale.

The prof at the bottom is titled **instructor**, or lecturer, or perhaps teaching assistant. His natural habitat is the laboratory, or elementary, prebeginning courses. He is young,

only a year or two out of college himself. Apt to be sensitive about his youthful appearance, he must be treated with the utmost of respect.

Take pity on the instructor. Perhaps he's never taught before, and he's a bit afraid of you. What's more, the chances are he's a student himself, working on a master's or doctor's degree. The professors above him put pressure on him, in terms of both his studies and his teaching. Be patient with him. He's learning, too. Caught as he is, he may be a tyrannical slave driver, or he may be friendly and humble.

The next step up the scale is a difficult one. Here is the **assistant professor** of something-or-other. The title has a ring of permanence about it, and yet the titleholder must fight and struggle to rise, indeed to hold his own on the ladder. May have his master's already. Probably he is so conscious of his erudition and position that he is apt to use such difficult words simply to impress you. Note, he probably uses complicated and exaggerated language among his faculty colleagues, too, trying to impress them.

The assistant professor may work you hard. He is determined to teach

you **something**. (He doesn't want you as blots on his record, if you move into more advanced courses and reveal how little you learned in his basics.) However, the assistant knows enough himself. He can handle the kind of question you didn't dare ask the instructor.

AFTER you have been around the school a while, you'll find yourself one day at the feet of an **associate professor**. Here is a man really on his way, some years of experience, probably has his doctorate, and a thorough grasp of his subject. He will be appalled at any sign of your ignorance. "How could you get this far," he'll thunder, "and not know the Peloponnesian War!"

Smile weakly. A lot of people never heard of Thucydides.

The associate professor wants you to learn. He feels it his responsibility when you don't. Get your work in on time. Don't try any excuses—he's heard them all. Feel free to ask him questions, and he'll know which books in the library you'll have to read to get answers. He'll put you to work.

And if you work well, you'll earn a place in the presence of the master—the **full professor**, Ph.D., perhaps chairman of the department. (With reverence) a student requests permission to enroll in one of his classes. Possibly, the chosen few will gather around a table and wait for gems of wisdom from the master's lips. Years ago, this full professor won fame with his lectures on Chaucer, or his descriptions of outer space; so, rather than risk a fall, he still uses the same lecture notes. Occasionally, you can pick up a souvenir, as a piece of foolscap crumbles and falls from the musty page.

Be visibly moved at the end of a famed lecture—perhaps shed a real tear. It helps your grade.

The full professor, especially if he is department chairman, may be burdened with administrative duties. It can be difficult to see him on any personal basis, especially in the larger schools.

There is one other man on the professorial ladder. He is the Professor Emeritus. A man retired, with the same title as he held in his active years. He may be a living institution, the embodiment of the college itself, the teacher of all your teachers. You may see him walking on campus, checking books out of the library, or addressing an honor society. Treat him with extreme respect. Sit at his feet when you can, and if possible quote him in a term paper.

NOW there is one separate classification that cuts directly across all these others. A professor, at any level on the scale, may be a woman instead of a man.

And this basic division has many implications.

The woman instructor or teaching assistant is apt to be a temporary appointment. Probably a homemaker, or the wife of a graduate student supporting him through school. If so, she deserves sympathy, for it's a hard life she lives. Or, she may be a graduate student herself.

The woman associate or full professor is committed to the teaching task as a life calling. Having recognized the usual kinds of professional prejudice against women, she may have studied beyond the ordinary and thus achieved an unusual competence.

Some women professors have put all sentiment out of their lives, thinking that sentimentality is too feminine a trait. Watch out for these!

Others are rather susceptible to sentiment—may favor a particular sorority pin, or even a fraternity pin. One sharp girl, having learned that Miss So-and-So favored Rho-Rho's because she had loved one once, went out and borrowed a Rho-Rho pin for examination day, made a point of asking Miss So-and-So a question so as to display her pin, and got an A on what the sharpie thinks was a B-minus paper.

Well, think carefully about the

women professors. Don't look down upon them. They are often superior to their male counterparts. But they may have weaknesses that will surprise you.

And any girl on campus can tell you several weaknesses that can be found among the male professors.

REMEMBER that most professors have money problems. Almost all of them are underpaid. An Illinois professor got \$500 for a four-year job translating Virgil's *Aeneid*, while his wife got \$1,000 in a 25-words-or-less slogan contest.

Professors are easily discouraged. How well they know that they can't really teach anybody something that he doesn't want to learn. If a student wants to learn and know, he is half-way there already. Eagerness, curiosity, interest, genuine enthusiasm—such qualities on the part of students rub off onto professors, and make their task enjoyable, meaningful and fun. What a teacher wants to do is discover a roomful of live wires, and help to get them grounded.

The personal relationship between student and teacher is the most important part of education. But don't wait for the professor to make the approach—he's been badly burned so many times, over the coals of disinterested students, that he probably won't take a step toward you. The initiative is in your hands. Go half-way yourself, and you may meet and really know a dedicated, competent scholar.

