

ORIENTATION

1959



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CLASS OF '63

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COVER ARTIST: JEAN PENLAND SHOWS THE NEW STUDENT AGAINST A BACKGROUND OF THE MANY NEW DOORS OF COLLEGE LIFE.

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a letter to "eighteen"

who is packing his trunk for his freshman year in college

Dear "Eighteen":

Put dreams in that trunk. Hide them, if you must, under the high-school emblems and your girl's picture, but be sure you put them in.

Going off to college for the first time ought not to be a commonplace, routine Wednesday morning happening. It ought to be the experience of stepping into the Promised Land, and one enters that country with high hopes and a prayer for worthiness. It ought to partake of the thrilling adventures of the medieval tournaments where men joust and tested their strength and skill in combat. It ought to be like unto the experience of Christian baptism where, with a clean heart and a renewed spirit, man steps forward into a brighter day.

College is a new world; it can be a courageous new world.

I urge you to include with those dreams, the dream of academic success. By that I mean not high grades alone—although they are not to be despised—but the success of mental achievement, of mighty ideas mastered and made your own, of daily assignments faithfully and regularly ful-

filled. (The mind of man grows with day-by-day effort, not with exam-by-exam cramming.)

There is freedom to be gained in education. Be mindful of this in days when we hear much of freedom won by the sword. I think the freedom which education can bestow is not so much freedom *from* something, as freedom of something. Education offers us the freedom of wise insight, the freedom of tolerant understanding, the freedom of daring aspirations.

The Corn Is Green is a beautiful play in which Ethel Barrymore once had a star role as schoolteacher. An ignorant, self-satisfied Welsh miner-boy is brought under the schooling of a spinster teacher with light in her eyes. His ability proves such that the teacher dreams that someday he shall go up to Oxford and have the best that English education can offer. Morgan Evans goes to Oxford to try his scholarship examination. It is his first view of the world outside his Welsh mining hills. When he comes back, he pours his delight into the ears of his proud teacher:

"I have *been* to Oxford, and come back. . . . I have come back—from the world!

"Since the day I was born, I have been a prisoner behind a stone wall, and now somebody has given me a leg-up to have a look at the other side. . . . They can't drag me back again, they cannot. They *must* give me a push and send me over!"

Through the centuries we have come ever so slowly to understand how great was Jesus' insight when he said, "The truth shall make you free."

Put in dreams of many new acquaintances and a few choice friendships. Not all the assignments will be made in the classroom. Both in and out of the classroom there will be lessons demanded of you in human relationships.

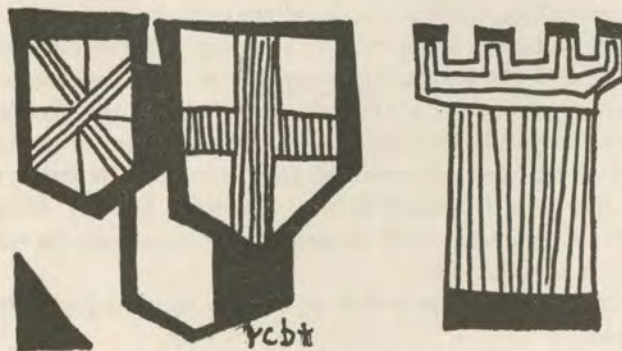
Getting along with people isn't a skill acquired at birth, although some are more apt than others; it is an art which comes, for most of us, only with careful cultivation. It means a tolerance for the other fellow and a continuously critical appraisal of ourselves and our attitudes.

One summer I visited Randolph Field, a training camp for pilots. It houses a magnificent body of men, both cadets who are training to be officers and the group of enlisted men who must keep the planes in perfect flying condition. One of the latter drove with me into San Antonio. He was outspoken in his praise of the cadet corps even though he was not in that group. One of his sentences stuck in my mind: "Our Randolph cadets are college men, you know, and because they are college men they have learned better than the rest of us how to get along with people." This is one of those statements that one hopes may be true. But at least college life is opportunity for living fully. College days are rather special.

