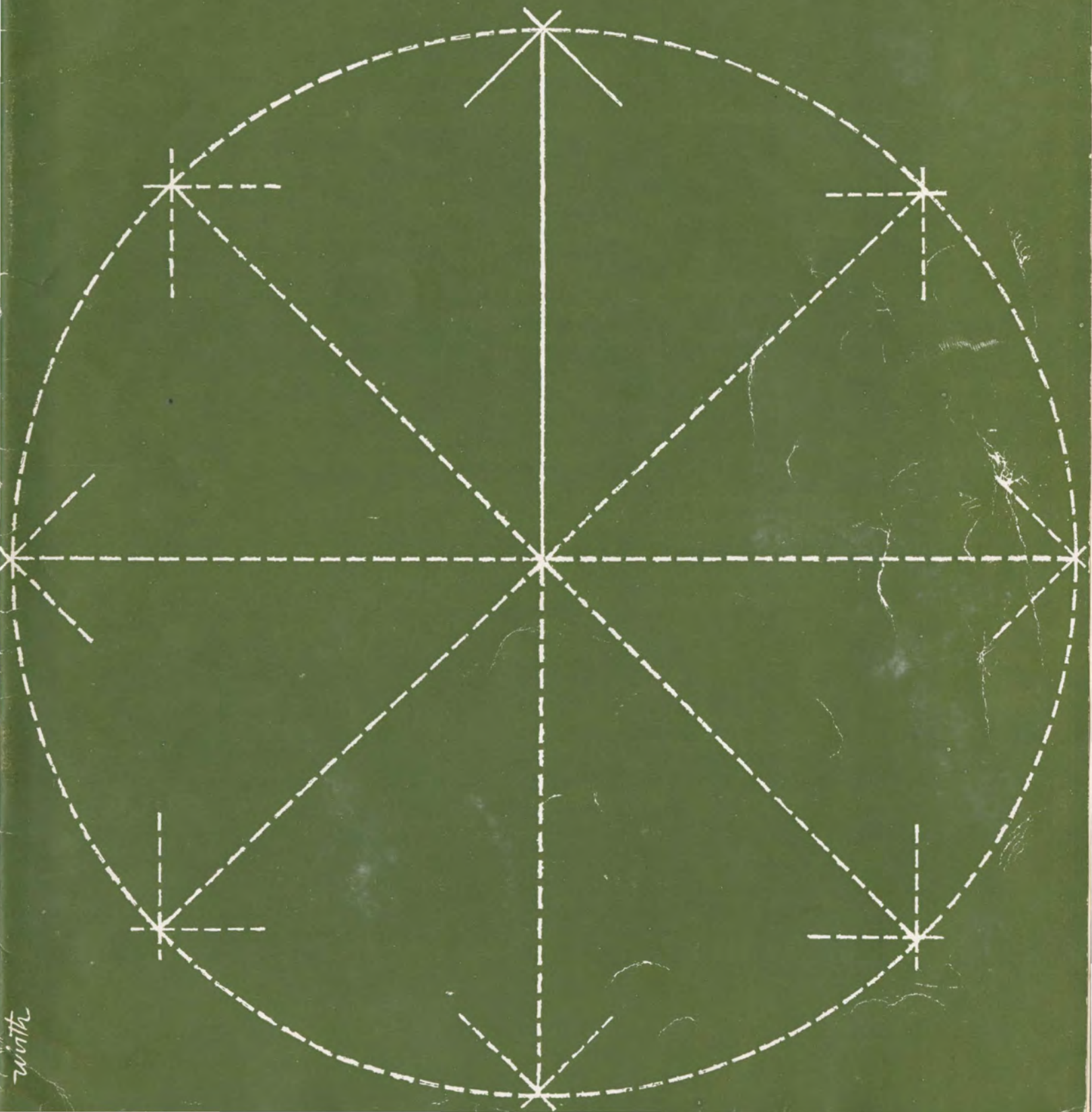


## orientation issue



*with*



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## M O T I V E

ORIENTATION ISSUE • CLASS OF '62

## C O N T E N T S :

- 1 SO THIS IS COLLEGE! editorial
- 2 COLLEGE IS A MIRROR HELD UP by louis w. norris
- 4 WORDS ABOUT EDUCATION by wayne wolfe
- 6 YOUR ROLE IN THE CAMPUS SCENE by robert h. shaffer
- 9 MORE TO MASTER THAN SUBJECT MATTER by kenneth g. weihe
- 12 BOUND TO BE READ by yost osborne
- 14 YOU'RE AN INTELLECTUAL NOW! by stanley j. idzerda
- 16 HE WAS THERE FIRST by charles sweet
- 18 WHERE DO YOU LIVE? by fred h. turner
- 20 HOW TO STUDY by robert h. paine
- 23 THE CHARTED COURSE THROUGH COLLEGE
- 24 WANTED: STUDENT HYPOCRITES by dave steffenson
- 25 THE COST OF GOING TO COLLEGE by joseph d. boyd
- 27 "A" IS FOR ALIBI
- 28 AT YOUR SERVICE
- 30 DATING
- 32 CONTRIBUTORS
- COVER 3 CRUCIFIXION by jan adler
- COVER 4 STUDENT PRAYER by rachel henderlite

## PARENTS SUPPLEMENT: FOR PARENTS ONLY

- 1 WHAT IS SUCCESS IN COLLEGE? by john l. seaton
- 3 GOING TO COLLEGE . . . A RIGHT OR A PRIVILEGE? by harold h. hutson
- 5 THREE BASIC QUESTIONS—by richard r. gay
- 7 THE CARE AND FEEDING OF PARENTS by a. leland forrest

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**COVER ARTIST:** ROBERT WIRTH IS A FREE-LANCE ARTIST IN BALTIMORE, MD. BOB HAS PRODUCED EXCITING COVERS FOR PAST ORIENTATION ISSUES AS WELL AS FOR *MOTIVE* MAGAZINE. IN THIS COVER HE SYMBOLICALLY INDICATES *DIRECTION TOWARD ORIENTATION*.

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# So this is College!

Your imagination has told you many things about your college. The publicity brochures, the folders and the catalogues have shown more.

And now comes the reality. It will be different from both imagination and publicity. Now you live college!

College is a quality of existence all its own.

Soon you will be introduced to its quaint customs (study, for instance, is an activity required to an alarming extent) and its sturdy virtues (eight o'clock classes are an accepted discipline). You will meet memorable characters: deans, professors and assorted other students (such as women, when the men are around and men when the women are interested, which is most of the time).

Your great new friends will be ideas—the amazing, wonderful, startling and memorable world of the mind.

So in this corner of the world, your college, set up your desk and open up your mind. . . . And God bless you!



Crane

Crane



# COLLEGE

BY LOUIS W. NORRIS

SOME girls who go to college get more interested in a bachelor than a bachelor's degree. Some boys and girls, too, go through college without the college's going through them. Sixty-five per cent drop out, on the national average, without finishing. Why did they go in the first place?

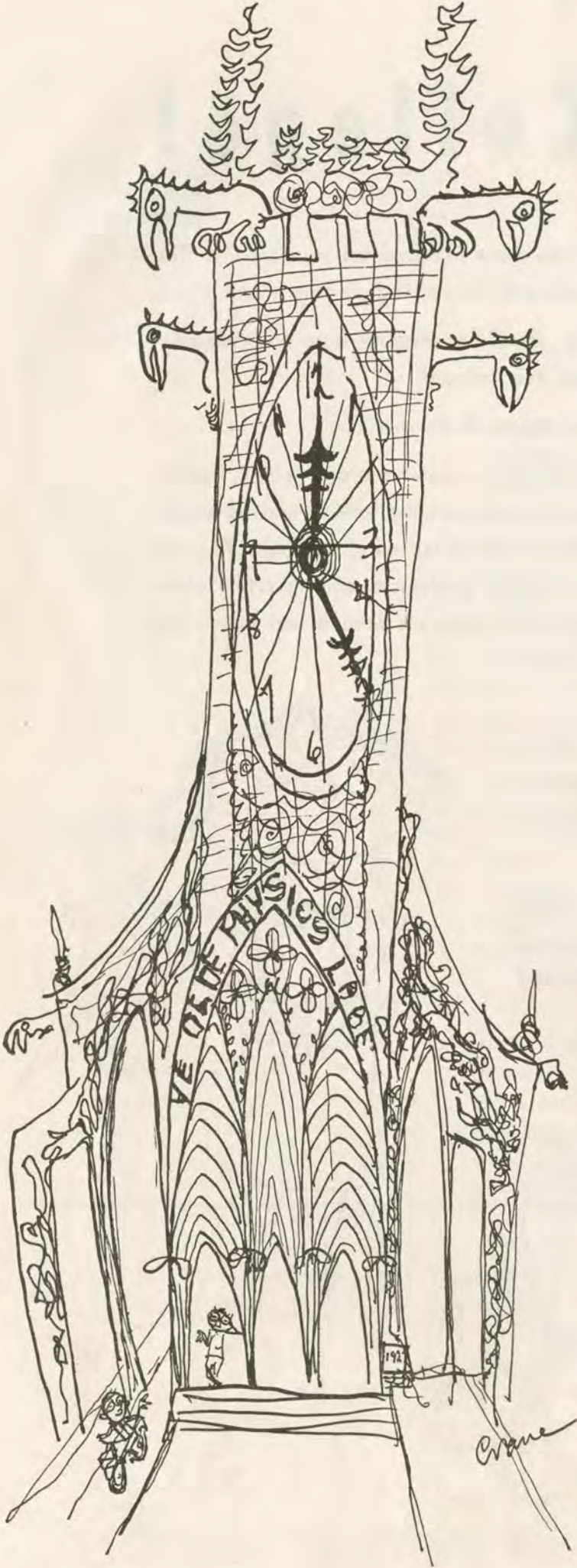
If you ask the typical student this question, you get some typical answers. One will say, "To satisfy my family." This is a good answer in some ways, for the experience of one's elders usually puts value on learning, and this judgment saves your time. Further, to belong to a family of similar educational standing usually adds to congeniality.

But motives for important things must ultimately be your own. Success in college is not probable unless you have your own reasons for being there. The catapulted plane goes into the "drink" mighty soon unless its own propellers begin to bite into the air.

OR another will say, "I came to college to keep up with the times." And this is good too. To be alive and alert to the best thoughts and most significant happenings of the time, insures excitement and some degree of happiness. Capacity to wring meaning from the hubbub of events in one's own time, is a mark of a mind at home in its generation. Yet many of man's best achievements were in the past. The task is to learn of the timeless as well as the timely. One could get a kind of education without going to college, but by reading only the newspapers and television screens. But what a hodgepodge would likely result, where no landmarks in learning were established!

"To earn a better living," will be a third reply, and you will earn 25 to 50 per cent more by virtue of your going to college. There is no higher return on any investment than that put into your college education. "He who empties his purse in his head, shall never be in want," as Benjamin Franklin put it. Nevertheless, wealth can never be more than a means to an end, as Midas saw.

Another will say, "I go to college to make contacts." True, friendships in college are likely to be rich and life-long. They may introduce you to others at the start of your career that will help you. In the end, however, success in your life depends on *what you* can do far more





# is a mirror held up

than on the people you know. Willy told his brother Ben in *Death of a Salesman*, "It's contacts, Ben, contacts," that matter in the business world. But Willy lost his grip and drove his car off into suicide when he discovered that contacts were not enough.

When you find the student who says, "I came to college to find out who I am," follow him. Oedipus has become almost a synonym for tragedy, and his life was tragic because he didn't know who he was. He had killed his father and married his mother before he learned who he was, and who, therefore, they were. Unexplored abilities, undeveloped talent, unused skill, leave you far behind what you could be.

**H**OW do I know who I am? Suppose you ask yourself first, "What do I do?" Your grades show you how you perform in class. Your speech habits, your food and health habits, choice of clothes, procedures in study, show you what you are doing. You *are* in an important sense what you *do*. How do you meet people? Are you confident or shy? Do you respect or flaunt authority? Do you get on with your teachers? How do you think? At these points you touch the outline of your personality. College is a mirror held up to allow you to see what you are doing. A normal, healthy, personality is one that understands itself. Delusions, whether of grandeur, persecution, or failure, are cloudy pictures of oneself and reveal the wrong expectations of college.

Next, you find out who you are by seeking to find out what you *can* do. Try out for plays, the choir, the dance society, the swim team, the newspaper staff. Take some music lessons, some speech trials. Write some poems, stories, plays. Experiment in a laboratory. How do you know what you can do until you try? Performance under the competent criticism and guidance of responsible teachers tests your metal. You will not be able to do everything equally well. But the pattern of your abilities will show as you try to use them.

You may not know what you *want* to do in life, when you start to college. But the college will give you some tests that will get beneath the surface of your mere whims. Choose your major as an hypothesis to be explored, so you may see whether you want it badly enough to pay the hours and concentration it will require. Choose your summer job, if possible, by reference to your life ambition, so you can test yourself out. Would you really

like to be a doctor, if you must deal with patients who are at their worst when they are sick? You can find out by being an orderly in a hospital during the summer. "Be careful what you set your heart on, for it surely will be yours," according to Emerson's epigram.

In the end, find out what *needs* doing. You can find out mighty quickly who you are, if you consider whether what needs doing makes any sense to you. If you can learn in college to develop your abilities to the point where you are needed by your generation, *and you realize it*, you are bound to live a satisfying life. What you do do, what you can do, what you want to do—all these must be lined up alongside of what needs doing. To plan a life around what doesn't need doing, to make buttonholes where there are no buttons, will wreck your morale and your generation.

**Y**OU don't have to go to college to get an education. But the chances are that you will not get one so complete, balanced, and relevant unless you do. It will consist primarily in your discovery of who you are, under the discriminating judgment of those who are most likely to know the answer to that question.







YOU MUST REGISTER HERE

# WORDS ABOUT EDUCATION

BY WAYNE WOLFE



**T**HE GREEKS had a word for it or, if they didn't, the Romans did, and academicians have not hesitated to borrow from both.

The professor who suggests that one of his students "get on the race track" and "pay protection money" might be accused of misguiding his charges. But when he uses Latin derivatives in his directions, he may say it and escape censure. Perhaps even he is unaware of the original meaning of what he says, for the terms may have been in English so long that their origin frequently has been forgotten.

Translating the paragraph above to acceptable terms, the professor tells his student to "enroll in a curriculum and pay his tuition." **Curriculum** literally means "race course" from the Latin *currere* (to run). Eventually it came to mean a course of study through which the student was to proceed. **Course** itself is from *cursus* (passage or journey). **Tuition** comes from the Latin word *tuitio* (protection) and was money paid to the tutor (or protector) of a child. The **tutor** also was expected to care for the education of the child and, in time, tutor meant the one who did the teaching.

**S**IMILARLY derived is **pedagogue**, of Greek origin, from *pais* (boy) and

*agogus* (leading or guiding). The word was applied to a slave charged with escorting boys to and from school. Later it was transferred to the teacher or schoolmaster himself.

The **professor** is one who has spoken out or confessed in favor of something, from Latin *pro* (for, in behalf of) *fateri* (to confess).

A present-day **dean** who had to supervise the work of only ten persons would probably consider himself fortunate. But the Latin *decanus* from which **dean** comes, meant a "leader of ten." The numerical significance of the term has obviously become blurred with the years.

On the other side of the desk sits the pupil. Originally he had no connection with the school, for the word is a diminutive of Latin *pupus* (boy) or *pupa* (girl). **Scholar**, on the other hand, is very definitely connected, coming from the Latin *scholaris* (belonging to a school). **Student** is from *studere* (to study).