What matters in education is example (the professor's own competence, scholarship, discipline), explanation (his understanding those not good at explaining and explaining it to those not very good at understanding), and empathy (both student and professor putting himself mentally in the other's place, feeling for him, reaching toward him, understanding with appreciation what each hopes to do).

Or in the words of Heinrich Pestalozzi, "Education consists of example and love—nothing else."



RELIGIOUS WORLD VIEWS

a motive magazine reprint

ARE YOU CONFUSED AS TO WHAT YOU BELIEVE?
TRY THIS FOR SELF-CLASSIFICATION

BY MILTON D. McLEAN

RELIGIOUS WORLD VIEWS—A SPECTRUM

We all view life from a distinct perspective, through colored glasses. These perspectives, like the colors in the spectrum, range from the ultraviolet otherworldliness of supernaturalism to the infrared this-worldliness of naturalism; from the violet and blue world of orthodox Christianity, through the green and yellow world of religious liberalism, to the orange and red world of naturalistic humanism.

These perspectives transcend knowledge. They determine how we interpret experience, how we fit the facts of life together.

Judaism and Christianity confront men with a divine or supernatural revelation. Modern secular religions, or world views, confront men with a human or naturalistic picture of reality. Both of these perspectives upon life appeal to empirical evidence and myth. Both pictures of reality are woven out of man's experience of nature; both include folklore.

The crucial difference between historic and secular religions, however, lies in their ultimate ground—their conception of ultimate reality. This ground, to the historic religions, is *personal*—is God; to secular religions, this ground is *impersonal*—is a proc-

ess. In our culture, men of good will are seeking to develop a dynamic democratic world view. Some ground this world view in the Jewish or Christian faith, some in scientific humanism, others seek to combine the insights of both points of view. The result—many different points of view.

The average student is not equipped, philosophically or theologically, to distinguish between these various points of view. It is therefore not surprising that he is confused. The purpose of this article is to suggest a method for identifying one's own religious world view.

RELIGIOUS WORLD VIEWS AND THE GOOD LIFE

We are concerned, at the moment, with only one dimension of religion—position on a horizontal spectrum or scale of religious belief. This aspect of the religious life is not to be confused with the *quality* of religious living. The degree to which men transcend their own immediate concerns, the degree to which they lose their lives in others, the extent to which they are emotionally and socially mature—in short, the heights and depths, or the vertical dimension of religion, although important, is not our present concern. This aspect of the religious

life goes beyond statements of religious beliefs.

AN INVENTORY OF RELIGIOUS CONCEPTS

"There are . . . systems of religious belief, sufficiently close knit internally so that any belief which is a member of such a system tends to be allied, if not definitely to imply, certain beliefs about other matters of religious concern."¹

We judge our own religious perspective, and that of others, by statements of belief. Frequently these judgments are based on isolated issues—attitudes toward miracles, creedal statements, Jesus, God, or the church. Rarely do we view these various attitudes as parts of a general pattern of religious belief, and very rarely are we able to compare in meaningful terms our position with positions held by others.

Frequently students who question their early religious training conclude that they are "irreligious" or "agnostic." Sometimes they are led to believe that faith in God "is a sign of a person's failure to accept responsibility for his own life." Confused, they sometimes seek counsel, but more frequently they simply avoid the subject. "Yes, I believe in ethics—Christian ethics, but I don't want anything to do with theology or creeds!"

The Inventory of Religious Concepts was developed to stimulate interest in religious thought and to help students understand and clarify their religious world view. In its present form, it consists of fifty carefully selected statements. Responses to these statements yield two scores: one, position on a scale ranging from naturalistic humanism to orthodox Christianity; the other, an index of certainty.

Before we discuss the meaning of these scores, how would you like to check it yourself?

On page 23 are twenty-five of the fifty statements. Instructions for marking and scoring it are given at the top and bottom of the page. When you have finished—it will take about ten minutes—turn to pages 24, 25 and 26 for an interpretation of your scores.

¹ Edwin A. Burt, *Types of Religious Philosophy* (New York: Harper & Brothers, 1939), p. 11.

Interpretation of Scores

C Scores

The typical student expresses opinions on 18 to 20 items, or has a C score between 72 and 80. Students who have C scores between 52 and 72 may be critical of certain items, or cautious about expressing their opinions, or uncertain; those who have C scores less than 52 are overly cautious or markedly uncertain. Since persons in this latter group express opinions on less than half of the items their S-N scores must be interpreted with reservations.

S-N Scores

Table No. 1 describes the attitudes

and beliefs of teachers and religious workers, and lists typical books recommended by them.

Table No. 2 presents the mean scores of typical college groups.

Table No. 3 contains comments of students after they had compared their scores to the interpretations in Table No. 1.

It is to be noted that persons with S-N scores within an approximate range of 10 points hold similar positions; that those having scores within a range of 20 to 30 points have something in common; and that those who differ more than 30 points hold distinctly different points of view—positions which are difficult to reconcile.