They will be crowded days, those college days of which you dream: new loyalties, bull sessions wherein all shades of wisdom and nonsense will be on display, dormitory fellowship, moonlight and dates, instructors who can make truth glow, cokes, budding acquaintances, football and country hikes, fraternity and sorority rushing, pledging and initiation, student-faculty friendships which come normally on a college campus and bring mutual joy, grade reports, the birth of new understanding and finer appreciations.

College at its best is a place where fine dreams become fine realities. When you pack, "Eighteen," be sure you include your dreams.

KENNETH IRVING BROWN
Executive Director of the Danforth Foundation



"if i were a freshman again"

BY JOHN RAITT

SINGER, STAR OF TV, BROADWAY AND MOVIES: CHEVY SHOW, THE PAJAMA GAME

TO recall my days as a freshman in college is to remember that some important decisions of my life were made during that rather turbulent time. I had made somewhat of a reputation in high school as an athlete, since a classmate and I were able to win the state track championship for our school. This had meant considerable interest by a number of colleges and universities in my availability and quite a problem for me to decide where to enroll. The lure of a big-name school and the opportunity to become a big-time athlete had such an appeal that I did sign up at one of the larger universities.

But somehow it didn't all add up quite right. I had been raised as the son of a YMCA secretary with a family tradition of religious piety and some social concern. The values of service-for-others and a sense of vocation came into conflict with my life, then so centered on publicity, sports specialization (my track coach wouldn't allow me to play football for fear of injuring a budding star performer!), and winning at all costs. I was very restless my first semester in this setting.

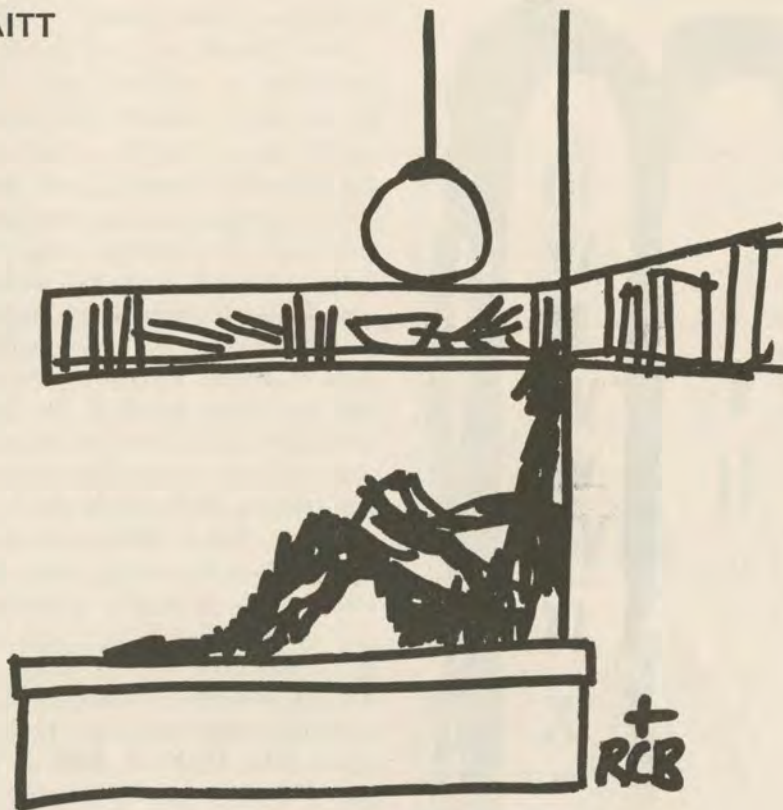
Since I had been active in "Y" activities, I knew about the intercollegiate Christian conference held each Christmastime at Asilomar on the Monterey Peninsula in California. With encouragement from my older brother who was one of the conference officers, I attended this con-