Three class designations also come from the classical languages—two from Latin and one from Greek. The word **sophomore** comes from *sophos* (wise) and *moros* (foolish) so that a sophomore is one who combines the two qualities. **Junior** and **senior** are from the comparative forms of Latin *juvenis* (young) and *senis* (old).

**F**ROM Latin also comes the **seminary**, a place where the teacher plants seeds in the minds of his pupils. The word is derived from *semen* (seed) and was a nursery for plants, then a place for raising and training the young.

The word **education** itself shows the Roman concept of the process. It was a "drawing out" from *e* (out) *ducere* (to lead).

To the Greeks we owe the word **symposium**. Many of those who participate might be shocked to know it was a kind of drinking party from *syn* (with) *posis* (a drinking). A Greek symposium was a convivial occasion where guests expressed opinions on philosophical questions. **Academy** is from the Greek *akademeia*, a grove near Athens where Plato and his followers were accustomed to meet.

If we were forced to translate our Latin, academic speech might sound a bit foolish. Imagine telling a student, "You'll take one big, two littles, and some picked outs."

**U**SING the normal Latin derivatives, this becomes, "You'll take one major, two minors, and some electives." The last word is from *e* (out) *legere* (to select).



# your role in the *campus scene*



BY ROBERT H. SHAFFER

ALL the world's a stage, and all the men and women merely players. . . ." Shakespeare's perceptive observation of the world and the people in it is well known to most college freshmen. Yet very few of them ever stop to think about the role they play in the college community.

Actors or actresses starting out on their careers strive to avoid being typed. If cast always in the same type of role, directors and their public soon class them permanently in that role. This conception of them limits their opportunities to demonstrate their versatility and reduces their chances for future parts. Similarly, a college student must not let himself be cast into a narrow part.

ONE need not be on a college campus long to see that some students are in fact "playing roles." These roles, or more accurately, these self-concepts often limit their opportunities for personal and intellectual development and curtail their broad participation in college life.

Take the boy, for example, who grows a full-face beard and walks around the campus in shabby clothes. He may be studying Voltaire and is just trying to get the feel of that famous philosopher. More likely, though, he sees himself as a true Bohemian. He wishes he had an unheated attic to live in and bear the world's burdens in great discomfort. As for social events, who can waste time on them when the world's on fire? Secretly he enjoys the stares and attention he receives from passers-by. Outwardly he disdains such things as social approval, conventional manners and common customs.

In classes, he likes to go off on long discourses arguing with the professor. To him it makes little difference if what he talks about or the points he pursues are of little interest to the rest of the class members. They are just typical college students! Many of his ideas may be original and valuable. Yet our bearded would-be Bohemian

limits his own effectiveness and growth by playing a role instead of using his intelligence and energies in a more direct pursuit of knowledge.

Certainly there is nothing wrong in being different. However, there is something wrong in being different from what you really are and letting pseudo-characteristics determine for you your academic and personal life in the college community.

A VARIATION of this type of person is the hard-working grind who scurries from class to his room to the library without even seeing the world about him or the people in it. His attention to his studies is laudable. However, he fails to see that participation in college activities gives him an opportunity to use his newly acquired knowledge, to broaden his view of the world and to open for him new vistas of the world, its future and his part in it.

Experience has demonstrated pretty clearly that real scholars must *relate* their learning to *the world as it is*. Further, interaction between scholars enriches learning, deepens interest, and brings forth creative abilities not found by mere grinding away on day-to-day assignments, as important as they are.

The "athlete" is another well-known figure on most college campuses. The men who play this role see themselves as something apart from "the students." Athletes are supposed to be big and dumb. They wear tee shirts stamped "Property of University Athletic Association" and swagger as they walk. They are supposed to be boisterous but sleepy. They are not supposed to be interested in social events, receptions for distinguished visitors, current events, student government, good grades or etiquette. The script for "the athlete" written in custom and folklore says that another student is not supposed to talk with an athlete about anything but athletics.



The comment that a group of young men "must be football players, they don't look like students" points up the view held by some students and faculty alike. Yet when members of athletic teams get acquainted with other students both groups quickly realize that participation in a sport as such need not be a reason for acting or dressing differently from other students.

**A**NOTHER type of student frequently seen on the campus is the good-looking girl who feels she has to evidence complete disdain for academic pursuits in order to gain a type of fancied popularity. This girl frequently possesses high ability and often is actually conscientious in her studies, yet to hear her talk she can't wait an hour for a glass of beer, another date, a picnic or some social event. Classes are just a big bore and a place to make fancied wisecracks designed to show her audience that a party girl like herself can't let studies interfere with her education.

To be popular some girls feel they must appear dumb and frivolous, never serious and intellectual. Consequently, some of them make it a point of honor not to discuss anything more profound than the new jazz artists, movies, sports events or the local beauty queens. The "Joe College" male counterpart of these girls abounds in campus habitats also. Certainly the fair sex does not have monopoly on such characters.

There is nothing wrong in itself in being lighthearted and even nonsensical at times. Being that way all the time soon excludes a person from enriching associations with other students and discourages participation in those very activities which, potentially, have the most to contribute to the individual's broad development.

Skill and participation in any extracurricular activity can contribute to well-rounded growth and individual development. However, if participation in any one area of college life is permitted to type an individual and to warp his attitudes, his judgment, his values and even his behavior, then the participation limits and narrows the individual's opportunities for growth and detracts from the education he is seeking.

Individuals rarely see themselves as others see them. Everyone needs to take stock of himself occasionally and make certain he is not unwittingly playing a role and giving impressions he did not intend.

**W**HAT, then, is the role of a college student? What is the script for his once-in-a-lifetime part on the campus scene?

A college student is a responsible, intelligent young man or woman who has decided to further his education. He has chosen to do this by going to a community which is particularly well equipped to help him through its physical facilities and personnel. These consist of classrooms, laboratories, books, professors, and other students.

It is entirely possible for a person to become quite well educated without going to college. It is harder for him, however, because he has to locate his own material, de-

orientation issue

cide what he is going to learn and struggle through the subject matter without the benefit of class discussions, explanatory lectures, quizzes to help him evaluate his progress and personal contact with instructors to explain difficult points and smooth the way.

Further, a person who does not go to college misses the informative and stimulating academic environment surrounding such an institution. At the best the road to knowledge, and we would hope, wisdom, is rough and difficult. It takes a highly motivated person to travel such a road. The friendly encouragement of fellow students, the probing of examinations and the prodding of professors all help a student to call forth extra energy, devote more time and dig deeper into his studies than he normally would on his own.

**T**HE student who profits the most from his collegiate experience is one who takes advantage of the many opportunities to learn new ideas, to weigh and consider facts, to discuss and debate issues, and to utilize rapidly developing personal skills. He does not shy away from experiences and ideas which are new to him just because he is not sure of himself in new fields nor does he retreat into the fancied security of one activity or group which protects him from the onslaughts of more demanding tasks.

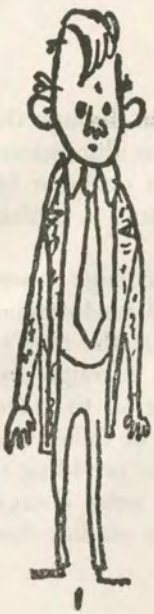
He consciously tries to strengthen his weak points and to develop further his strong points. This means that instead of limiting himself to any one area of college life or to any one activity he plans to participate in a variety of activities and to study in a number of fields. He learns to make friends in all walks of campus life, just as he will have to do for a rich and successful adult life.

Above all, he learns to play the role which is truly his—the role of a responsible, self-directing young adult striving for self-improvement and personal development through higher education.



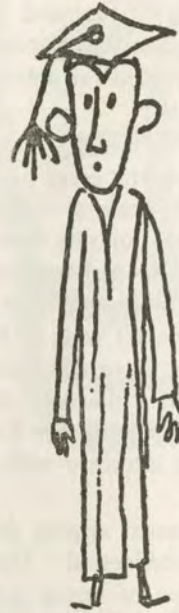
"I DON'T KNOW WHERE I'M GOING, BUT I INTEND TO GET THERE ON TOP!"





1  
THE UNDERCLASSMAN

Great variety of costume denoting no status whatever, little better than a layman. Address as "Hey, you," or "Say, Boy."



2  
THE B.A. OR B.S. GRADUATE

Simple, austere garb denoting low status earned in a mere four years, really not worth noticing. Address as "I say, there," or "My good fellow."

## ACADEMIC SPOTTERS GUIDE by Crane

3  
THE M.A., M.S. OR M. ED.

Gown distinguished by short sleeves for Ping-pong and long, dragging sleeves for carrying books, pencils, test papers and cigarettes. The colorful banner on the neck and back is called a hood. It is not used to shield the wearer from the elements, but rather to tell where and when and in what he got his degree. There is nothing which indicates HOW he got his degree. Address respectfully as "Mister" or "Sir."



4  
THE PH.D. OR ED.D.

These are the elite and chosen—the guardians of the Grand Medieval Academic Tradition. The splendid gown denotes honor, dignity, erudition, prestige and preferential status on the salary schedule (i.e., gold markings on the hat). The hood markings again proclaim the academic area and university of the wearer. Degree candidates are careful to select areas and schools where colors harmonize. A man of taste would not select phy ed (sage green) where the school color was baby blue. Bright colors are much sought after by college administrators to add the proper note of color and ritual to commencement. Address as "Doctor" in a reverent, subdued and humble tone.



# MORE TO MASTER THAN subject matter

BY KENNETH G. WEIHE

*Freshman, youthful one,  
How will you solve those human  
equations?*

LOOK, now, with wide eyes, at the mighty scene of which you are a hopeful but inconsiderable mite—the American college campus at the autumn opening. As if by a force of nature, you have found yourself drawn into a unique seasonal migration. From every nook and cranny in the nation ingather beneath the ivied towers the youthful hordes in ever-increasing numbers. You are a fact of contemporary life. The young, the older young, mingle and herd together “on location” to perform a new act in an epic drama of complicated, grand, and grandiose proportions. You have a tingling giddiness, don't you, from feeling yourself a part of a pretty big enterprise?

It is an enterprise as old as Adam's apple and Original Sin, and it is as new as yesterday's nuclear explosion. It is a fact of nature; you must at least dimly sense that the whole business is somehow tied up with what man is and what man has got to do, as Prometheus had to steal fire from heaven so that your Uncle Dudley could steal the atom's secret. No poet has had either the nerve or the ability to catch in words the immensity of it, no novelist.

One university counts tens of thousands of enrollees, and there are as many, or almost as many, in lots of other schools throughout the land. Campuses comprise thousands of acres in some cases; and stadiums, as you know, can seat eighty or a hundred thousand vocal souls on a pigskin holiday. Even in the smaller col-

leges there are generally enough extensive outlays in playing fields, buildings, equipment, campus vistas, curricula—as well as some traditions of high endeavor and attainment—to afford you a sense of large purpose, large performance. Here, underneath the elms you begin to have something of the same feeling that you have when you hear the phrases “The Ages,” “Holy Smoke,” “The Dawn of Creation,” “Space Travel.”

Just at this moment you are becoming aware of a novel sensation from all this newness and bigness. It jostles your soul; there is now no “quiet breathing.” You begin to wonder how your small equipment can grapple with obviously challenging new dimensions in social variety and competition, in studies, in self-determinations of all sorts. Intimations of herd-influence now apply themselves strongly, manipulating you into some preliminary attitudes which seem likely to bring you morsels of recognition and bits of advancement. Oh, it is all very well to try to develop calm and poise by reminding yourself that you are here “to get a college education”; but just now you know that the main thing is *to get hold of yourself*. You know that if you don't get hold of yourself at once, you will be left behind, perhaps ruinously. For, as you glance over the throngs, you observe that the second-, third-, and fourth-year people have got hold of themselves quite effectively; also, that everyone in your group, except the slow-witted goons, is hard at work developing, or displaying, a personal “style” which he hopes will be the key to success.

Plainly some of these efforts are sadly misconceived, ludicrous. There is the “card,” the wag, the show-off; he is a ham, but he won't know it until he is shunted aside when important activities are up for action. Another, an initially impressive “operator,” is he who assumes command, who has all the answers, who proffers advice on all matters, from how to “get by” to how “to live it up” beyond the faculty's notice. A ready audience gathers before these mistaken stylists. Then always you find the embarrassing, overfriendly one, the effusive one, who crowds himself upon you, a handshaker, backslapper, immediate pal. There are those who just wordlessly smile; those who flatteringly just listen; those who have too many questions to ask; those who have an air of aloofness, either from shyness or disdain—disdain as a basic operating principle.

BUT in the most effective sense, getting hold of yourself, developing a personal style, means simply taking a full, firm look at yourself as a performer in a people-operated world, then deciding what attitude is likely to bring you success in this world. It is a real compliment to have people say, “There's a person who is *organized*.” One thinks of Plato's metaphor of the Will, as charioteer, holding firm rein on the Senses, as horses, in the course round the arena. That's mastery; that's organization for effective action.

You want very much, Beginner, to be a master in this sense. In fact,



you have already had some practice; otherwise, you would never have come this far. For you have learned that education is an organization of subject matter of, by, and for *people*, matter *and* mind. Laws, principles, hypotheses, data, perceptions, codes, formulas—facts of all kinds—these are matters known and to be known. In college circles they are seeds in a packet called “Curricula.” The way they germinate and grow must be understood if we are to comprehend and manage, not only what in the world would exist even if the human race were to vanish, but also what in the world does exist because the human race has not yet vanished.

**T**HE human equation is probably the most difficult—as it is the most exhilarating—problem to solve. It calls for questions like the following. What important relationship is there between a professor as a human idiosyncrasy and as a “brain” dealing with the principles of his subject matter? Does he work for the sake of making a living, or for the sake of going farther—teaching learners? How does his occupation color, divert, direct, or pervert his way of handling his course and his students? How much is he capable of seeing his students as human phenomena, as highly individualized psyches, both apart from and in conjunction with his subject? Is he that most admirable of mortals, one who perfectly transmits the charm and power of his subject, a “great” teacher because he is a “great” person? How do you solve those who are not of his dimension—the cranky, the cold, the brutal, the contemptuous, the callous, the weary, the sick, the sad? What is the right technique to use on those so as not to get hurt?

Fortunately freshmen are better equipped today than before to solve the problems of personality, not only in their own case, but in that of others as well. We are now keenly concerned to see how much the human factor enters into the workaday world of this latest moment. It is right that we have trained specialists in guidance. It is right that we bring scien-

tific knowledge to bear on the profoundly complex nature of individuals, young and tender, old and tough, and *vice versa*. Stereotyped solutions just won't do any more. Nowadays we realize how much our forbearance of others depends upon informed insight, but let no one mistakenly think that this involves dispensing with Responsibility, Reward, Retribution—three R's as important as the old-fashioned set. It is right to invite young people to join with older people in settling common problems, as it is wrong to impose upon them solutions and decisions justified merely by age, by affiliation, by power, or by favor.

Still, on the prime subject of knowing how to deal with all sorts of people, as well as with oneself, amazingly little of a succinct nature has been written out for young learners. What useful principles of psychology ought a young boy or girl to know about the mastery of life? What are *the* First Principles? Here are a few, unarbitrarily offered.