Table No. 1

Patterns of Religious Beliefs

The positions described in this table are based on statements made by teachers and religious workers having S-N scores within the range indicated.

I. Christian Orthodoxy (65-100)

Persons in Group I accept and are at home in the traditional thought patterns of Christianity.

1. Those who have scores from 85 to 100 believe in miracles and prophecy. To them, the Bible is literally God's word.

See: Edward John Carnell, *The Case for Orthodox Theology* (Philadelphia: Westminster Press, 1959).

J. G. Machen, *The Christian Faith in the Modern World* (New York: Macmillan, 1936).

Edwin A. Burt, *Types of Religious Philosophy* (New York: Harper & Brothers, 1939), chapter IV. (This book discusses in detail all positions referred to in this table.)

2. Those having scores from 75 to 85 accept the historic Christian creeds and sacraments. To those in the more ritualistic churches, the means of grace and salvation are mediated

through the church and sacraments. To those in the less ritualistic churches, the work of the Holy Spirit is given precedence over the formal ritualistic acts of the church.

See: Jacques Maritain, *True Humanism* (London: Geoffrey Bles, Ltd., 1938).

E. Gilson, *God and Philosophy* (New Haven, Conn.: The Yale University Press, 1941).

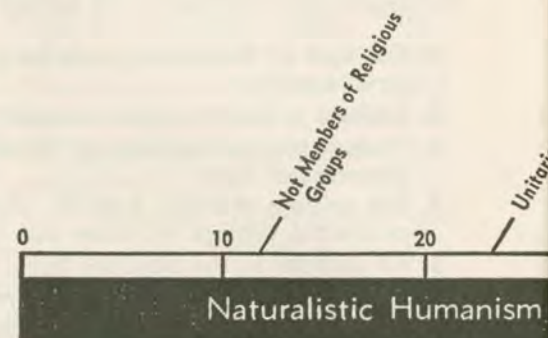
Karl Barth, *The Knowledge of God and the Service of God* (New York: Charles Scribner's Sons, 1939).

3. Those having scores from 65 to 75 interpret the Bible historically, and the creeds in terms of symbols. They reject what they call "naïve literalism." To them, the Christian faith presents the drama of salvation, and the "revelation of God in Jesus Christ" is decisive and final.

See: William Hordern, *The Case for a New Reformation Theology* (Philadelphia: Westminster Press, 1959).

Reinhold Niebuhr, *The Nature and Destiny of Man* (Charles Scribner's Sons, Vol. I, 1941, Vol. II, 1943).

Nels S. Ferré, *The Christian*



Faith (Harper & Brothers, 1942).

C. S. Lewis, *The Case for Christianity and Beyond Personality* (New York: The Macmillan Company, 1944, 1945).

II. Religious Liberalism (35-65)

Persons in Group II believe in God and organized religion. They are, however, critical of many of the terms and methods used by traditional religious groups. To them, "the new wine" needs to be put into "new wineskins." Most persons in Group II stress social action. They accept science as a method. In varying degrees, they reject science as an all-inclusive world view, i.e., naturalism.

4. Those having scores from 55 to 65 understand and appreciate the values of both liberal and conservative Christianity. They reject biblical literalism and question, in varying degrees, the wisdom of using the older religious language. Jesus and his teachings are central in their religious faith.

See: L. Harold DeWolf, *The Case for Theology in a Liberal Perspective* (Philadelphia: Westminster Press, 1959).

Paul Tillich, *Dynamics of Faith* (N. Y.: Harper & Bros., 1957).

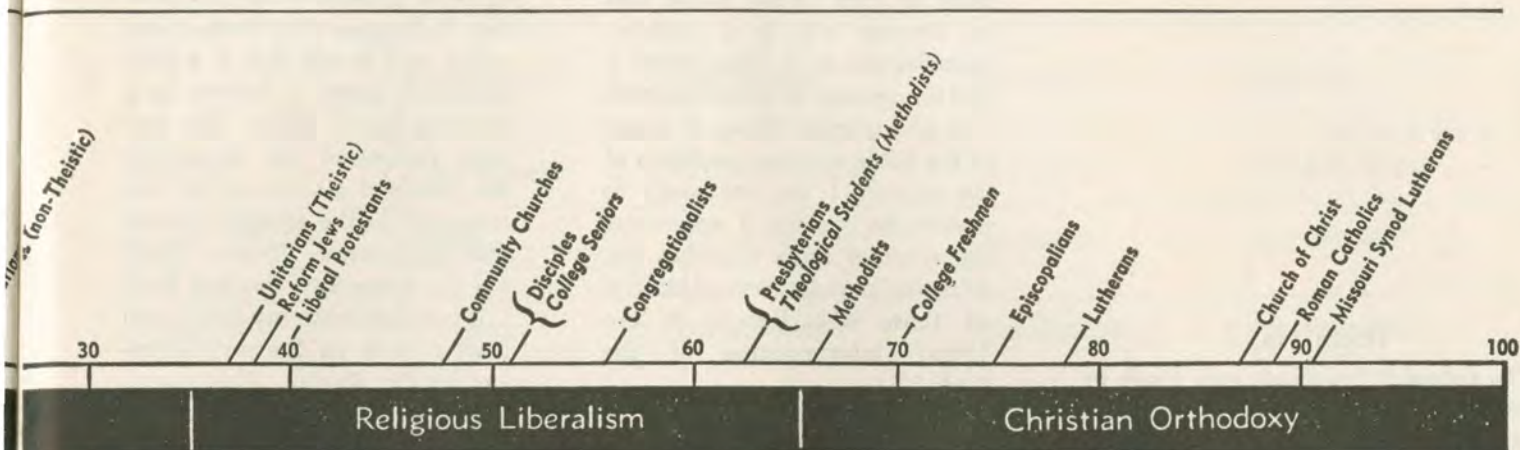
Harry Emerson Fosdick, *As I See Religion* (New York: Harper & Brothers, 1932).