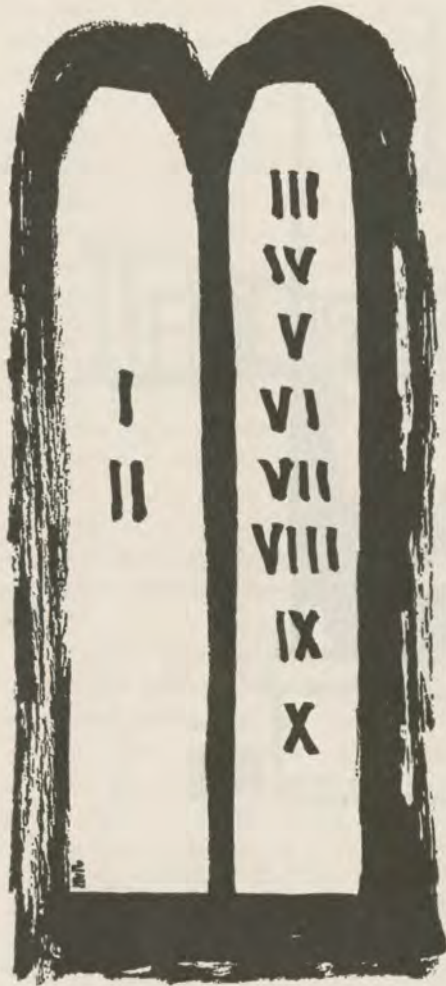
ference in my freshman year. As a result, I came to the conclusion I was on the wrong track—literally and figuratively! The insight and inspiration of that week I shall never forget, as it marked a turning point for me. If I were a freshman again, I would not miss an opportunity to attend such a conference with its stimulation and challenge to search for Christian values that have relevance for personal growth, social concern, and the wider outreach of world community.

By the second semester of my freshman year, I had transferred to the University of Redlands in order to become part of a smaller student body, to participate in athletics as a balanced part of college life, and

to come under the influence of faculty who were committed to the search for truth within the context of an acknowledged religious faith. I have never regretted that decision. Although I might have made a bigger name as an athlete elsewhere, the discovery of my vocal talent in this more creative setting was the beginning of what has been my major vocation. If I were a freshman again, I couldn't ask for more—to find the talent which provides the basis for a career.

TWO major problems I recall facing as a freshman. I wonder if you have them? One was learning how to really study, to concentrate and retain





the major ideas. Part of this I feel was a matter of learning how to read rapidly—so *much* to read after the high-school pace! I would try to find help early to improve my reading habits. The other problem was one of budgeting time. So many things to do! How to choose? I think I would try to schedule out a week in advance and then review carefully how it stacked up, and try again! Balance and perspective here are important. I could have done better.

But I should not give the impression that my freshman year wasn't fun; it was! I would want again to participate in the dorm "horseplay," the interclass "brawls," and the social life—especially the nonexpensive variety at the evening "sings," walks to the town soda shop, and such. Letting off some steam is an important part of growing up emotionally and socially. Beside, it's really quite necessary to relieve some of the frustrations piled up by the extended adolescence which is somewhat enforced in our culture. Fun needs its bounds, of course. But a balance of genuine recreation with study, work, sports and worship is mighty important.

I DID mention worship. This too, I would want and need to include again. The freshman year is a big year of adjustment. I was away from home for the first time. Many decisions I could depend upon my parents to help me make now were my own. How to find stability and direction? How to overcome a heavy preoccupation with self? How to relate to the real person in others—especially the opposite sex? How to discover the purpose for my life? These are questions that must hound most freshmen. They did me. It was through worship and devotional search that help came. Worship has many forms. I found help in three particularly: the daily university chapel service presented many inspirational leaders who shared their insights; the small dorm meditation group provided intimate support on personal problems and aspirations; and personal devotions were aided by

regular reading of the Bible and other devotional literature.

Thus far I have dwelt on aspects of my freshman days I would repeat. There are some things *I would want to add*.