**One, Uniqueness.** Everything in creation is jealous of its being unlike anything else. Hence arise lordship, sovereignty, virtuosity; in some degree you will find these in everyone. They may be charming and benevolent, or they may be sullen and malevolent. Do not presume, ever, to act as if someone else does not *count*, even when it is plain he does not count for much in your eyes. He is the child of his own godlike ideal, even when he appears to hate himself. Napoleon-fixations are much in favor with the insane—and with others. Much caution is necessary in entering the kingdom of another; much is necessary if you remain there. Diplomacy is a wonderful word in the lexicon of those who attain mastery in human relations. Somewhere everybody has put up signs: “Go Slow”; “No Trespassing”; “No Thoroughfare.” The sun and moon require a proper deference, and so do children, all ladies, and college professors. There should be no fawning, no servility, no fear, no sign of discomfort: just act as if all danger points were known—rules of a game that is being played. If you must be

in the presence of a curmudgeon, learn to avoid what arouses his ire, but discover the interests which sweeten him, and contribute constructively to these. There is a key to him. He might have an ulcer, or be in arrears in his rent. You will never know all that makes another person squirm and swear and sweat. It is a good idea to treat everybody as if he were tormented by something or other, for practically everyone is. A sense of suffering is a common human prerogative, for it supplies importance, makes one a Prometheus chained to the crag, enduring unjust Jovian tyranny.

The uniqueness, however, may be so manifestly attractive, so golden, that it will be a rich experience to be nurtured in its warmth and brilliance. It is a poor school where you won't find at least one or two professors whose genius for teaching, not a subject, but the love of learning, is so magical that you will be a person forever changed, and for the better. You will be *caught*, like a person suddenly very much in love.

**Two, Limitability.** Remember, Little One, that everybody is a Little One in some respects. Temper your critical impulses accordingly and be wise. The known and knowable are vast, are beyond any one person's scope, however mighty his intellect. Emerson vainly tried to *push* a calf into the barn, but a dairy maid, inserting her finger in the bovine mouth, *led* it gently to the stall. God humbled Job by asking him, “Were you present at the foundation of the world?” We cannot even see all that is possible—our faults, for example. As a precept it is well to try to “see life steadily and see it whole,” as Matthew Arnold advised; but how impossible in the ordinary sense! You hear the cynical remark: “We know more and more about less and less,” an observation born of an age of tremendous specialization. But consider: we know less and less about more and more, too! The gustatory satisfaction a mosquito has in drawing that first long draught of blood—that we can never know.

Yet there is a body of knowledge which every responsible person must





"CULTURE'S OK IF YOU GOT TIME FOR IT;  
I COME TO LEARN A VOCATION"

attain as soon as he can, or be damned or scorned, or left far behind. Call it the principles of hygiene, as they apply to body, mind, spirit, human relations. Blindness of *will* is one thing; blindness of the unseeable, another. If others cannot *see* you as they should, give them the means by which they can.

**Three, Contrariety.** Remember, Young Seeker after Mastery, not to be disconcerted by discovering mischievous caprice in persons and arrangements. As a man not innocent of evil, Whitman said, "I too, knitted the old knot of contrariety." There is something about a thing established that tempts its overthrow, so full of perversity is the spirit of mankind. We would not be dominated, even by our own arduously produced creations. There is always the lure of "otherness."

Ask a child who has every reason to love us whether he does love us, and a mischievous gleam will flash in his eye as he says, "No." Perhaps not meaning No, but we made a mistake to ask. That same child, after building a clay castle, will gaily sweep it down. One satisfaction in building; one in destroying, wherein power is shown in both directions. "Something there is that doesn't love a wall, that wants it down," Frost declared. There

is a good and a bad side to this perversity, but remember that constancy, when it is more precious than its loss, is a jewel of the highest value. Not always is the destructive impulse obeyed. Hence, we still have colleges, and churches, and belief in God. Some things remain to which we can give a lasting allegiance.

**Four, Consistency.** Little Learner, remember how strongly everyone tends to be true to what he has become at any stage in his life, for the pattern of his growth gives him an identity. Some take advantage of this and make it an impregnable position from which to argue down any adversary. "I am what I am; you cannot change me, though I see the logic of your dissatisfaction."

"I am a woman. As a man you cannot possibly fathom my will and purpose." "As a man of great works which you consider evil, I am superior to you. Is there anything in your flat life that can match?"

Three boys mounted a box in the alley. One said, "I am Julius Caesar." Another, "I am Tarzan." The third triumphantly declared, "I am the son of the mayor of Youngsville!" Pure bigotry, of course. How beautiful, on the other hand, is the consistency of the wholly admirable, who at any stage reflect attainments that command all respect, all love! You will be fortunate if you find such among your contemporaries or among your mentors. They will teach you what they *are*, not simply what they know.

**Five, Mythology.** On-Your-Marksman, remember that an awful amount of the world's activity is conceived and propelled by mistake, misconception, shortsightedness, ignorance rampant. By mythology here is meant established misconceptions—folklore. You have heard mention of some; you will hear others, solemnly voiced. Beware of them all; they can poison your mind and stultify your achievement. One is that too much learning is a dangerous, or at least an awkward thing, for it can divert a person from "practical" success, if it does not actually make him a snob. Another is

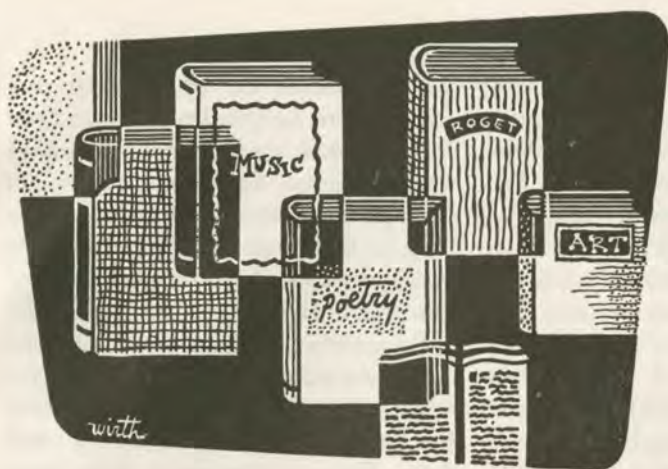
that professors are to be out-foxed, for they are fanatical tormentors who love to break students on the rack of their subjects. An ancient one, quite decrepit now, though still good for a joke, is that professors are ridiculous fuddy duddies absentmindedly out of touch with the real, big things in life.

Education, Aspirant, is people, the large-hearted, large-minded people. Align yourself with them and know the largeness of living. We recall our own Titan personalities—how one, gifted with a vibrant voice and a ripc interpretive insight, made Shakespeare's meaning flash into fire and light; how another, in answer to a question, described William the Conqueror's physical appearance and temperament in such a way as to humanize the 1066 affair; how another made absorbing drama out of the story of the life cycle of the malarial mosquito. And there was our big, fine-looking professor of Greek, who, after a year's magnificent unfolding of the Greek genius, endeared himself to us at the end of the course by forgetting the examination date because he went out to play golf with the dean of women!



Crowe





# bound to be read

BY YOST OSBORNE

**T**O some freshmen entering college the library may seem to be merely the extension of a study hall from high-school days; it may be merely a good place to relax and rest; it may be a convenient place to **meet a date**. To the unimaginative student the library will **forever** be a dull place where he is compelled to go, protesting and complaining, in order to meet the requirements of a class assignment.

What should the library be? Listen to this poem by a Chinese poet, Yuan Mei, written about the time the colonists were winning their independence from England.

## IN AN OLD LIBRARY

*Ten thousand tomes with pendant discs of jade,  
Bowls of old Shang with bronze of Chow displayed,  
And suddenly the small  
Tinkle of girdle gems floats through the hall,  
As though the wind custodian sings:  
"I guard the fragrance of a thousand springs.  
Draw near! draw near!  
Ten thousand yesterdays are gathered here."*

The library can be the place, or better still the arena, where the student meets and grapples with **great ideas**—great ideas from the books that line the shelves and fill the stacks, for as Carlyle reminds us: "In books lies the soul of the whole past Time—All that mankind has done, thought, gained or been:—lying as in magic preservation in the pages of books."

During your college career you will undoubtedly be confronted many times with the statement: **the library is the heart of the institution**. The type of education you desire will determine to a great extent your interpretation

of this statement. In one of the famous stories concerning Mr. Dooley, his friend Hennessey tells about taking his son to enter college. Finally he said, "And thin we wint around and picked out some pefessers to study fer 'im." This anecdote may strike you as amusing, but be not deceived. One of the major discoveries which you must make for yourself is simply this; that the only real education is self-education.

**M**ANY of your college professors will arouse your curiosity and stimulate your thinking; discussions with your friends will open up new insights for you; some of your extracurricular activities will help to broaden your perspective but your real education will start when you feel motivated to the extent that you want to do some research or some reading in the library.

In a letter to Abraham Flexner, W. H. P. Faunce wrote these lines: "Most Americans do value education as a business asset, but not as the entrance into the joy of intellectual experience or acquaintance with the best that has been said or done in the past. They value it not as an experience, but as a tool."

If you decide that the educational experiences which will be most meaningful to you during the next four years are those which will stimulate your intellectual curiosity and acquaint you with the heritage of the past, then you will be ready to look at the library through the eyes of Yuan Mei—the fragrance of a thousand springs—ten thousand yesterdays. More than that, you will be able to catch something of the spirit that prompted Isaac Newton to write of his life's work: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore and diverting myself in finding now and then a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

There have always been individuals who have claimed that they have found shortcuts to the royal road to learning. They exist today. But be not deceived. Books are still important, and reading makes the full man. When you enter the library, you have spread out before you in the printed material the diary of the human race. For the moment you are in a sanctuary which is set apart from a world which has become increasingly picture conscious. Pictures are a naive form of experience, and they demand only a passive reaction from us. Perhaps for the first time you will realize that books make an appeal to the mind, that books presuppose a capacity for thinking. Before you read a single line, you must set in motion a highly complicated intellectual process—

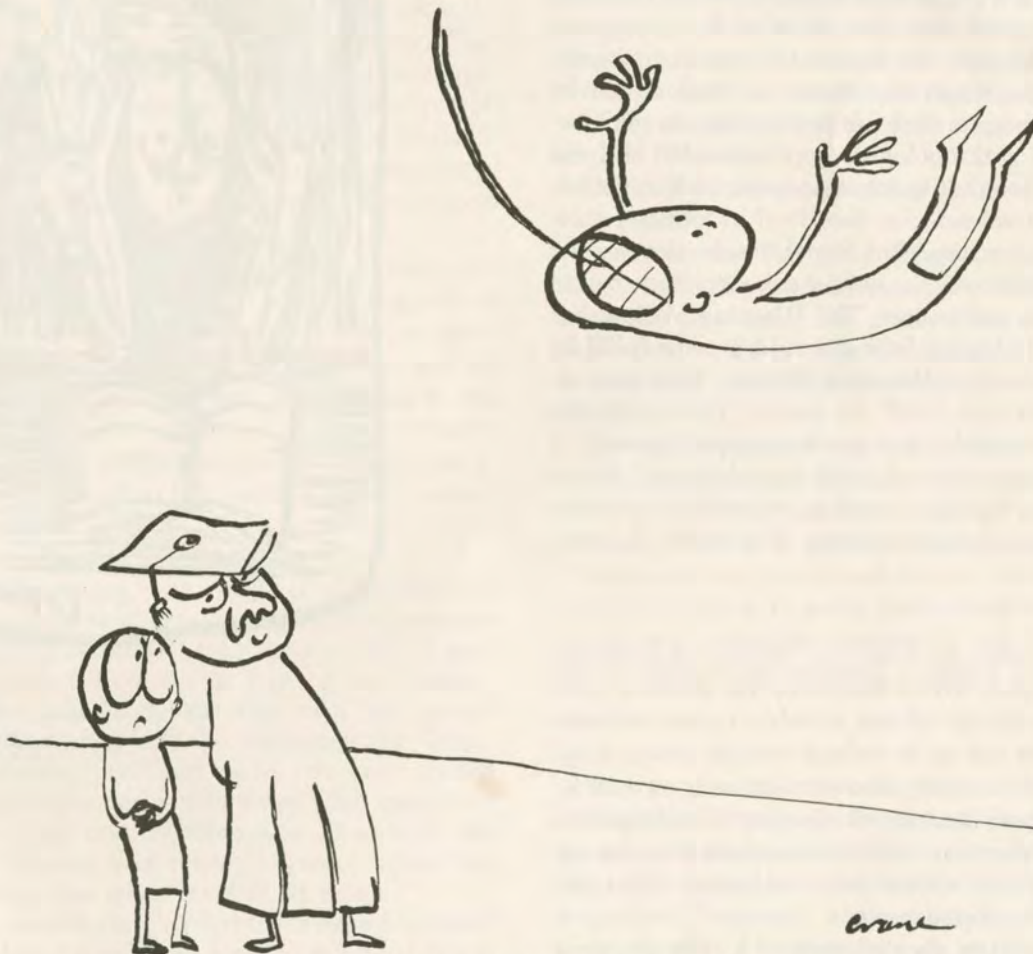


all this merely to read a book, to say nothing of achieving an intellectual understanding of it. But none of this is necessary with pictures. Is it any wonder then that many thinkers conclude rather ruefully that our age which is turning away from reading toward pictures is fundamentally an age of decreased intellectual activity. A century ago Emerson could observe: "In the highest civilization, the book is still the highest delight."

RECENT reading surveys indicate that there is a lack of mature reading in our day, that not only are college students failing to read the "great books" but also that college graduates are failing in this same respect. The words of Robert Maynard Hutchins in his book *Great*

*Books* have an ominous ring at this point: "I say that it is unpatriotic not to read great books. The democratic enterprise is imperiled if any of us say, 'I do not have to try to think for myself, or make the most of myself, or become a citizen of the word republic of learning.' The death of democracy is not likely to be an assassination from ambush. It will be a slow extinction from apathy, indifference, and undernourishment." Pretty much this same thought prompted Mark Twain to comment: "The man who does not read good books has no advantage over the man who can't read them."

As you stand on the campus and look ahead to the next four years, may this fact become more and more apparent to you—now I am a man; I will put away childish things; I will put on the manly armor of scholarship.



"I DON'T KNOW IF IT TEACHES MUCH OF VALUE, BUT IT DOES DEVELOP DISCIPLINE!"

*Crane*



# YOU'RE an intellectual now!

BY STANLEY J. IDZERDA

THE eighteenth century was a notably optimistic age, and I think the most optimistic man of that century was Karl Linnaeus, the scientist who created our system of classification for plants and animals. When Linnaeus came to the animal man, he classified him as genus *Homo*, species *sapiens*. By *sapiens*, he meant to signify that man was possessed of sapience or wisdom. Given the record of the race, how optimistic can you get?

Biologists and anthropologists (optimists all!) still use the term, even though it is not as accurate as it might be. Most plants and animals are described in terms of their invariable characteristics. But *Homo sapiens* denotes not an invariable characteristic, only a *capacity*, and therein lies an important difference. The Weeping Willow has no other choice but to be *Salix dolorosa*; it must fulfill its nature in order to be a Weeping Willow. Man *may* attain wisdom and thus fulfill his nature; then again, he may not. The wonderful and melancholy predicament of man is that he is free to seek wisdom and become *Homo sapiens*; he is also free *not* to seek it, and to become something less than a full human being. The choice is his to make.

THE choice is yours to make too. "Beware of what you set your heart upon," wrote Emerson, "for it surely shall be yours." This choice relates closely to your entrance in college. When you go to college you are entering for a few brief years a society dedicated to only two ends: to seek the truth and to teach it. In short, a college or a university is a collection of scholar-teachers who, by example and persuasion, should help you become what you might be, namely, *Homo sapiens*.