D. Elton Trueblood, *The Logic of Belief* (New York: Harper & Brothers, 1932). (Note: Also other books by Fosdick and Trueblood.)

Jack Finegan, *Youth Asks*

Orientation, 1961

Table No. 2



About Religion (New York: Association Press, 1949). (Note: Finegan's description of the positions referred to in this table, chapter IX.)

Method (New York: The Macmillan Company, 1926). Mordecai M. Kaplan, *The Meaning of God in Modern Jewish Religion* (London: The Macmillan Company, 1934).

A. Eustace Haydon, *The Biography of the Gods* (New York: The Macmillan Company, 1941).

E. A. Burt, *op. cit.*, chapter VIII, "Modernism."

5. Those having scores ranging from 45 to 55 consider themselves liberal Protestants. They stress the universal qualities and characteristics of the Protestant movement.

See: Alfred N. Whitehead, *Religion in the Making* (N.Y.: Macmillan).

J. S. Bixler, *Religion for Free Minds* (New York: Harper & Brothers, 1939).

A. N. Whitehead, *Science and the Modern World* (a Pelican Mentor Book, 1948), chapter XII.

Charles Hartshorne, *Man's Vision of God and the Logic of Theism* (Chicago: Willett, Clark and Company, 1941).

6. Those having scores ranging from 35 to 45 define religion in broad generic terms. They object to the idea of special revelation and in particular to the belief that Christianity is a distinctive and final religion. To them great religious teachers are to be found in all of the historic religions. The basic issue for those in this group is the concept of God.

See: Pierre Lecomte du Nöuy, *Human Destiny* (A Signet Book, 1947).

J. B. Pratt, *Naturalism* (New Haven, Conn.: Yale University Press, 1939).

H. N. Wieman, *Religious Experience and the Scientific*

III. *Naturalistic Humanism* (0-35)

Persons in *Group III* question or reject the concept of a *personal* God. They accept as dependable only that knowledge which can be substantiated by the scientific method. They are critical of and/or reject the traditional teachings and role of organized religion. They generally stress man and human values.

See: E. A. Burt, *op. cit.*, chapter IX, "Humanism," for a general discussion of this position.

7. Those having scores between 25 and 35 desire to effect a synthesis between liberal religion and a naturalistic world view.

See: Walter Lippmann, *Preface to Morals* (Boston: Beacon Press, 1960).

E. S. Ames, *Religion* (New York: Henry Holt and Company, 1929).

Abba Hillel Silver, *Religion in a Changing World* (New York: Richard R. Smith, 1930).

8. Those having scores between 15 and 25 stress scientific humanism. To them, the language, symbolism, and the approach of traditional religion, in particular all dependence upon the supernatural, are obstacles to man's quest for the good life.

See: Max C. Otto, *Science and the Moral Life* (a Mentor Book, 1949).

John Dewey, *A Common Faith* (New Haven, Conn.: Yale University Press, 1934).

R. W. Sellars, *Religion Coming of Age* (New York: The Macmillan Company, 1928).

9. Those having scores ranging from 0 to 15 hold a secular view of life, i.e., "a position which maintains that the duties and problems of *this present* life should be the sole object of man's concern."

See: Julian Huxley, *Man in the Modern World* (a Pelican Mentor Book, 1948).

J. W. Krutch, *The Modern Temper* (New York: Harcourt, Brace & Co., 1929).

RELIGIOUS WORLD VIEWS

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Table No. 3

The following comments were made by ten students in a university class after they read the interpretation of scores in Table No. 1 (the numbers in parentheses refer to their S-N and C scores).

1. (S-N, 96: C, 96)

"Yes, I believe in the Bible, its miracles and prophecies. But faith in Christ, his death, resurrection, and shed blood for the remission of our sins, are central in my faith."

2. (S-N, 80: C, 84)

"I believe in the teachings of the Episcopal Church. Every time I participate in the service I am inspired and helped to live a better life. I find it difficult to understand those who are critical of what is so obviously the intent and purpose of the Creator. I do not see how any logical person could question the existence of God. All we have to do is to look out the window and see a tree. Certainly man or a 'combination of circumstances' could not create a tree—to say nothing about a human being."