Not long ago Norman Cousins, editor of *The Saturday Review*, said in a Southern California address that he was a "*half-educated man*"—this from one of the most literate and knowledgeable men of our country! He went on to say he considered himself only half educated because his formal schooling had been set in a context of nearly exclusive Western information and values, as if the world had only one side! His *orientation*, like mine, somehow missed the *Orient!*

In a world in which over half its people are in tremendous social and political revolution, I feel ill equipped to understand and appreciate the feelings—frustrations and aspirations—social movements and ideologies that appeal to the village Asian and African. If I were a freshman again, I would want to include in my plan of study a solid course in *world* history, and emphasis in other courses on the contemporary social and political developments in the Afro-Asian world. I would also hope to plan for reading in the cultural and religious heritage of such countries as India and China. What can we expect but an image of the "Ugly American" so long as we remain so provincially trained and educated? So language tongue-tied as a people? Your opportunity as the new college generation is important indeed to remedy this state of affairs.

FINALLY, I would hope I could bring to keen awareness in my studies and reflections the responsibility I carry as a Christian to witness to the power of God's Spirit to reconcile men and nations to each other. Responding to God's prophetic call to reason together and find an alternative to the futility of fear and violence, surely is the calling to which we are called—freshman of the class of '63.

I wish you all Godspeed.

Orientation, 1959

confessions of a repentant graduate

BY FINLEY EVERSOLE

GRADUATE STUDENT, UNION THEOLOGICAL
SEMINARY, NEW YORK

YES, a few years ago I, too, was entering the somber halls of those hallowed, half-colonial buildings, awed as one who stands on the threshold of a holy mystery. For the next four years, I sat at the feet of wise men, now tired and prematurely old from their labors in behalf of the goddess whom they serve, who initiated me into the deep secrets of the mind. Thus I began my college days.

Those first few weeks as a novice among the wise were exciting beyond compare. But soon I began to discover that those whom I had thought of as zealots for the truth were but second-rate preachers, each with a single, bigoted idea which he proclaimed in his own particular tongue—strange union of Pentecost and Babel! Slowly, my own hunger for initiation into the mysteries of the wise gave way to less-noble desires.

Then, like the melancholy Dane,* I became a master of concealment, keeping up the impression of that infinite, eternal seriousness with which I had begun, while, more and more, I was inwardly consumed by desire for less-noble goals and a less-strenuous path. Caesar, Shakespeare and Spinoza abdicated in favor of synco-

pation and socialization. When forced to study, I learned to read—Sophocles, Dante, Goethe, Aquinas, Luther, Pascal, Hegel, Nietzsche, and Sartre—as a cool and hardened critic, leaving to the unsuspecting the fate of being grasped, shaken and transformed. Then, finally, after four years of mutually contrived deception (for the university officials understood us only too well), we came to graduation, processing like giant black ants enticed by a sweet smell (a diploma that would guarantee success in the world). Thus I graduated.

But now the midnight hour has come when all must unmask. And destiny has seen to it that there is no escape. Around me I see, like spectators in a coliseum—no, like disheartened, oppressed masses awaiting a prince or a savior—the old who sacrificed themselves upon the altar of *our* dreams that we might partake of virtue and enlightenment. Eagerly, hopefully, fearfully, they await our unveiling. Ignoble masquerade! Cursed moment of revelation! Time of bitter regret! Was I not right in those early days when the thirst for truth was heavy on the tongue? when I thought those tired old men apostles or, at least, seekers of truth?

Those were the years when I walked as a *contemporary of the great men and ideas of the past, and I knew it not*. In those years I could have sat with Pharaohs, conversed with Socrates, fought with Alexander, walked with the Christ, heard St. Augustine, marched with Jeanne d'Arc, stood with Luther, listened to Wagner,



seen *Hamlet* played at the Globe. For it is the greatness of the human mind that it can converse with the great minds of all times. It is the grandeur of the human soul that it can be the contemporary of worthy men in all ages—indeed, the contemporary of the gods themselves.

The way to all this was offered me by those dark-eyed zealots who served me for four years only as an occasion for humor. The world's most prized pearls, a chance to walk and talk with the lords and commoners of the kingdom of the mind—these could have been my inheritance. And I sold my soul for a mess of pottage!