You may respond to my definition of a college with a bitter smile, a howl of derision, or perhaps even a snort of disgust. I have, of course, stated the ideal. When fac-





ulty members or other students fail it, you must remember that, in spite of apparent dessication of mind and body, they are almost as human as you are; in consequence they sometimes fall short of the ideal. Now that you are aware of the ideal, you might help them to live up to it by your own efforts to be a scholar.

It may be, on the other hand, that you have come to college with an entirely different definition of what life on campus ought to be. You may have been attracted by campus activities and dazzled by the hoopla. Perhaps you think that college is a place where you "learn how to get along with others," or "have life experiences which prepare one for future social adaptability." These goals are defensible, and they can be gained from college. But if college is chiefly a social, and not an intellectual experience, it is too narrow, expensive and unproductive to be worth your while. You would be much better off to spend four years as a worker in a settlement house, a hospital or a factory. In these situations you would have *real* "life experiences," and there would not be a dean of students to intervene between you and social reality.

THE chief end of a college career is intellectual stimulation and growth. Granting this to be the case, what should we study, and how should we go about it? The curriculum can be put in a nutshell. You can ask only four questions in your striving to be *Homo sapiens*. What is God? What is Man? What is Nature? What relationships can or should exist between any two or all three of these? This then, should be your plan of study. You will agree that this study plan has the virtue of simplicity; anyhow its terms can easily be memorized. Let us look at the study plan in a little more detail.

When Boswell asked Sam Johnson what subjects he ought to study, Johnson replied, "I shall not speak of theology, because it ought not to be considered a question whether you shall endeavour to know the will of God. I shall, therefore, consider only such studies as we are at liberty to pursue or neglect. . . ." You may have had some catechetical training in Sunday school, and it should not now be forgotten in a sudden rash of sophistication.

through higher education.

But what this training now needs is an intellectual undergirding, in order that you do not give your credence to a Faith expressed in terms fit for a ten-year-old. It may be that you have neither religious training nor interest. Then this is the time to realize that man has always sought some relationship with the fundamentally Other. The study of theology will not make you more moral; by studying the nature and attributes of what men have called God, you may become more wise. You may also discover that Linnaeus was relying as much upon theology as anything else when he defined man.

We ask next, what is man? What is his record in time? Where does he stand now? How does he act? How should he act? What are his relations to God, to other men and to nature? What should these relations be? The questions

asked about man would include all the social sciences, the life sciences, and philosophy.

THIRD, what is nature as seen with the microscope, the telescope, or the naked eye? What is this world of things in essence and in existence? What is the origin and end of the natural order? What relations can or should obtain between man and nature, nature and God, or all three? This study would include all the sciences, physical and biological, experimental and theoretical. At this point you might ask whether Linnaeus was relying upon history, biology or psychology when he made his definition of man.

Note that with each question—God? Man? Nature?—we have asked the fourth one concerning their relationships. This really means that each topic must be approached not only empirically but also philosophically. Experience and concept are inseparable. The question then of "how to study" these subjects has already been answered. Education may begin with the acquirement of "facts," but it does not become knowledge or wisdom until one thinks about it. Those who acquire only facts without thought . . . with the end of "getting a good set of notes" and a "grade in the course" . . . are engaged in schoolmanship, not scholarship. To be blunt, they are exercising a faculty shared with other higher animals, namely, mimicry. It is well not to confuse the wisdom of *Homo sapiens*, who thinks that knowledge is virtue, with the shrewdness of the chimpanzee learning how to acquire bananas.

Does all of this sound rather grim? Is college a four-year grind?

It is true that "all good things are both difficult and rare." Achieving the full humanity which is your heritage is not an easy task. But it need not be a joyless one. Education would be a simple matter if one could get it from college texts alone; it would also be a rather drab affair.

The achievement of wisdom involves the whole man: senses, intuition and intellect. The whole person is involved, and every question is asked in every possible context. Can this be joyless? Man's peculiar endowment is self-conscious mind, and as we develop our unique capacity to think, to make distinctions and to form judgments, we realize our humanity, and the fulfillment of our purely human potential is always a joy.

THIS joy need not be restricted to your college years. If the quest is properly begun and rightly pursued, the process extends beyond college and goes on to the end of life. A Greek thinker once said that the desire for wisdom began with "wonder." He was only half right. The long-term pursuit of wisdom, man's peculiar destiny, *ends* with wonder too. And it is the life that is full of wonder that is worth-while living.





perhaps you will see yourself in one of these little jingles, or at least a part of yourself. and as you see yourself, perhaps you will also see yourself in relationship to the church.

## HE WAS THERE FIRST

BY CHARLES SWEET

LET'S suppose that at the end of an afternoon on your campus five of you are sitting on the Library steps. You are watching a parade of new faces go by. Most of the faces are interesting and kindly; some are lowered in preoccupation; a few are bewildered. Suddenly as you sit here on the steps all five of you see, at the same time, a Knowing Face. It is altogether Too Wise. The Eyes look at the five of you on those Library steps, each in turn, and then the Mouth tells you who you are.

To the first one of you, a blond pony-tail from suburbia, the Voice says:

*Sherry had a little thought,  
It's all that she did know;  
And everywhere that Sherry went  
That thought was sure to go.  
It followed her to school one day  
(That's not against the rule);  
It made the students laugh and bray  
To hear that thought at school.*

"How strange and thoughtless," says Thought-less Sherry in a very subdued voice. "How could He know me so well?" And she breathes a reluctant little prayer of thanks that there are books in the Library behind her, as well as steps and pillars and deep-cut inscriptions.

The Voice speaks again—this time to a tall curly-top with wistful eyes, a little uneasy beside the pony-tail blonde by the name of Sherry:

*Little Dave Horner stood on the corner,  
Watching the girls go by;  
He waved with his hand, and winked with his eye,  
And said, "Oh how lonesome am I."*

A blush crosses the face of Lonesome Dave as he sits even more quiet than before. But he muses to himself, "There must be someone as lonely as I am, and I'm surely not going home to get over it."

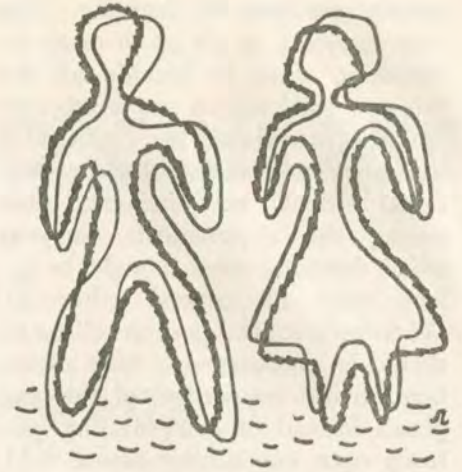
Another fellow on the steps shifts restlessly as the Voice speaks to him. The words seem both a warning and an encouragement:

*Once I knew a doubting Nick  
Who would not go to church;  
I saw a crisis wreck his trick,  
And leave him in the lurch.*

"It's always easy to point at the fellow who thinks more freely," says Nick, consoling himself as he raises his chin in injured protest. But the Voice has moved on and does not answer.



*Part of the orientation process is the orientation of parents of new students. This eight-page supplement is designed for them.*



## FOR PARENTS

BY JOHN L. SEATON

## WHAT IS SUCCESS IN COLLEGE?

NO sharp line can be drawn between the views of students and parents, but there is a recognizable difference. The present counseling systems have reduced the problems of students, some of whom still "muddle through" or concentrate too narrowly, but in the main they have a well-defined pattern and goal. Unfortunately, they often omit concerns of the highest value.

The views of parents should be a supplement and corrective of the views of students. Too often this is not the case. Parents may think of success in college as the winning of some distinction—a scholarship, a social recognition, a trophy in some field, an award or a special leadership in athletics. Any or all these may be good, but they do not constitute success in college. It is a complicated total not easily labeled.

First is good scholarship in the general field of prescribed courses and

superior scholarship in the chosen field. It used to be popular to poke fun at certain students as "grinds," and to claim that high scholarship had nothing to do with success in life. That day is past. Thoroughly sound studies have proved beyond any doubt that, other things being equal, the level of later achievement will be measurably the same as the level of scholarship in college. (That is particularly true of students in specialized fields, where records could be easily and widely checked. The case of general students is somewhat different, but they too have proved in many fields that good and superior scholarship are indexes of success.)

Breadth of interest and study should be another major concern of the parents. There was a period in colleges and universities when a high degree of concentration was common—and it was not so long ago. The student was finally graduated with

sufficient knowledge in one subject, but with little else. He might be historically and politically illiterate, which in a democracy should be almost a crime, unable to think in world terms, uninterested in reading for information in many subjects or just for pleasure, wholly unacquainted with any language except his own and often very poorly with it, ignorant and perhaps a bit scornful of music and art. There were notable exceptions but education was doing much less for the individual and society than could reasonably be expected of it.

THE colleges and universities themselves generally became aware of the serious deficiencies and sought correctives under such names as contemporary civilization, general education, core curricula, and inter-divisional majors. The aim in all of them is to give breadth as well as a



certain precision to learning. The core curricula, as set up in many institutions, seeks to include all the things a good citizen and a properly educated man should know. The idea has spread until technical and professional schools now include, often among the requirements, subjects which formerly were thought to belong only to general education. Wherever a student goes to college he should be encouraged to take advantage, in due proportion, of this emphasis instead of concentrating narrowly upon one subject or one field. His education should be really liberal and liberalizing, that nothing human may be alien to him.

Among the marks of success in college integrity of the students in purpose and conduct should be rated high by parents and everybody else. Early in March two leading New York City papers, and many other papers, carried long reports of an address made in Chicago by Philip E. Jacob (University of Pennsylvania) on cheating by students. He said that cheating is the custom rather than the exception in many large universities, and that frequent cheating is admitted by 40 per cent or more of the students in many colleges, the inference from the two statements being that upwards of one half of the students of this country are cheaters. That may be an estimate too high or too low, but even one half of that proportion would be much too high for the good of the country. It may be that the students of former times were as he claims the students of today are. In that case, could it not be that habits of dishonesty and fraud developed when in college and university are responsible for many grievous ills of the present? Parents, aided and abetted by college authorities, were blamed in the address for most of the cheating. The students were said to cheat, in order to win the high grades so much stressed by college authorities and of which parents are so inordinately vain.

Considerable support is given to the general view as presented, if not to the ratios and reasonings, by the frequent failure of honor systems. The



students generally claim in such cases that the cheating still went on, and so what was the use of the honor system. Let the faculty be responsible! Moreover, they often are unwilling to carry the burdens involved in an effective honor system. To let the system break down is easier and more pleasant, especially in their relations with other students.

In any case, there is something here of importance to parents. All the weight of parental influence needs to be cast on the side of integrity and honorable conduct. May it not still be said, and believed, that "an honest man is the noblest work of God"?

**SUCCESS** in college means also the development of a sound philosophy of life. The parents think too little of that major concern and often leave it almost wholly to the college. Very seldom, when a parent visits a teacher to talk about the progress of a son or daughter, does he say anything about the growth of character, the acquisition of directive ideals, the formation of purposes that hold against all stresses, and the development of an active sense of a working fellowship with infinite powers. He is more likely to talk about some daily or special event, progress in this or that subject,



grades, or even some coveted place in social affairs or athletics. He may assume that everything included in a philosophy of life was determined in the home, or at least before entrance into college. That seldom happens. The forming and final fixation generally take place during the college years. If a student is fortunate enough to have the right kind of teachers, he will acquire something of value from nearly every class and in every contact. By the time of graduation he will have a philosophy that will work when the going is hard, as well as when it is easy, and through all the years will keep him, as Emerson said, "strong to live."

**F**INALLY, there is the great significance of human relations. The parents should know that unless the student is successful in them he is not really successful at all. He should be learning to influence and to be influenced. He should become gradually capable of discerning motives and making right judgments. Above all, he should be acquiring friends who will be understanding and undemanding.

Three years ago, seven persons, some of them coming from long distances, met in Los Angeles for a day together. In 1892 they had first met and become classmates in a very small college. Through the long years they had continued a leisurely correspondence, writing only when "the spirit" moved, seeking to lend a helping hand when possible, and always sharing one another's joys and sorrows. It was a rewarding day of a richly rewarding friendship. This was human relations at its best, probably a best seldom attained but always to be sought.

Success in college is then a complex of many elements, only some of which have been mentioned here, and they are likely to be valued differently at times by students and parents. But should not the parents see what is good, and help as they can to the choices which will advance the students most swiftly and surely to the rich and full life described by a very great man as "guided by reason and inspired by love."

# GOING TO COLLEGE

## ... A RIGHT OR A PRIVILEGE ?

BY HAROLD H. HUTSON

**C**ONTRARY to the thought of many people, the Declaration of Independence did not include the right to attend college along with the right to life, liberty, and the pursuit of happiness.

If you are on your way to college this fall, you are among the privileged minority. Even though the percentage of young people registering in American colleges has risen each year, far more high-school graduates still go directly into work, vocational schools, and marriage than ever go down the college registration lines. A glance at the statistics will show that you, as a college freshman, are among the privileged few from your high-school group.

If you have been accepted by some reputable college, you are offered the privilege of living in part by the sweat of another person's brow. However high the fees at your particular college may seem to you and your family, somebody else is paying the majority of the actual cost. If you register in a state-supported institution, it was the taxpayer who constructed the buildings, purchased the books and equipment, and pays a good share of the tuition costs each year. If you have chosen a church-related college, your church and other friends of the college have bought the campus, provided an investment (endowment) to help pay its bills, and these continue each year to put money into the budget so that your fees will be less. You are financially privileged, for many people are investing in your educational welfare.

The traditions of your favorite college offer you another privilege. Colleges are like families. Through the years a college earns a good name, and when it accepts you as a student your performance becomes the college's reputation. An institution which is proud of its academic and cultural record puts its whole history "on the line" each time it accepts a new student or confers another degree. To become a part of a fine tradition should confer a sense of privilege, for no one man can buy or earn a fine family and college tradition.

"We sent Johnny off to college." One can hear parents





"THESE ARE PRECIOUS YEARS, IN A CRITICAL AGE; MAKE YOUR TIME IN SCHOOL REALLY MEAN SOMETHING"

make this statement with a finality which indicates that, having paid the fees, all educational responsibility has now passed from family to college. It is not only at the "prep school" level that students conclude that their parents want them "out of sight and out of mind." No counselor worth his salt is unaware that the attitudes of parents weigh heavily in the matter of success in college. The parent who thinks of college as a glorified rooming house and detention home invites the student to respond to his expectations.

OTHER parents and communities think of college as a necessary hurdle to vocational and social success. "You have to have that old sheepskin to . . ." suggests college as an endurance contest on the road to something you truly want. Given this social and parental attitude, the college experience has no worth in itself and is most often interpreted as a bore. The student—to use the term very loosely—has no interest in learning or in personal development. He occupies space which is now badly needed for the young people who wish an education in the full sense of the term.

Why is it that some communities and some families consistently send good students to college? Certainly part of the answer is the high quality of academic preparation which the school and the home manage to give. But a larger measure of the answer is the attitude which the whole community imparts to the growing student. Education is regarded as a privilege not to be taken lightly. It is expensive in money and effort. It demands concentration and it is worth while for its own sake. It leads the individual toward the old ideal of "a gentleman and a scholar," a person who is at home in his universe and reasonably at home with himself.