3. (S-N, 74: C, 64)

"The first sentence describing my position is correct. I do reject 'naïve literalism.' Whether the Bible is literally true is of no significance to me. Belief in the love of Jesus Christ is sufficient."

4. (S-N, 50: C, 48)

"I suppose that liberalism is the best description of my position at present. I was raised in a very fundamentalistic environment. I was taught to believe in the Bible literally. The fact that I question

some of the miracles, from the point of view of my father and my brother who is a minister, classifies me as a 'disbeliever.' I find it necessary to believe in both God and science. When it comes to the Bible and the teachings of the church, I am not ready to express an opinion. I appreciate the work of some churches but discredit 'popular' revivalists and all those who believe in the 'literal' interpretation of the Bible."

5. (S-N, 48: C, 76)

"I was raised a Baptist and taught to believe in all the miracles. As a science major I cannot reconcile what I was taught about the Bible and what I now know to be true. I am not yet ready to say that what I was taught was wrong; hence I marked a number of items 'uncertain.' As to the other teachings of the church such as baptism, belief in Christ, etc., I believe some of them and reject others. Perhaps I am inconsistent, yet I believe in God and the Ten Commandments."

6. (S-N, 40: C, 96)

"I feel my score accurately describes my position, because I really do feel that 'a synthesis between traditional religious values and the naturalistic or scientific world view' is desirable. I am, in fact, seeking to work out such a synthesis in my own life. I was born a Catholic. For reasons I do not care to go into I drifted away from the arbitrary and dogmatic teachings of this church. Seven years in the Navy gave me a chance to reflect on the meaning of life. I now believe that brotherhood and love of fellow men are central. While I do not reject belief in God—to the contrary, this belief is all-important to me—yet I find it difficult to agree with most statements about God."

7. (S-N, 32: C, 84)

"The thing which impresses me most about my score of 28 is its

nearness to naturalism. While I agree in general with this position, I disagree with them at one point, and to me this is a very important point. I believe in a personal God." When this student rechecked the inventory, she obtained a score of 40. Her comment on the change in score was as follows: "Since checking the 'Inventory' the first time, I have talked with my Rabbi and read a book on Reconstructionism by Dr. Kaplan. This experience helped me shift from a somewhat wavering to a positive belief in a personal God."

8. (S-N, 30: C, 48)

"Frankly I have not given the subject of religion too much thought. I believe in a synthesis between traditional religion and modern science. I do not reject the idea of God, nor am I ready to go to bat for the idea of God. It seems obvious to me that we should accept the findings of science. That is about as far as I have thought about this question."

9. (S-N, 4: C, 92)

"I am a naturalist who stresses human values. I believe thoroughly in the position taken by Julian Huxley and followed closely his work with UNESCO. I am not a member of any religious group because I feel that religious groups on the whole substitute symbols for reality. I live in a cooperative house because I believe in economic democracy and racial equality, ideals which religious groups usually quibble about."

10. (S-N, 2: C, 96)

"I believe that this world is all there is. In that sense I am a secularist. Holding this view I believe that we should do all that we can to improve *this* world. In this I heartily agree with Julian Huxley, also the scientific humanism of Max Otto (See: *Science and the Moral Life*) and John Dewey."

Charted Course Through College

	FRESHMAN	SOPHOMORE	JUNIOR	SENIOR	
HANGOUT	DORM LOUNGE	STUDENT UNION	APARTMENT	EXPRESSO HOUSE	
EATING PLACE	SORORITY HOUSE	GREASY SPOON	APARTMENT	RATHSKELLER	
FAVORITE FOOD	RYE BREAD VELVEETA CHEESE	PIZZA, RAVIOLI	FILET MIGNON	PUMPERNICKEL ESCARGOT SAUERBRATEN	
TRANSPOR- TATION	CHEVROLET	DART	JAG	BICYCLE	
DRESS CLOTHES	EVERYTHING NEW	HART-SCHAFFNER-MARX NIEMAN MARCUS KUPPENHEIMER	SWEATER JEANS, DIRTY UNDERWEAR	EVERYTHING BORROWED	
FEMALE PREFERENCE	MUST BE FEMALE	QUEEN	TOWN GIRL	SECRETARY TO HEAD OF DEPARTMENT	
MALE PREFERENCE	GREEK WITH CAR	FOOTBALL STAR	PHILOSOPHY MAJOR	ANY SECOND-YEAR GRAD. ASSISTANT	
LITERATURE	TV GUIDE	PEYTON PLACE	HEMINGWAY KIERKEGAARD ESQUIRE	HEIDEGGER KAFKA ZEN	
MUSIC	TSCHAIKOVSKY MANTOVANI UKELELE	WAGNER "STARDUST" BONGOS	SHOSTAKOVICH	PROGRESSIVE JAZZ	
CAMPUS ACTIVITIES	YES	SENATE SUBCOMMITTEES	IFC, HOMECOMING CHAIRMAN	LITTLE THEATRE DIRECTOR	
MAJOR:	MALE FEMALE	BUS. AD. HOME EC.	EDUCATION ENGLISH	PHYSICS ANTHROPOLOGY	DRAMA DRAMA
AFFILIATION	GREEK, BUT DOESN'T UNDER- STAND THE RITUAL	FANATIC GREEK	DISINTERESTED GREEK	MISANTHROPE	
GOAL AFTER COLLEGE	UNDECIDED	RESEARCH	TO BE HIRED BY ONE OF THE BIG-TEN MAJOR COMPANIES	ANYTHING THAT PAYS HIGH	
LIFE'S GREATEST ISSUE	SCHOOL SPIRIT	BRIDGE	CAMPUS POLITICS	ART FILMS	
SPRING VACATION	HOME	NEW YORK CITY	FT. LAUDERDALE, FLORIDA	PARIS, VIA AIR FRANCE	