THIS cannot be guaranteed to the prospective college student. It is his only through the earning. A student is accepted at college and given the opportunity to join a great tradition. If he fails, the family and community join with the college and the student in that failure. But he may even pass his courses and still fail. For the American tradition allows a man to graduate through accumulation of course credits; it seldom asks whether he has joined the company of those who love learning.

College is just ahead. Register for the proper courses and be sure that your fees are paid. Enroll with the "right" professors and take care to cultivate the proper social groups. But remember that all this—both for you and your parents—is mere busywork unless you see in the four years ahead a time of privilege. You will be among the select few; you will share the funds and traditions created by many. You will decide that your contribution will end with the payment of your fees or that through you the tradition of learning will be vital.



?

*who am I*

T H R E E

B A S I C

?

*where am I going*

Q U E S T I O N S

?

*why am I here*

BY RICHARD R. GAY

#### WHO AM I?

The particular higher education way of life which now involves you requires the student and parent to examine the family relationships. What have they taken for granted that they ought not to have taken for granted? What can the student safely shed, and what must he observe? Are his politics (if any), religion (if any), ethical standards (if conscious) merely family biases or life-giving convictions? If and when they are questioned out loud or in letters, can the parent hold his own with dignity and faith?

Ever-changing relationships with sororities, fraternities, administrators and instructors reflect the process of self-analysis. The pressures of course requirements and the acquiring of an acceptable point average become acute. The student and his parents must accept a realistic understanding of their assets and liabilities. It surely seems as though everybody were watching.

Another pressing concern during this self-analysis is the so-called physical. Some students find it difficult to move easily in mixed company. It is here that wholesome family relationships in which the male-female equa-

tion did not have too many unknowns may make possible fewer complications. That statement is not deliberately vague. It is just that it is difficult to say cleverly that men and women were meant for each other, and that in college, this fact hits everybody hard and some harder than others. Sooner or later a friend or counselor is sought by couples who are trying to work out the question of appropriate degrees of premarital intimacy. The level of maturity and ethical concern, the counselor often discovers, would put you to shame, if you are one of those parents who are sure that, "all you feel is physical attraction." It is somewhat disturbing to think that some parents may say this because for them this is the only criterion of marriage compatibility left after twenty or more years of marriage.

#### WHY AM I HERE?

Have you seen the statistics which reveal the high percentage of drop-outs in the early years of college? Administrators are concerned about this problem especially when they think of the swollen enrolments in the next ten years. This bothers them because there will be too many available to

fill up the ranks, and the unresolved problems will be there just the same. Those who drop out and those who stay want to know why they should *finish*. The answers volunteered range from, "It's easier not to quit," to "Why go into the service before you have to?"

In between these extremes are those students who have at last been able to admit to themselves that they are in college primarily because their parents have expected it. It is difficult to work and equally difficult to quit if this is the situation.

Among the more discerning students are those who are aware of the mixed motives which sent them to college. Economic security, prestige, sense of achievement, contribution to the welfare of others, and the fulfillment of life are not necessarily unrelated. Higher education *may* lead to any or all these objectives. How much honest recognition there is about their relative worth in life will depend upon communication between parents, students, counselors and the practitioners of the fields in which the students may be interested. There is room here for experimentation and imagination by educators and families.





### WHERE AM I GOING?

As the students and parents live with the years and patterns which are past but ever present in the making of a future, family life gets bigger and richer or smaller and poorer. Some students have never wavered from their declared intention at the first enrolment. Others move from major to major with little assurance of being at home in any. Some parents consider this irresponsibility and are embarrassed by it when asked about the intentions of a son or daughter who is away at college. Sometimes it may be irresponsibility. Other parents consider this shifting about and indecision as quite natural, and they proudly declare that they are pleased that their children do not make snap judgments. If there is doubt as to how this point should be interpreted, much conversation between parent, student and school is in order. There is one ground rule—that it all be for the mutually-agreed-upon good of the young. Adults and society take fairly good care of themselves.

Unless there has been an intensive religious background which is freely verbalized or the student is of a decidedly philosophical turn of mind, the question of destiny is always asked in immediate terms. To be sure, the question of where he will spend eternity is a basic human question for the young man, but there is the more immediate question about where he will be stationed in uniform. This is not unimportant to the young woman who would like to be with him, nor is it unimportant to the parents if you have definite ideas as to when it is

“right” to get married. There are no easy answers here. There is just the same old responsibility of trusting the good will and growing insights of those we love. Loving compromises are called for of the same type that the family has been required to make since its creation.

### SO THESE ARE THE QUESTIONS

These questions, raised within the higher education setting by students and their parents, are just the same old human questions asked by all of us. The pressures of four or more years make the demand for answers seem greater than the demands made upon those outside. Parents send their sons and daughters to higher education and the sons and daughters arrive with an unexamined set of abstract absolutes and a growing desire for independence. It seems as though parents, students and personnel deans hope that the absolutes will be confirmed without threatening the growing independence. Wouldn't it be nice if it were possible to avoid this paradox? But personal experience reveals that it must be lived with.

When it is discovered, as it must be from the beginning if the school is a vital one, that this is not a stage show but real life, students and parents either withdraw literally or figuratively or they begin to ask our three questions.

The community of questioners called college or university does not regard these three questions and their implications as “strictly personal.” The total life of a good school is designed to acknowledge and raise these questions and at the same time to provide formal and informal means of helping each student to spell out answers for himself. Can any parent really want less than this for his God-given progeny? What a high privilege it is to share in the experiences that lead to the affirmation of self and life! The best is yet to be!







# THE CARE AND FEEDING OF PARENTS

BY A. LELAND FORREST

**F**OR many years I have been receiving freshmen on their first introduction to college life. I have watched them in their "first steps" as they go through tests, dorm orientation, homesickness, and on into "belongingness." I have chided parents for hovering over students in these processes, even venturing the opinion that students would mature more rapidly if parents would mind their own business and let the student fight his own battles.

Then suddenly it happened. I was on the other side of the desk. My son left home for his freshman year.

I watched him as he sat alone in the bus, and thought how lonely he would be. I had high visions of his writing wistful letters home every night. I even composed wise answers to the dilemmas posed by his long, questioning letters. How foolish I was. One week passed. Then two—three, then four went by. I got no word from my "perplexed" offspring, and no word from the college—except his semester bill!

During those weeks I disinherited the boy and disowned the college; then learned some things that I want to share with other parents and college administrators.

I learned that there were right and wrong ways, effective and ineffective ways, to take an interest in college as a parent. I learned that as a parent I could endure the growing-up of one of our children, bear the expense involved as an added imposition, or I could enter into the experience in a mature and satisfying way.

I learned, too, that colleges can do more than they often do to make parents a part of a participating "we" group. A part of my concern for our own Parents Day, the various parent activities on campus, the parents' newsletter and other items which communicate with the parent group, stems from my own parental ponderings. There were other things I learned.

**F**IRST, lines of communication should be set up early between the parent and the campus. We have begun a parents' coffee time in the dormitories on the days when parents are bringing their sons and daughters to college. Here we try to have personnel people available to answer questions and to talk informally to parents.

Parents can make these on-campus contacts of real value in their own orientation. The questions which are of interest should be asked here. This is the time to ask about "deferred tuition" plans, business procedures, room



assignments, and campus life. Even if your college has no Parents' Hour as such, you will find school officials eager to brief you on parent-school relationships.

Parents can help keep lines of communication open between the student and themselves. If the student can be made responsible for carrying on a large share of the business with the college, he will have occasion to write home, and have something to write about!

Parents who have actually been on campus can keep interesting communication going by taking an interest in student activities and asking questions about them—interesting and friendly questions, not snoopy and condemning ones.

The parent has the right to expect the college to supply information about student life. The high days on campus, the progress of the particular student, all should be conveyed by the college personnel people. The college has these people available to give information. If there is no planned method of conveying this information, parents should ask the questions which trouble them.

Colleges have "parents' days" during the year to bring parents to campus. Take advantage of these. They will help you keep informed.

**S**UPPOSE you cannot come to campus. Where can parents write for information desired? On most campuses, a student personnel office (or a dean of men and dean of women) will serve as a clearinghouse of information. They will secure for you almost any type of information, from the amount owed on Johnny's bill to the date of the next vacation.

Or, you may write directly to the office concerned. Discussion of academic problems usually is directed to the dean of the college. Financial matters are taken up with the treasurer. Religious problems are discussed with the campus chaplain or director of religious life. Graduation requirements may best be discussed with the registrar.

If you do not know where to direct your inquiry,

perhaps you can send it to the president's office, and he will usually send it to the proper person. The president is usually the one you choose, too, if you wish to "blow your parental top."

What kind of questions should parents raise with the college? Perhaps one or two "do nots" may be helpful as a starter. Do not ask teachers to betray confidences or tattle on students. Do not expect teachers to police your student, for he needs a chance to choose, to go on his own more, and to become an adult.

Certainly you will want to discuss his interests and his progress with his advisors. You will want to discuss charges in the college expenses which are not clear. You may wish to share ideas concerning his social development and outlooks with the appropriate social dean—dean of men or dean of women. You may well write or talk to individual instructors and especially to those in your student's principal field of interest.

Parents may become well informed by reading the college literature. Any college will send an extra catalogue if you ask. Here you can learn much of campus regulations, customs, and resources. Parents should receive the student paper. One school sends this publication to parents of new students.

Other schools have parents' newsletters, brochures, and other mailing material. Read the material coming from the college and become familiar with the campus "flavor."

One final "don't" for parents. Do not encourage your student to come home every week end. He will miss the old high-school gang at first. You may even feel that for his sake you want him home—but it will more than likely be for yours! Let him stay on campus, get into activities, grow with his friends, and get full value from college.

Having a student at college may be a college growth experience to parents as well as to students. Do not fail to get the maximum from this exciting time in the life of yourself and your children.





To a second girl, petite and trim, with dark-rimmed glasses swinging in her hand (as though she really didn't need them at all), the Voice speaks now:

*Little girl Becky, come make your choice.  
You might be a teacher; you might be a nurse.  
Where's the little girl of promise so fair?  
She's up in her room now setting her hair.*

"Attractiveness is next to godliness," thinks Becky-fair to herself, "a little bit above it." And she strokes her arm affectionately.

Again the Voice has moved on, to the last of the five, a beautiful girl supporting without difficulty a massive pair of oriental earrings. It almost seems the Voice will pass her by, so perfect she seems, so self-revealed and confident. But then, as if by afterthought, the Voice speaks to her:

*Mistress Phyllis, quite flirtatious,  
How do your studies go  
'Mid balmy days, as daddy pays,  
And handsome boys all in a row?*

"I'll forget the stuff before the test if I study too soon," argues flirtatious Phyl. "We always have the studies with us. But the boys . . .?"

THE Voice has turned away, the Wise Eyes averted at last, and all five students suddenly feel like getting away—going to dinner or something. The last sun catches the Voice's back for a moment, and the name of the college is stenciled there in red letters on the white shirt. In another moment the shirt back is in shadow again, and the red letters are gone. But in their place is a faint design; it looks like . . . yes . . . a fish!

And all five remember their confirmation classes, and the explanation of that ancient fish symbol: Jesus Christ, the Son of God, our Saviour. Then they go off silently to their dinner.

Truth is, of course, stranger than fiction. I must not, however, pretend that I could tell the truth *you* are, even if I had met you. Only God knows the truth, the whole truth, and nothing but the truth. That's why when we take an oath we had better add: "So help me God."

I do not know if you are Thought-less Sherry or Lonesome Dave or Doubting Nick, or perhaps Becky-fair or Phyllis with the laughing eyes, or Someone Else Entirely. Whoever you are, these two fellows and three girls on the Library steps are your friends. And all of you together have the same basic purposes in school: learning (as Sherry does), lasting companionship (as Dave admits), faith (as Nick will find beyond his doubts and through them), a true vocation (though Becky puts it off), and disciplined habits of mind (as Phyllis will learn).

In all these life-long enterprises you will find that the Unseen Christ and the Militant Church have preceded you to the campus. The Christian fellowship groups will

be there before you. You will find them interested in nothing more surely than in your vocation as a *student*. Your foundation or fellowship counselor and the nearby pastors will urge you to master books and lectures, concepts and structures, experiments and manuals. The church also wants to "turn the world upside down," and it wants the help of every Sherry who learns what is creatively new.

The deepest friendships of your life, in loving family or the Family of Love, are significant to your church. They are so important to your church that you will find provided a fellowship of inquiry and argument, fire-lit singing and strenuous recreation, worship, and work, and Holy Communion. There you will meet the friends with whom you will be relaxed and right. If in this fellowship you fall in love with the perfect someone, so much the better.

What a day when Faith's faithless counterfeit is exposed and routed! What a wonderful day when on some quiet walk, perhaps meditating on poetry or play of Eliot or Fry or even Sartre (or an essay by Tillich or a Bach *Passion*), suddenly for Doubting Nick the God who was an Enemy becomes the Loving God! The Unseen Lord and his Church have been to the campus years ago to ask you to doubt all you may wish until there is Someone you cannot doubt. Better to doubt than to shout, sometimes, and nearer to the Eternal Kingdom.

It's a good day when you learn something really new, or find a lifelong friend, or are grasped by a great faith amid your doubting. It's a good day too when you realize what God planned for you to do with your life. It is quite different to be in school when one's vocation is clear and the purpose of study sure. Now if you are at sea this year about a permanent direction for your training, remember that college and church are allied to help you find the distant, friendly shore. Both will try to save you aimless wandering and waste of time. Take notice, Becky!

SOMEWHERE nearby, perhaps across the street from the campus, your church has settled down to serve its students. A special building for you may be there, and a staff, and more experienced students. All this provision is to help make you a permanent student, Phyllis, open to all God's truth in personality and nature and faith. At the chapel and in the parish church, in foundation and on retreat, in choir, in impassioned argument, in prayer cell and rhythmic dance and play and council meeting: in all these and more God will seek you for your good, right on your own campus, because Christ and his Church have already been there in love.

The Voice keeps telling you about yourself. He tells me about myself. And one time in the Dark Victorian Ages he gave Ruskin something to tell us all; it seems to me a great truth:

*You do not educate a man by telling him what he knows not, but by making him what he was not.*



# where do you live ?

BY FRED H. TURNER

**S**TUDENTS live in seven general types of housing. These are: residence halls, institutional and privately operated; fraternity and sorority houses; rooming houses; cooperative houses; private homes; in their own homes; and in apartments. There are all degrees of quality, cost, availability, and number of students housed in each unit.

Unless the institution requires that all its new students live in the college or university residence halls, the freshman will have a choice to make at the outset of living in residence halls, Greek letter fraternity or sorority housing, or an independent house, which will include the rooming houses, cooperative houses, private home, or apartment. And while he has an option, he must also face some selection on the part of the operator of the housing facility. Dormitories are often limited in capacity to a certain number, and the student must make his application and have it approved. He cannot join a fraternity or sorority unless invited, but does not have to join unless he chooses to do so. In most rooming houses and independent housing units, the operator retains a certain degree of selection and decides which students may live in the facility, and some tend to limit or screen by methods of their own choice. For example, some rooming-house operators will not take underclassmen, reserving their space for upperclassmen. Others prefer only underclassmen, and some insist on graduate students. The availability of housing may be the deciding factor on whether or not the student may be able to attend the institution of his choice.

**T**HERE are advantages and disadvantages in each of the seven kinds of housing, and the listing of these, along with some suggestions as to availability and cost, may help the prospective student to make his own choice.

Unless the institution is blessed with enough dormitory or residence hall facilities to take care of the entire student body which is limited to the housing available, and few institu-

tions are, the units are filled upon application, and when filled, no more spaces are available. Some of the advantages claimed for residence hall living include: more privacy, better study conditions, less expensive, conveniently located, newer and more modern, sleep in your own room, individual accommodations are better, personal independence is maintained, less crowded, less noisy, more recreational space, fewer social responsibilities, better maintained, and better supervised. While these are claimed, it is true today that costs of living in university residence halls are comparable with the costs of living in fraternities or sororities.

There are a few privately owned residence halls in most larger institutions; they offer about the same advantages as institutionally operated halls but vary considerably in price and quality.

The fraternities and sororities accommodate varying numbers on different campuses, but usually from 25 per cent to 50 per cent of the student body. Advantages claimed for fraternities and sororities are: more space in rooms, living with smaller groups, congenial atmosphere, students operate the unit and have self-government, meal service is more congenial in small groups, better attitude, sleep in "dormitory" space and study in rooms, better and more recreational facilities, more social activities, more participation in campus activities, freedom to decorate own room, and members form closer ties of friendship through the common bond of their fraternity or sorority obligations.

It must be remembered that fraternities invite those students which they choose to membership through a process known as "rushing," which is a sort of "courtship," that a student gets in only if invited, and does *not* have an obligation to accept unless he chooses to do so.

In general, fraternities and sororities cost about the same as better dormitories and better rooming houses, and more than some older or less attractive residence halls or rooming houses.

**T**HE rooming house is the third large provider of rooms for students. Rooming houses vary in size, quality, and cost. Some are large, well organized, and operate much like local fraternities. Others are medium in size, and some are small. By large is meant 65 to 75 occupants, medium, 25 to 35, and small, 10 to 15. Some rooming houses have operated for many years, and the housemother who is in charge may have built a reputation for her house which makes it highly desirable as a place for students to live. Some people feel that a house of this type, well established, provides the best living quarters of all, with a home atmosphere and a comfortable, friendly attitude among the occupants. The other side of the rooming-house story is that some are operated largely for the profit of the operator who gives only what is necessary for a good stiff rental charge. Good rooming houses are not always in plentiful supply; rooming houses in general can usually be found. Prices vary according to quality and the whim of the operator, but can be expected to be available for less than the cost of residence halls or fraternity or sorority.

Cooperative houses are semi-institutionally operated in that the insti-



WELL, WHAT DO  
THE OTHERS SAY ?

motive



tution usually provides either a house at low rental or subsidizes the operation in some form. The "cooperative" aspect is that the students living in the house do most of the work from cooking to cleaning on an assignment basis. Work schedules usually call for twenty to twenty-five hours of work per week in return for the privilege of living in the least expensive of housing quarters. Unfortunately, there is always a greater demand for places in the cooperative houses than there are places to be filled, and applications are usually considered on the basis of merit and need. The student who has little money should certainly investigate the "co-op" house, for the morale is usually high, and the living quarters are usually of good, although plain, quality. Most co-op houses rank high scholastically, for the occupants are serious minded, hard working, and sincere in their objectives.

Rooms in private homes are regarded by some as the ultimate in quality as places to live while attending college. The student or the two students who can secure a double room in a good, quiet home may find that they have the best in furnishings, general surroundings, and freedom from interference by their landlords. They may also find the opposite, with noisy households, interfering small children, and little regard for their scholastic endeavors. Prices and availability range from high to low and from plenty to scarcity. The best opportunities of this character come through mutual friends. You know some one who knows some one who has a room for two men, or two women, and they might consider taking you on their recommendation. These places may be splendid and reasonable in price. The common objection to living in the private home is that the student feels "out of things" and not really participating in college life. But there are many desirable features of the room in the private home.

As enrolments increase, more and more students live at home and commute by car, some driving from fifty to a hundred miles a day, round trip, or even more. The big advantage is the saving in money, for room and board are the largest items of cost, unless you are in one of the institutions with extremely high tuition fees. The big disadvantages are the time lost in commuting, the loss of the opportunity to really become a part of the college life, the inability to participate in activities, and the general feeling that college is just an extension

of high school. Some students who live at home also face the problem of home obligations both socially and in duties which may actually interfere with study time.

Most people feel that it is better to go away for college or university and be on your own; most people feel that, if the only way it is possible is by staying at home, by all means do so.

The last type of dwelling is the apartment. In these days of so many married students, the apartment, both institutionally owned and privately owned, is much in demand. The number available in relation to the demand is in poor ration, and the demand is always greater than the supply. Again, prices vary greatly, and better and newer apartments are almost sure to be high priced. Married veterans usually get the preference on apartments owned by the institution.

There is a growing demand from single students for permission to live in apartments on the proposal that, through apartment dwelling and operating cooperatively, money can be saved. In some cases it can, but not

always. Furthermore, institutions have found that some students cannot carry the responsibility of the luxury of the independence which the apartment dweller enjoys, with the result that there are usually strict regulations against single underclassmen living in apartments.

Where will you live?

Unless the institution rules you must live in a certain type, that decision is largely up to you. You may choose based on your personal wishes, the quality you desire, the price you can afford, and how you wish to live. A good rule to observe is to look a little before you decide. This applies to all kinds. Look, compare, consider, and then decide. Also remember, that whichever kind you choose, you will usually be "stuck with it" for at least a semester, and perhaps a year. But remember, that housing is so important in connection with college or university, that most institutions have housing bureaus, established to help you find what you want at the price you can afford to pay. Contact the housing officer and let him assist you. That is his job.

## *road to success*

"Ten ways to get through college without even trying."

1. Bring the professor newspaper clippings dealing with his subject. If you can't find clippings dealing with his subject, bring in clippings at random. He thinks everything deals with his subject.
2. Look alert. Take notes eagerly. If you look at your watch, don't stare at it unbelievably and shake it.
3. Nod frequently and murmur "How true." To you, this seems exaggerated. To him, it's quite objective.
4. Sit in front, near him. (Applies only if you intend to stay awake.)
5. Laugh at his jokes. You can tell, if he looks up from his notes and smiles expectantly, he has told a joke.
6. Ask for outside reading. You don't have to read it. Just ask for it.
7. If you must sleep, arrange to be called at the end of the hour. It creates an unfavorable impression if the rest of the class has left and you sit there alone, dozing.
8. Be sure the book you read during the lecture looks like a book from the course. If you do math in psychology class and psychology in math class, match the books for size and color.
9. Ask questions you think he can answer. Constantly avoid announcing that you have found the answer to a question he couldn't answer, and in your younger brother's second reader at that.
10. Call attention to his writing. If you know he's written a book or article, ask in class if he wrote it.



**H**AVE you ever really studied? Every college professor is used to hearing the comment of entering freshmen to the effect that they "never had to study in high school." Unfortunately, due to never having to study, they never learned to study either. Perhaps this is one reason why many, who are otherwise intelligent enough to become college graduates, never get their degrees. Observing the situation, professors complain about the lack of good study techniques among their students and too often leave it at that. Recognizing this problem, this is a small attempt to do something about it.

First of all, however, it should be understood that I'm not suggesting any particular short cuts to learning. There is really no easy way; learning, like anything else that's worth while, takes work. Hard work, in this as in other things, is the primary requisite for success. Hard work, surprisingly enough, is considered by many to be even more important for success in college than high intelligence. A number of colleges and universities have made studies and found that while some of the entering freshmen with the highest I.Q.'s flunk out the first year, many with the lowest go on to make a success of college. The difference between the two groups apparently lies in the amount of work each puts into the task of study.

In the *Reader's Digest* of March, 1954, there is an article explaining the findings of a group representing colleges, universities, and research foundations in their investigation of what makes for success. They found that the one quality which successful men have in common is persistence. "Many men of achievement have only average intelligence and ability, but they do have a greater than average willingness to spend time in accomplishing a task, to persevere in the face of great odds, to plod patiently along when the load is heavy." All the techniques I will suggest, therefore, take time and effort on your part, and they will work for you only to the degree that you put that effort into them.

The following discussion will be divided into two parts: Reading and Memorizing.

#### 1. Reading:

The ability to read well is the basic tool of learning and must be mastered. Actually there is more than one type of reading. There is the reading one does for enjoyment in which a general understanding of the book is all that is necessary. This reading will be superficial and rapid. It is the type one will usually do for the outside reading requirement in a course. Learning to read in this way is one type of reading skill. It is for main

# HOW TO STUDY

BY ROBERT H. PAINE





ideas only, and main ideas can be discerned by rapid reading with practice. I don't mean by this that any of the pages should be skipped. The book or books should be read entirely, but not in the way you would read a textbook. If you've never done this, make the attempt in some of your outside reading assignments to pick out the main points of paragraphs, and then pages, and then chapters without reading for detail. When you master this technique you will be able throughout a period of time to acquaint yourself with many more books, become more widely read, and as a result, better educated.

Your textbook, however, should not be read in such a manner. Assignments in it are usually brief because you are to read the text for complete understanding. It is to be perused, not skimmed. It is to be remembered in detail, not just generally. Your textbook is not to be just read; it is to be studied. The following are some suggestions of procedure to use in studying the textbook which should help you learn it better:

1) The first step is always to *look your assignment over before actually reading* it in order that you may become generally familiar with the material you are to study. Your text has items which will aid you in this, such as the headings and subheadings of each chapter, pictures, graphs, etc.

2) Then read, but *read with concentration*. This is a most important point. A particular problem for everyone in reading, especially the beginning student, is daydreaming while reading. To remember what you read you must concentrate on what you are doing. If this is a difficulty of yours, try reading with concentration for only short periods of time interrupted with breaks. Try a forty-five-minute period, or even a thirty-minute period, and take five minutes off between these periods to get a drink, look at a pretty girl (or handsome boy), do calisthenics, or almost anything you might feel you'd like to do for the

moment. Then go back to your reading, but, when you read, train yourself to put other things out of your mind or your time will be wasted. If you don't do this, you'll go to class the next day ready to testify vehemently that you've read the assignment, but with the discovery that you know little or nothing about it. If you study in the library, incidentally, it is often a good plan to sit with your back to the main part of the room. When I began my college days my concentration in the library was primarily concentration on everyone who went in or out the door. There is



nothing as distracting as looking up frequently to see what's going on about you. Again, this reading with concentration is not something that will happen to you automatically; it takes work and practice on your part. Those of you who are here to receive an education are about to get something you'll value all your lives, but you may as well make up your minds

right now that you're going to have to work to get it.

3) *Make notes in the margins of your book*. Every student should have a book which is his own. Renting books is possible if the text isn't used much in class, but if it is you should have a book which is as much yours as your own toothbrush. You should give the book personality by making marks in it, that is, by underlining passages and making marginal notes. Always, for this reason, study with a pencil or pen. Your notes should include guides for your own future study as well as ideas and comments of your own which you should put down while they are fresh in your mind. These underlines and notes will cause to stand out the most valuable ideas in your book, and will not only help you remember them better because you emphasized these ideas as you studied, but will make it possible for you to review them more easily. This technique takes practice too. Most people begin underlining by underlining too much, which obviously would cause the process to lose its value.

4) Finally, *co-ordinate what you study in your text with what you learn in class*. The classroom period is for the purpose of emphasizing the main parts of your reading lesson and supplementing it. It will be most valuable to you if after class, and after keeping good brief lecture notes, you will go over the lesson once more and bring together in your mind the classroom and reading material. Think the subject through! This should help stamp the lesson more indelibly in your memory. But remember, a little relearning is always necessary. Everyone forgets what he learns when he doesn't use it. What is sometimes not so well understood, however, is that we can quickly relearn what we have once learned, providing we have learned it well in the first place. You should, therefore, go over the material before examinations, but if you use the author's headings, your own marked passages, and the brief notes you have kept for this, you should be able to relearn the material easily.



## II. Memorizing:

For most of the subjects you will be learning, there are some basic facts to be memorized. I believe there are a few valuable procedures one can use for this too, procedures which possibly many of you have already used from time to time.

1) The first suggestion is that you *write down a list of the items to be learned* after each lesson. This can be done after your reading, but the list should not be considered complete until after the class session when some new items might be added. The process of writing out the list should be repeated several times. Along with the list you should include a brief identification of each item. Those of you who have taken a foreign language no doubt learned your new vocabulary for each lesson by writing out the words over and over again along with their meanings. Actually what you're doing in history class, philosophy class, or any other class, is acquiring a new vocabulary when you learn these new terms, a vocabulary especially pertinent to that subject. Why not use the same technique? One always learns better and more quickly something he writes as compared with something he just reads. The reason again is the greater concentration which goes into the writing of something. Try this, and see if it doesn't help!

2) Another technique to use is that of *testing yourself*. Make out lists of the new terms without identifications. Keep them somewhere until the next day, and then without reviewing your lesson try to briefly identify each of the terms. Make a list of those you don't know, study them again, and include these in a new self-test the next day along with your new material. Do this until you've successfully passed your own test on each of these items. If you test yourself first, you won't tend to fear as much the tests the professors give.

3) If you are taking a subject which requires the learning of a large number of new terms, such as a foreign language, or perhaps botany or zoology, it might be helpful to *write these terms on little cards*. You can cut up 3x5 or 4x6 cards for this purpose, or even use little slips of paper. On one side of the cards put the terms to be learned, and on the other their definitions or translations. Carry them with you everywhere. When you have extra time, such as while standing in the dining hall line or relaxing in the lounge, you can then take them out and use them to good advantage. First, look through the sides which contain the terms and try to define them; then, look through the definitions and try to associate the terms with their meanings. This is a good technique of learning and it will also reduce your wasted time by providing for you a means of study at odd moments.

4) Another proposal I might make is that you also *make a list of unfamiliar words* used in your lessons and learn them. A good vocabulary is a wonderful asset, and the time to get it is now. List the words you don't thoroughly know, look them up, learn their meanings, and then try to use them in conversation. Perhaps you feel that you've heard this before and don't need to be told again. In that case, I wonder if the reader can give good definitions of the following words: persevere, vehemently, pertinent, requisite, peruse. All these were used above. If you can't define one or more well, and if you didn't look the word up, you need to be told this again. Let's do it next time!

**T**HE above suggestions are the ones I would make to you as you begin your first college courses. Although professors can in various ways make it necessary for you to use some of these techniques, it is true that for the most part making use of them is entirely up to you. Just knowing about them will not help a bit. Only



Crane

as you practice them and improve your skill in the use of them will they help you. The choice is yours! And remember, if you run into early difficulties, don't give up! Ask your professor for special help and keep right on plugging. It is always too soon to quit! Eventually, if you have average ability and if you really put work into your study, you'll complete your college work successfully, for again, in the long run it is hard work that makes the difference. Forget the wishes of Aladdin's Lamp, and don't beg Heaven for special favors. If wishes and prayers were short-cuts to success, no one need work. Be a doer, not a wisher! Spur your mind and your energies to action! You really have it in you to accomplish wonders, regardless of who you are, if you'll only work at it. Go to it freshman, right now from the very beginning!