(Editor's note: Perhaps the sharpest distinction between who's IN or OUT, who's ONE-UP or, alas, ONE-DOWN, on the campus is familiarity with the current jargon, for there is no surer way to appear WITH IT than to be able adroitly to handle (or drop, as the case may be) the right terms, and no surer proof that you are OUT OF IT than to have to murmur quietly to a friend, "What's he talking about?"

We include this all-too-brief, up-to-date listing of current campus phrases, recognizing that since regional differences and college locale make for variations in meanings, the conscientious student should check local usages.)



WORDS

BY HARRY E. SMITH
graduate student, drew university

I. ORIENTATION AND RUSH WEEK

WELL-ROUNDED PERSON—what your college catalogue says they hope to make of you, and orientation speakers keep exhorting you to be.

DOYOUKNOW?—the most popular collegiate opening gambit, used either to ask, "Are you like us, our kind?" or simply to use up the time until the next person appears.

WHAT'S YOUR MAJOR? — like above, or a way of determining how seriously one is going to take his studies, whether he is going to be an egg-head, a grind, or a goof off.

SHARP—a catch-all expression defying precise definition but indicating approval.

WE'LL SEE YOU AROUND—a polite farewell meaning "no need to come back."

CUT SESSION—the *g r u b b y* process of weeding out unwanted rushees, usually by not too flattering means; also used to describe any conversation or bull session containing extensive personal criticism.

HATCHET MAN—that friendly, congenial guy assigned to escort "undesirable" rushees out the side door.

SHAKE UP—that period when the rushee indicates his preference, which may or may not make any difference.

HOT BOXING—when a house pressures someone—either obviously or otherwise—to join them.

MOVIE-MONEY—given to unimpressive brothers during rush parties.

II. BUSINESS ADMINISTRATION AND COMMERCE MAJORS—pre-mads (pre-Madison Avenue)

A PROGRAM—anything which can't be completed by one phone call.

TO IMPLEMENT A PROGRAM—hire more people and expand the office.

A CLARIFICATION—to fill in the background with obscure details so that the foreground goes underground.

CHANNELS—the trail left by interoffice memos, usually described in foreboding, ominous tones, like a threat, e.g., "You'll have to check that through *channels!*"

PLEASE NOTE AND INITIAL—let's spread the responsibility for this.

TO ACTIVATE—to make carbon

copies and add more names to the memo.

TO GIVE SOMEONE THE PICTURE—a long, confused, and inaccurate statement to a newcomer.

TRIAL BALANCE—what you get in accounting only after four or five tries; sometimes used as a cuss word, threat, or dare.

III. DATING—blind, casual, serious, or never again

CREEP—what you often get on blind dates and don't plan to date again.

IMPORT—a date from another school, usually brought in for a special week end or event.

SHAFT—a raw deal, apparently unfair treatment, often in dating relationships, i.e., "to get the shaft"; usually to denote a temporary or short-lived predicament.

FLUSHED—to be left dateless on a big week end, usually communicated by phone, letter, or telegram ("flushogram"); usually containing a note of finality.

LOSER—an undesirable or incompatible (rushee, roommate, lab partner, or blind) date.

IV. SCIENCE MAJORS (Cf. Von Nostrand's *Scientific Encyclopedia* for more complete listing)

UNKNOWNNS—what one tries to identify in chem lab but can't without his lab partner.

ASTROPHYSICS—a specialized field combining astronomy and physics, usually mentioned by astronomy students to awe freshmen or English majors.

COUPLE—two equal and opposite parallel forces separated by a distance, in physics; not to be confused with dating couples on week ends.

STRAIN—the fractional alteration which results when a body is deformed, pressured, or doesn't get enough sleep during final exams.

CRITICAL PRESSURE—that pressure above which temperature alone will not liquefy a gas, at which point you must let off steam.

2nd LAW OF THERMODYNAMICS—"Heat cannot pass directly from a cold body to a hot body of its own accord" (unless they are sitting very close, holding hands, etc.).

DISTILLATION—the process of boiling down lecture notes and condensing enough substance to pass a chemistry quiz.