# the charted course through college

	<b>freshman</b>	<b>sophomore</b>	<b>junior</b>	<b>senior</b>
<b>hangout</b>	dorm room	student center	apartment	the rathskeller
<b>favorite food</b>	rye bread, velveeta cheese	pizza, ravioli	filet mignon, cuttysark	french bread, gargonzola cheese
<b>dress clothes</b>	sweater, jeans, dirty underwear	pseudo-Nieman Marcus	strictly Nieman Marcus	turtleneck sweater, jeans, no underwear
<b>female preference</b>	must be female	queen	eastern transfer, super-deb, very rich looking	"that older woman"
<b>literature</b>	TV guide	"god's little acre"	hemingway, fitzgerald, dos passos	proust, kafka, kierkegaard
<b>music</b>	anything by roy acuff	"stardust"	mantovani	bartok
<b>campus activities</b>	panty raid instigator	senate subcommittee	IFC, homecoming chairman	little theater director
<b>major</b>	ROTC	general business	sociology	drama
<b>favorite expression</b>	"va va voom"	"hi there"	"we're having a select gathering"	"art endures all"
<b>affiliation</b>	greek, but doesn't understand the ritual	fanatic greek	disinterested greek	misanthrope
<b>goal after college</b>	undecided	research	to be hired by one of the big-ten major companies	anything that pays high





# WANTED: STUDENT HYPOCRITES

BY DAVE STEFFENSON

**T**HE campus needs hypocrites. Not hypocrites of the old school who "love to stand and pray in the synagogues and at the street corner, that they may be seen by men" (Matthew 6:5 RSV), but hypocrites of a new school who are sincere in not practicing what they support. Sincere student hypocrites!

Are you a hypocrite? I am, and I have found that it is the best way to find a faith that is satisfying to my spiritual and intellectual self.

Hypocrite is a negative word. A term of derision? Yes, it has been in earlier days and still is today, but today the word hypocrite has taken on newer meanings also. Webster, our wise old sage on meanings, says that hypocrisy is "an act or practice of feigning to be what one is not. . . ." It still means this, but in modern context it also has taken on a further meaning. Hypocrites today can also be those who profess to be religious but who do not actually believe in what they profess and only go through the motions.

A student who follows the last meaning with sincerity can become strong in his religious growth. When a student meets with the doubting intellectuality of college and begins to doubt his own faith, it is time for that person to investigate his faith. If he searches for the truth with intelligence, he will become a sincere hypocrite.

As a starting place for the quest for truth, a student should begin with the faith he was brought up to believe. Just because it is the faith of childhood when intellect was not the rule, does not necessarily mean that it is false or invalid. A student should not rush to throw over what he has been taught because it appears wrong in the light of new teachings. Rather, he should investigate his original faith thoroughly before discarding it completely. He may investigate with the attitude of "I believe, but I want to make sure"; with the attitude of doubt, but "let's make sure"; or with the attitude of disbelief, but "let's be completely sure."

To carry on the investigation of one's original faith, it is rather foolish not to investigate as close to the source of information as possible—within the faith. A student's original faith, if he comes within the sphere of the American norm, is usually what the church taught that he belonged to or attended. If this is true, then the student should first investigate within that church. A student may come from a background of belief that is not centered in a church but in other ideologies such as humanism or even atheism. If this is so, then he should begin his search in the framework of these beliefs; not accepting these beliefs as final but investigating them thoroughly as membership in them indicates.

The best place for the college student to begin this investigation is in the college youth group of the background in which he was raised. To most students, this will be a church group that is found on almost any campus. It is through discussion with leaders and other students in the church that the ideas of that faith will become clear. The student can accept or reject the ideas presented after he has given them a fair hearing. This should be part of the learning experience of every student. To miss this aspect of college life is like signing up and paying for a class and then never attending.

**O**F course, investigating through an organized church group has its dangers. A church group may attempt to indoctrinate the student more thoroughly in his childhood faith and may not give him a fair chance to study the ideas fairly and objectively. A church group should naturally make its ideas attractive because this is what it believes and should not try to discourage others in believing them, but a church group should never stifle attempts at questioning and investigation. In an atmosphere of indoctrination, a student's faith cannot grow and mature.

A church-related group may also be-

come centered around less-important and sometimes superficial things such as program mechanics and recreation and will ignore the questions of a searching student. This type of group is also alien to collegiate life.

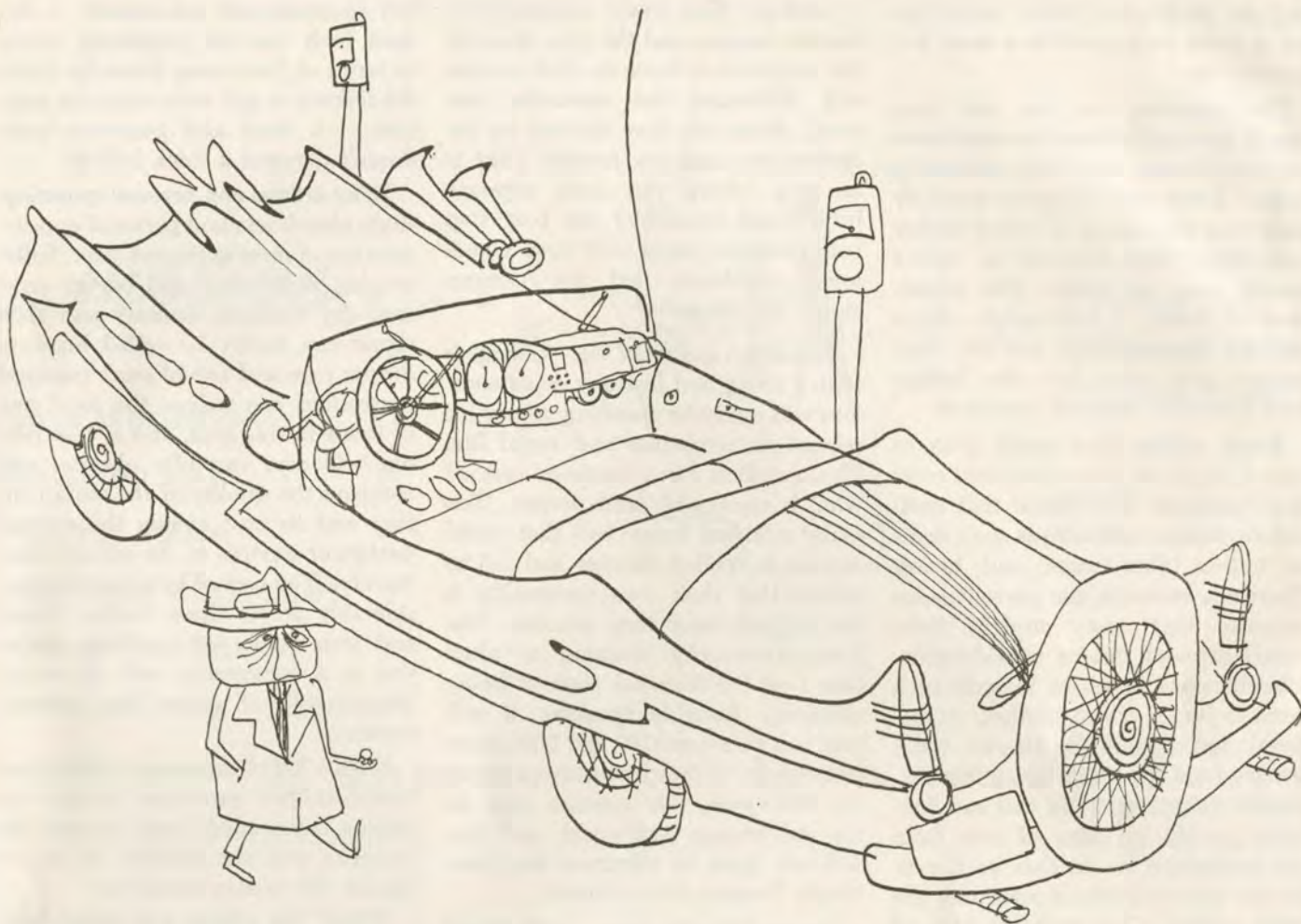
If a student should run into these types of groups in his quest for truth, he should not run from them. I would venture that most student religious groups want to serve the student in the best way possible. The student should make known his needs and how the church group can serve them, and if the group still refuses to help the student, then only is the time to look for help outside the college group. He may find it in other areas of his church or even outside it, but the search should not be taken elsewhere until every effort is made to find the answers where they may best be provided.

For the student whose background does not lie in the framework of the church, all effort should be made to seek out individuals from similar background. Organized college groups outside church groups are rare, but they may be found or perhaps could be organized. If not, then other persons from the same background, especially leaders, should be found for discussion and study.

A student who looks to a college youth group must participate in that group if benefit is to be gained from it. The degree of participation may vary, but since the student comes from the background in which the group is centered, he will most likely find many aspects of the program to his liking.

To participate in a youth group which is based on beliefs that the student may doubt or perhaps disbelieve is a form of hypocrisy, but through this hypocrisy may come the faith the student is looking for. Perhaps the faith he finds may be alien to the youth group and the student has left it, but he will know that he has kicked over the traces honestly without cheating himself. This is hypocrisy that the campus needs. The call for sincere student hypocrites is going out. Doubters—please answer!





# THE COST OF GOING TO COLLEGE

BY JOSEPH D. BOYD

**E**VERY year thousands of students in the colleges and universities across the United States pack their bags during any given term, or at the end of a quarter or semester, and return home. On their formal withdrawal papers you would find under the category, "Reason for Leaving," the word "financial" or the phrase "lack of funds."

Those students leaving our universities are convinced that the cost of going to college has caught up with them and that they are making a decision based on necessity. The real question is—are those that interrupt their college education because of

financial reasons actually having more financial problems and worries than those that continue in school? Is it not possible that those who remain in school plan for their financial needs well in advance and only begin their education at a given institution when the amount of money available balances with the amount of money needed to attend the institution.

Choosing the right college is one of the important decisions a young person will make in his life. One's entire future is greatly influenced by his choice of college. Many factors must be considered in this decision. They include: 1) your academic aptitude

(the ability you have to deal with abstract thinking, verbal concepts, and mathematical deductions), 2) your health, 3) your interests (all schools will not have a course of study that matches your vocational preferences), 4) your goals (this includes the proper educational preparation for future life work, your desire for opportunities in co-curricular activities and a social climate on the campus to your liking), and 5) finances (a proper consideration of the amount of money available or obtainable for a college education). Colleges and universities in this country do truly differ as much as individuals differ



and the decision of which institution for a given individual is a most important one.

The question, can you and your family financially afford the institution of your choice, must be realistically faced. Time must be spent carefully analyzing the sources of where money can come from as well as where money must be spent. The experience of being a successful college student demands that you not only budget your time, but also budget your available financial resources.

Every college you might plan to attend can state to you the fixed costs to all students that attend that institution. This would include such items as tuition, fees, room and board. There are, however, the miscellaneous expenses that every student faces which demand serious consideration. Miscellaneous expenses include such items as books, travel, clothes, recreational and social life, snacks, toilet articles and personal grooming expenses. It is these items that can fluctuate greatly in terms of cost from one institution to another and even for any two individuals attending the same college. One student's idea of a necessity can be in another student's way of thinking a luxury. Let's look at each of the miscellaneous items separately:

**Books:** New textbooks today will cost you between \$50 and \$75 a year at almost any institution. A decision for you to make is shall I buy new or used books. Almost all campus bookstores handle both new and used texts. Also keep in mind that if you plan to resell your used texts to a dealer, the price you get will often vary according to the care you have given to the book in question.

**Travel:** Whether it be by car, bus, train or air, most students make, on the average, three trips home per year. In four years distance traveled and expense involved can be a large item of concern. Most college counselors advise going away from home to attend college when financially possible, but again the distance from home will determine travel costs.

**Clothes:** The social climate of a specific campus and the type of social life you want to have on that campus will determine the wardrobe you need. After you have decided on the clothes you feel are needed (this is an area where you must separate luxury and necessity) the next step is to compare prices with local hometown merchants and the campus stores and shops.

**Recreation and social life:** College is both a living and learning experience. You will surely be spending money for relaxation, recreation and social life. The question here becomes one of what is reasonable and proper. Too many students today feel that social success is spelled \$uccess and fail to realize that their own personality is the biggest asset they possess. The fraternity-sorority decision is often based on the financial costs of being affiliated. Roughly speaking, it will cost you between \$100 and \$300 more per year to be in a fraternity or sorority. However, this expense may be for you money well spent, and you will not want to eliminate any item simply because it is optional.

**Snacks:** Hamburgers, milkshakes, soft drinks, candy, coffee and pizza (the latest craze) are constant takers of our loose change and pocket money. They surely taste good and are a part of college life. However, the get-together for a bull session and snack is also a carry-over from high school. Again, it is a luxury—neces-

sity question and occasionally a student feels that his popularity varies in terms of how many times he treats the fellows or gals with whom he associates. A kind and generous heart doesn't demand a thick billfold.

**Toilet articles and personal grooming:** Body cleanliness and personal appearance are of utmost importance. Toilet articles, hairdresser and barber services, dry cleaning, laundry and shoe repair can hardly be called luxuries. Proper care and use of one's personal possessions can reduce the total cost of items in this area, and a wise person will also carefully observe and compare the quality of the workmanship and its cost among the various dealers of services in the college community. The cost of living varies considerably across these United States, and your choice of a college places you in a community with its established scale of prices for personal services.

With a list of expenses definitely established, two problems remain—obtaining the needed funds to meet the expenses and the method to use to handle the money available.

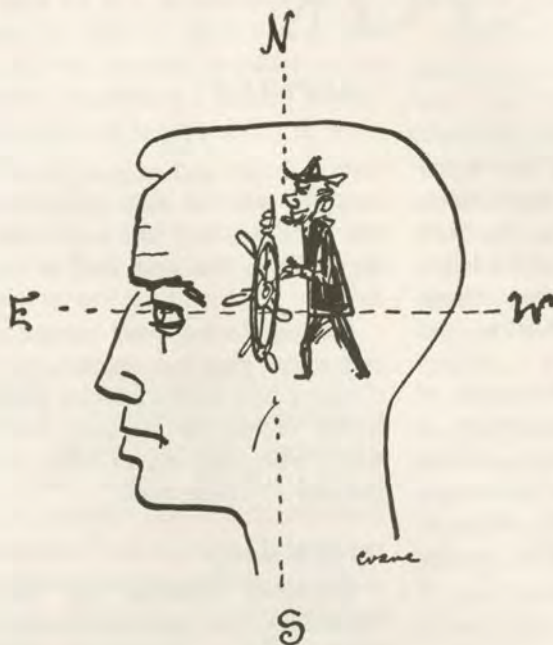
Money for college can come from the following sources—from parents and relatives, your own personal savings, part-time work while in school, direct financial assistance from the college or an outside agency in the form of a scholarship or grant-in-aid or a student loan. Many students today are making their college education possible by working their way through college. It is regrettable, however, that on some of the campuses today are some individuals that work as much as forty or fifty hours a week to pay their tuition bills for an education that they are not obtaining because of physical exhaustion or failure to successfully "burn the candle at both ends." Work and study can be and are successfully combined by many students, but work is not the best solution for all students with financial problems.

Many students could more adequately and successfully meet their financial needs by considering student loans. *Almost all colleges as well as*  
(Continued on page 32)





*motive* . . .



THE MAGAZINE  
TO STEER YOU  
THROUGH YOUR  
COLLEGE YEARS

WITH ARTICLES ON:

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## "A" is for alibi

This is mid-year exam time—to be followed, in all likelihood, by a period of student complaints and excuses. These examples collected from past years come under the head of "Why My Grade Should Be Raised."

There must be a mistake somewhere.

At no time before the exam did I receive an official warning, therefore, relying upon the college, I merely maintained my grade. Surely, this should have been a satisfactory grade.

I know many members of the class who do not work as hard as I do and who get a better grade. I am recognized among my classmates as a good student—you just ask any one of them.

I was not well at the time of the examination.

This mark ruined my prospect of getting a scholarship.

This mark grieved my mother (or father) whose pride I am.

This is the only course in which I received a poor grade.

orientation issue

It is not a higher mark I seek; I care nothing for marks, I think marks are wicked and I disapprove of them. However, this pernicious system of which I am the victim requires marks for achieving success and, therefore, I seek a higher grade.

Several people around me copied from my paper during the examination, yet they received higher marks than I did. Surely, this is not fair.

I live far away from the college and I feel this extra travel should have been considered when you gave me my grade.

I have studied this subject from the broad philosophical viewpoint and, therefore, I was unable to answer your technical catch-questions.

The questions were ambiguous and, therefore, my answers should be

graded according to the reasonable interpretations that I made of your questions.

The examination was unfair and unfairly distributed over the subject.

I have to work after school and at nights; therefore, I should be given a break.

The reason I did not do better is because I am very honest. I do not wish to say anything against any of the other members of the class.

My mind always goes blank during an examination.

I would have done much better if I had taken the other examination you gave to the student next to me.

Conditions in the room were not conducive to concentration.

—IRVING SETTEL and FRANK FALLON.



# AT YOUR

## service . . . . .

**H**OWEVER 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 of all 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.

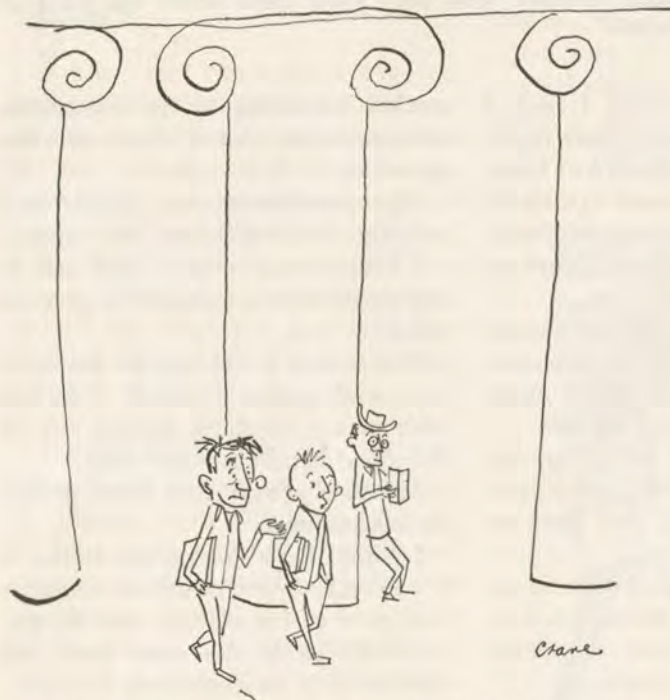
**Faculty Advisor**: A member of the faculty assigned to consult with you about making out your schedules, taking your core curriculum, making out schedules in the proper manner to fulfill graduation requirements.

### 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. They recognize that where problems arise in connection with money matters (and it does!) there is serious impairment of scholarship. They offer 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



"I GOT TO BE A JUNIOR AND FOUND I HAD MORE PSYCHE COURSES THAN ANYTHING ELSE, SO THAT'S MY MAJOR"



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 other nationalities may meet other Nationals and receive help in meeting any problems.

## 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), L.S.A. (Lutheran Student Association), M.S.M. or Wesley Foundation (Methodist Student Movement), U.S.C.C. (United Student Christian Association), W.S.C.F. (World Student Christian Federation), D.S.F. (Disciples Student Federation), B.S.U. (Baptist Student Union), Hillel (Jewish, sometimes also, B'nai B'rith), Newman Club (Roman Catholic), Canterbury Club (Episcopal), Westminster Fellowship (Presbyterian), Pilgrim Foundation (Congregational), C.S.S.O. (Christian Science Student Organization), Tri-U Student Association (Unitarians). Religious councils co-ordinate the religious activities and will guide you into contact with the group of your choice, or help

you organize your denominational group if one is not already meeting.

**Academic Fraternities:** The main groups you will need to know about soon are Mortar Board (Woman's Honorary Scholastic Fraternity), ODK (Omicron Delta Kappa, Men's Honorary Fraternity), Phi Beta Kappa in the College of Arts and Sciences, highest scholastic honorary in the academic community, and Phi Kappa Phi, highest academic honorary for all schools.

**Student Publications:** On every campus there are such publications as the yearbook, the weekly 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:** Army R.O.T.C., Navy N.R.O.T.C., Air Force Reserves are offered at many colleges.

**I.F.C., Panhellenic:** The I.F.C. (Interfraternity Council) has representatives of all social fraternities on the campus, and you can ask them for 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 to not join one of the social fraternities or sororities, because of the high cost, the social implications of exclusiveness, and/or on religious, racial, or nationality principles.

## what you get out of college

You do not get an education in college.

If you are fortunate, you do get—

1. An awareness of how little you know.
2. An understanding of how much there is to learn.
3. A frame of reference within which to organize what you learn.
4. A basis for deciding what knowledge is important to you.
5. A desire to continue learning the rest of your life.

—Ina C. Brown, professor of anthropology,  
Scarritt College





Dating is a major problem for most students. In fact, one does not need to have a date for it to be a problem. Lacking a date one has a problem, and with a date one also has a problem . . . . A university sophomore has written candidly about some of the involvements girls face when they live at the college or university. She is writing to other girls, but what she says also has obvious implications for young men.

# d a t i n g

**T**HERE'S an exciting freedom in store for the girl who has been sheltered all her life as she finds her new life on the college campus.

Decisions are her own, right from the moment she moves in and unpacks her favorite photos. Although guided by dormitory or hall principles regarding times, off-campus limits, etc., she is free to go where she pleases, when and how she pleases.

The major problems in this newfound freedom are choosing, disciplining and communicating. Put the three together, capitalize the result and they spell CONFLICT.

It's well known that many young women go to college to find suitable mates. If they don't, husbands are a real possibility.

It is also well established that the girl will date all types of persons, including the platonic, intellectual, ordinary, dull and fast. She will suffer the same problems as those of her sisters, be governed by the same principles, undergo the same hardships.

The ideal situation in beginning a college career would be to have learned from older sisters or brothers before coming to the campus what is

accepted and how. Since this isn't always possible, it would be excellent to look into the situations beforehand, just for a little "boning up" on what to expect.

Relationships in college dating tend to be deeper and longer lasting than in high school. The term "hard-and-fast friends" was never more applicable to any case. High school is generally the lighter, "good time" dating period, while college dating varies with the person, but often leads directly to marriage.

The value of attending a function accompanied by the "other sex" is not to be ignored in college where formal functions are held more often than in high school. Not only is it healthy, but it is an advantage, especially for girls. "We are seldom interested in a girl until we see her with another fellow," a college male has said. Whether she and her date are steady, pinned or engaged makes no difference. She is now on the datable list.

**T**HERE are several types of dating to be considered, according to stu-

dents. Platonic relationships, dating for fun between friends, rarely get physical. In cases where intellect dates intellect, knowledge and discussion of purely educational topics are aired. There are the steady-daters, either those who have gone steady since high school days, or those who continually date steadily with differ-



motive



ent mates for one, two or even three months.

At this point CONFLICT walks in, because the next stratum of daters are those who date a variety of people. Just how should they be handled? With care and caution, of course. But, honestly, this type of dating does pose a serious problem, one which is governed by standards as well as theory.

"Variety is the spice of life," it is true. Dating a number of different persons is a commendable method of discovering qualities to be desired in a future mate. Handling the varied situations resultant of this method, however, is based on specific behavior and action patterns.

When a girl goes to college to seek a mate, she often finds herself in the position of a fish contemplating a juicy piece of bait. There it is, dangling, tauntingly before her. If she takes it, she may be caught, hook, line and sinker.

Often a young girl is caught this way. Too eager to search for the best, she latches onto the first male who comes her way. The reason may be as shallow as the way he parts his hair, or because his hands are well manicured.

These girls will be disillusioned and heartbroken when the worm suddenly turns. Too often, they suddenly find themselves altar bound or forced to return home, before college and its pleasures have been fully explored.

**W**HAT about the girl who isn't seeking a mate as soon as she sees a possibility? Hers is the most interesting case of all. She has her choice between any number of young men; the Don Juans, Romeos, or ordinary college men. She is the one to decide which standards to abide by.

Standards—what are they?

Everyone who dates keeps a set of standards. By the time a girl has found herself on campus, she is no longer unaware of the situations existing there and what they entail. She knows, and considers both the pros and cons of dating.

There is a policy, a standard for every conceivable dating experience.

These are not written or stated in definite form, but are personal expressions of conduct. These are up to each of the persons involved. One must not be selfish in applying his principles of dating without graciously considering the other person.

A forum of boys revealed their feelings as to policies of this sort. They agreed most of the books written on "how to's of dating," were applicable back in an era when women were subservient. They wanted more realistic fare. Girls agreed on the subject but said they felt the extremes of the situations were gradually reaching a point of equal responsibility.

For instance, kissing on a first date just was not done in the early days of coeducation. Today, however, a general consensus reveals kissing is in order, "only if, when and certainly both persons know each other, but not if the date is between two nearly strangers." They felt kisses paved the way to further interest as dating partners, although it really wasn't necessary.

What can a girl do if, early in the evening, she spots a tempo of romance she doesn't want to "jell," or if she is invited to come along with the gang and "spend the night," which occasionally happens, much as it is concealed from the public eye.

Her problem, a conflict indeed, may be solved by suggesting things to do, such as the golf driving range or dancing. A flat firm "No" is effective. There are, however, boys who are out to exploit, or "make" a girl who seems at least partially thus inclined.

These are particularly noticeable in the cases where a girl sights a fellow for dating and is "out to get him." Some men like being chased, others don't. Those who do, often are capable Don Juans, extravagant with lines, smooth and practiced in the art of leading a girl into a situation she'd rather be out of. Experience teaches the girls to watch for these smoothies, at least before they settle down.

Settling down is another aspect of college dating. Deep inside many a young man, or young woman, is the thought of seeking a companion for life. Many restrain this feeling until



junior and senior stages of education, but many more seek the "right one" earlier.

Oddly enough, Don Juans are the most choosy in picking a mate. Having been around, they know the type of mate they want, one who isn't "all used up" or one who doesn't know "all the ropes."

The ideal situations for discovering the right mate include mutual tastes, thoughts, plans and hopes, as well as personality considerations. This, like dating policies, is a personal matter.

A coed's new freedom provides the open door for preparation for marriage and the family. Her problems in choosing the right fellows to date; disciplining and applying self-restraint to physical romantic problems, and communicating her standards and policies to the others involved in situations with her have provided her with experience for coping with the conflicts which lie ahead.

Tomorrow and tomorrow and again tomorrow there will be new dilemmas. Experiences which proved successful in the past will provide the young woman with standards of great worth for the new problems. These she may apply with tact, diplomacy and firmness.



## COST

(Continued from page 26)

church-related agencies stand waiting to loan money to students. It is unfortunate that almost all students have an aversion to applying for and accepting loans. It is true that not all students should borrow money, but it is ridiculous to say that no student should ever borrow.

Once a person has funds available for a college education, he faces the additional problem of what method to use in handling his money. Several methods are possible. They include: 1) savings and/or checking account at a local bank, 2) the student deposit service available in many schools, and 3) a weekly allowance from home. Experience has shown that a person who constantly has in his pockets money beyond his needs for a two-week period is likely to spend much of this money in a frivolous manner. It is nice to spend if it's available, but one of the real advantages of a college experience is the developing of a sense of self-discipline and responsibility.

A COLLEGE education exists for those who are academically capable of doing the work and can afford it. The successful student applies what scholastic ability he has to his daily assignments, and plans with care his financial needs to match his financial assets. As a wise person selects with much care, thought, and concern his future vocational goal, he also would select that college or university that is a realistic choice in terms of his finances available. The wise student, once on the campus, also attempts to budget his money to gain the full value of every dollar spent on his education.



## c o n t r i b u t o r s

LOUIS W. NORRIS is the president of MacMurray College for Women. Right now he is busy with the establishment of a new college for men, a part of the same campus and administration.

WAYNE WOLFE—discovered through the good offices of *motive* artist Jim Crane—is associate professor of journalism at Wisconsin State College in River Falls.

ROBERT H. SHAFFER is dean of students at the University of Indiana at Bloomington.

KENNETH G. WEIHE is a professor of English at Fairmont State College in West Virginia. Some years ago he wrote an article for the first *motive* orientation issue. It has been so popular that we have persuaded him to write for us again.

YOST OSBORNE is the librarian at Mount Union College, Alliance, Ohio—a fellow who loves books and what books hold for us.

STANLEY J. IDZERDA, a graduate of Baldwin-Wallace College in Ohio, is the new director of the Honors College of Michigan State University, a special program for undergraduates of superior ability and achievement.

CHARLES SWEET has recently completed a successful ministry to students as the director of the Wesley Foundation located at the University of Minnesota.

FRED H. TURNER, dean of students at the University of Illinois, has been a leader in the development of adequate orientation programs for students in American colleges and universities.

ROBERT H. PAINE is chairman of the social studies division at Huntington College, Huntington, Indiana, and in eight years of college teaching has helped many of his students learn how to study.

DAVE STEFFENSON is a journalism major at the University of Denver, and a member of *motive's* Campus Editorial Board for 1958-59.

JOSEPH D. BOYD, a graduate of DePauw University in Indiana, is now the dean of men at Northwestern University, Evanston, Illinois.

RACHEL HENDERLITE is professor of religious education and ethics at the Presbyterian Training School, Richmond, Virginia.

### parents supplement

JOHN L. SEATON is president emeritus of Albion College, Albion, Michigan. He is beloved by generations of students and a respected leader in higher education.

HAROLD H. HUTSON is one of the bright young educators in this country, now president of Greensboro College in North Carolina.

RICHARD R. GAY is the director of religious activities at Ohio Wesleyan University.

A. LELAND FORREST, formerly chancellor of Nebraska Wesleyan University, died suddenly, shortly after writing the article in this supplement.

cover 3 artist: JAN ADLER has been art editor of the Lutheran Student Movement's Magazine, *Frontiers*. She majored in art in college and got her graduate degree in theology last year.





CRUCIFIXION

JANET ADLER



# *Student Prayer*

Thou hast called me, O God,  
to spend this portion of my life in study.  
Although the world is full of young men and women no older than I  
who must work in fields and shops  
to support their families,  
who must bear arms to defend their country,  
thou hast released me from these responsibilities,  
placing upon me the special trust of searching out wisdom.

When I look to thee, Judge of all the earth,  
and then look upon myself,  
I fear my unworthiness of this trust  
I find myself only half ready in heart and mind  
because of wasted, careless hours.  
I fear that I will again be tempted to sloth, to be content  
with half-truth, to support of doubtful causes.  
I beg thy forgiveness and thy cleansing and courage.

Help me never to forget, most loving Lord,  
that the burden of work that is lifted from me  
is no heavier than the burden of trust  
that is placed upon me by this call to study.

May the need of the world for clarity and commitment be the need that speaks to me:  
the need for men and women who have drunk deep of the wisdom  
of the ages,  
who have studied hard the conditions of slavery and exploitation,  
who have pushed through obstacles to new dimensions of life,  
who will not be content with hostilities  
where there might be reconciliation.

Grant, O Father of all mankind,  
that I may know the dignity of this call to be a student,  
that I may never lose sight of the needs of the world I am called  
to meet,  
that I may always be assured of thy presence and thy power  
as I enter now this college experience.

**Amen.**