V. FOREIGN PHRASES

WELTANSCHAUUNG — one's world-view, bias, or outlook, e.g., "I can't dig his *Weltanschauung!*"

AD INFINITUM—on and on, with no end in sight, e.g., final exam questions or Sat. 12 o'clock class lectures, particularly on home football week ends; also often heard in administrative and faculty circles to describe committee meetings, faculty meetings, etc.

CIRCA (abb. *ca.*)—approximately, used to add authority and certainty to a guess on a quiz or term paper.

FAUX PAS (pronounced foe paw)—a goof, usually when you're trying hardest to be impressive at a faculty-student tea or summer job interview. Leading with the wrong foot forward.

GAUCHE—crude, inappropriate, e.g., "How *gauche* can you get!"

ET AL—and others, used to suggest you know more, but don't want to bother to list them; used after lists of names, organizations, et al.

PER SE—in and of itself, e.g., "Is it my car you love or me, *per se?*"

VI. RELIGIOUS

AN ENCOUNTER—a meeting, discussion, conversation, or coffee-break in which both parties are sufficiently involved personally that either or both are changed, for better or for worse.

FUNDY—anyone who sounds more conservative than you

are; a label no one voluntarily accepts.

EXISTENTIALIST — someone who quotes Jean-Paul Sartre, Kierkegaard, or talks incomprehensibly about ontology or phenomenology; may claim French or German influences.

EXISTENTIAL SITUATION—one in which you are made uncomfortable in having to face such questions as who you are, what you're doing with your life, and what you consider ultimate or of final importance.

TOO THEOLOGICAL—anything or anyone you don't understand or don't want to take seriously.

TOO PIOUS—something one avoids being by not using traditional terms or participating in established religious practices or institutions.

ESCHATOLOGY—the study of "last things," concerned with the end of history, like the Book of Revelation or "On the Beach."



FRONTIERS—where concerned Christians are called to witness to God; since Athens, 1960, associated with areas of life, e.g., racial tensions, technological upheaval, new nationalisms, or any boundary-situation between faith and despair, as well as traditional geographical frontiers.

ECUMENICAL—any organization, meeting, conference, or movement containing representatives of the various Christian traditions who honestly recognize their differences but seek to work together anyway.

ECUMANIAC—one who gets deeply involved in the above.
NONDENOMINATIONAL, INTERDENOMINATIONAL, INTER-FAITH—containing representatives of the various traditions in which similarities are stressed and differences usually minimized.

VII. GENERAL—curricular and otherwise
GUNG-HO—too enthusiastic, not sufficiently casual or unconcerned.

MICKEY MOUSE—meaningless, juvenile, "for the birds."

RELIABLE SOURCE—the last person you talked to.

INFORMED SOURCE—the guy who told the last person you talked to.

CRIP, SNAP COURSE—a sure-bet for a B with no work and an A with a little work; same as **GUT** in the Ivy-League schools.

TO COOL A QUIZ—to be sufficiently prepared or lucky to feel you have done fairly well, or better than you expected.

TO SNOW—to get the best of or to unduly impress another; "to be snowed" is to be unduly impressed.

FLICKS—movies; so "to flick-out" is to goof off at the movies.

IVY-LEAGUE—usually in reference to clothing, character-

ized by button-down shirts, four-in-hand tie knots, gray or charcoal brown flannels and dirty white bucks (and, until recently, a buckle in the back of trousers).

BUCKS—shoes.

SHOES—old-fashioned, Mickey Mouse term for various coverings for the feet.

AUTOMOBILE—a machine with four wheels, a motor and not quite enough seats, which enables people to get about with great rapidity and ease to places they never bothered going to before and where they'd just as soon not go now, because now they are there, there's no place to park.

BOOK—what they make a movie out of for television.

CIVILIZATION—a system under which a man pays a quarter to park his car so he won't be fined a dollar while spending a dime for a nickel cup of coffee.



YOU SHOULDN'T SPEAK THAT WAY TO ME

even
SUPERMAN
is dead

BY JAMESON JONES



A SPEEDING bullet caught up with him. Actually, he fired it himself.

His old exploits still run on television, but the fact is that George Reeves, the actor cast as Superman who has fought victoriously each week for truth and justice, came himself to a dismal situation. No new Superman films to make, and no new acting roles for George Reeves because his role as Superman had permanently identified him. So, he killed himself.

Gone is the man who demonstrated physical strength, valor and daring, sharp logic, brilliance of mind. Thanks to the skill of scriptwriters, the illusions of the camera and the skill of film editors, we saw power and courage, competence and commitment wrapped up in one man.

Where are our supermen now? Not the ones from distant planets. Not Nietzsche's ruthless egoist of superior strength, cunning and force of will. But the real supermen—those who stand head and shoulders above the crowd because of genuine

skill, courage, competence and commitment. The persons who by inheritance and environment, by education and training, by thought and study, by discipline and devotion have far surpassed the usual and the ordinary.

We need these people.

For we are now part of what may well be the age of the average. All around us are marks of mediocrity. The ordinary is accepted. The commonplace is seldom questioned. The average is the goal.

As this whole magazine has tried to say, the college campus is one place where everyone should be joined in a dedication to excellence, a search for quality, a growth toward superior achievement.

Yet, in the midst of the campus are great temptations to crown mediocrity king.

Mediocrity may reign whenever we lack adequate goals, objectives, purposes. We become like the small boy with a giant-sized Saint Bernard dog on a leash. When a passerby asked, "Where are you taking him, sonny?" the boy replied, "Don't

know. I'm waiting to see where he's going first." College is a call to set for oneself goals and directions.

Mediocrity may reign whenever we confuse facts with knowledge. Ours is an age that has concentrated on many facts at the peril of forgetting principles. According to one estimate, the human brain is capable of storing more impressions, facts and total information than are in all the nine million volumes in the Library of Congress. A man who uses pencil and paper can multiply 6,834,872 by 1,488,639 in about five minutes, but seven years ago the Argonne Laboratory of the Atomic Energy Commission built an electronic computer that can multiply 683,487,243,834 by 438,342,784,836 about 2,000 times in one second.

In the words of Irving Kaufman: "knowledge is not a static entity which awaits the mere transference from mind to mind, from book to mind, from teacher to student. If this were so, we would have absorbed all there is to know long ago in painless, mechanical fashion.

Knowledge is like life itself, dynamic and kaleidoscopic, its properties peculiar in that they become apparent only in relationship to one another."

AND as Virgil E. Herrick put it: "A good education consists of more than an accumulation of courses, credits, and facts. An important aspect of good education is the significant intellectual and social processes by which learning and development are accomplished. These processes are a part of all learning experiences and form an-



other portion of the common ground upon which both general education and professional education rest. They include: (1) the arts of language—good speaking, listening, writing and reading; (2) the arts of thinking and decision making or problem solving; (3) the arts of living and working with one's peers; (4) the abilities involved in selecting and using resources for learning effectively."

Mediocrity reigns when boredom sets in. Some psychologists suggest that boredom is the central problem of our age, for boredom is grounded in a belief that life is meaningless. All people, particularly those on campus, should see themselves and the world in such terms that they would be excited, interested, alert and active; instead, many seem dead and inhuman.

So, students may aim at "C" grades, realizing that they take less

effort, yet are not so bad as to cause difficulties with a dean. Students may equate skill on a dance floor with membership in Phi Beta Kappa. A professor, with enough years behind him to have tenure, may cease studying and become satisfied with vain repetition in class after class. A president may forget truth and his calling in order to preserve the approval and conserve the contributions of critical businessmen. How amazing it is that a person with the mental ability and manual dexterity to become a healing physician can so easily be satisfied with changing tubes in a television set (after all, we paid the TV repairman \$7.95 for coming out to change a tube, and the M.D. charged only \$6 for coming to make well our sick child).

The real question for any person is "Who am I?" What is the meaning of my life? What is my potential? The problem is one of identity, of one's basic nature and calling.

ALMOST anybody can be an average doctor, an average TV repairman, an average teacher, an average student. In our age there will even be smiles of approval. We live in a new age. A world situation of crises, revolutions and new movements shows the critical need for able leadership. There is a new and sharply relevant challenge to excellence, to superlative accomplishments, to a level of skill, of achievement, of competence worthy of our very nature. Each of us must know himself, achieve all that he can achieve, attain the highest level possible. This call is to wholeness and meaning.

The time to answer is now. The place to begin is where you are. As a freshman, you will see plenty of the average and mediocre. Education is not an endurance test, whose reward is a parchment with seals and signatures. Education is an opportunity to become, to fulfill, to achieve, to mature in the totality of life. Primarily it is a call to a disciplined training of the mind. Do this, and many other things will fall into their reasonable places.



TURN ABOUT IS FAIR PLAY

*Department of English
October*

Dear Coach Musselman:

Remembering our discussions of your football men who are having troubles in English, I have decided to ask you, in turn, for help.

We feel that Paul Spindles, one of our most promising scholars, has a chance for a Rhodes Scholarship, which would be a great thing for him and for our college. Paul has the academic record for this award but we find that the aspirant is also required to have other excellences, and ideally should have a good record in athletics. Paul is weak. He tries hard, but he has trouble in athletics.

We propose that you give some special consideration to Paul as a varsity player, putting him, if possible, in the backfield of the football team. In this way, we can show a better college record to the committee deciding on the Rhodes Scholarships. We realize that Paul will be a problem on the field, but—as you have often said—cooperation between our department and yours is highly desirable and we do expect Paul to try hard, of course. During intervals of study we shall coach him as much as we can. His work in English Club and on the debate team will force him to miss many practices, but we intend to see that he carries an old football around to bounce (or whatever one does with a football) during intervals in his work. We expect Paul to show entire good will in his work for you, and though he will not be able to begin football practice till late in the season, he will finish the season with good attendance.

Benjamin Plotinus
Chairman, English Department

by Professor William E. Stafford, for National Council of Teachers of English.

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