* Kierkegaard, not Hamlet, is meant.



Dorothy's Land of Oz and College furnish many striking parallels.

Adventure in Oz

BY JOHN O. GROSS

GENERAL SECRETARY, DIVISION OF
EDUCATIONAL INSTITUTIONS, GENERAL
BOARD OF EDUCATION, THE METHODIST CHURCH

THE strange and fanciful experiences of little Dorothy of Kansas in the wonderful land of Oz have given pleasure to four generations of American readers. The screen version may be recalled by some of this year's freshmen.

Oz and college furnish many striking parallels. Like Oz, the campus is a land of dreams, the fulfillment of one of youth's fondest hopes. Doubtless some freshmen have to pinch themselves to find out if their being in college is not an hallucination. For many, to arrive has meant clearing some high hurdles erected by such obstacles as finance, health and family problems. These and other difficulties often confront the young, ambitious dreamer so that college rises only as a vain hope. Now, to about 2,500,000 persons in America it is a reality. And in this new world to which many are entering for the first time there are wonderful sights to see and experiences to enjoy.

College promises excitement similar to that which Dorothy experienced when she first stepped into Oz. Some will be thrilled by the special

attention paid by sororities and fraternities to prospective "sisters" and "brothers." They will be dined and danced about until a few weeks have lapsed and a favored few have realized the long-cherished ambition of membership in some sorority or fraternity. Many, like Dorothy from rural Kansas, will be wafted away from the quiet simplicity of rural surroundings to a place that is all awirl. The dormitories, for instance, are always astir with life. Unfortunately, in many of them only the late hours of the night bring a relief from the hubbub so that there is ample quietness for dormitory dwellers to meditate and study. Everything moves on a campus—dormitory, rooming house, sorority house, fraternity house, Student Union, class schedule—and one may suspect that the seeker for perpetual motion never saw action on a college campus.

The campus also vies with Oz in pageantry. Beautiful girls keep boys believing in . . . well, that depends upon the boys. The sight of new faces and the opportunity of making new acquaintances furnish some of the

real thrills of college life. New students passing through college gates are greeted by friendly officials, old students and townspeople. Do not charge these welcomes off to superficial displays of courtesy. For many they may mark the beginning of life's most enduring friendships. College seems an overly pleasant world for freshmen to enter, yet through the four years they will increasingly understand that it is this and at the same time much different.

COLLEGE must not be accepted as just a series of thrills. In time the romantic pageantry dims and a start must be made toward the more serious objectives. Like Dorothy, if students start out on a quest for something, they may usually expect to reach their goal, for God makes way for the person who knows where he is going. In a college where young men and women really have ambitions to develop their ideals and build rich personalities, a well-marked objective is necessary. How may I prepare for vocations that mean

Christian service, for the study of medicine, for preparation to teach, for the practice of law, or, for that matter, for any serious pursuit of life? Questions such as these are usually brought to college by serious students, and the answers to them point to a destination reached by an ascending path. The realization of any worthwhile ambition naturally means struggle. The start, like the one in Oz, is associated with the glamor of the opening days, but soon problems arise, and the nearer the goal the greater the obstacles may become. College, like Oz, however, furnishes companions who go with the student to remind him of such basic needs as intelligence, heart and courage.

The first character that Dorothy met on the path to Oz was a spineless scarecrow who confessed that he did not have any brains. When told of Oz the straw man saw in it a place where he might obtain brains. College students may profit from the philosophy and the intellectual ambition of this brainless scarecrow. His confession, the sort sophisticated youth usually avoid, was "It is such an uncomfortable feeling to know that one is a fool." When the late Dr. Merton S. Rice was a student in Baker University, his college president, William A. Quayle, who was to become later a bishop in The Methodist Church, told him that one always had his best thoughts when alone in a dark place, sitting in the rain. Young Rice decided to follow the suggestion of the president, and on a dark, rainy night he walked through Kansas gumbo to an isolated spot in the woods to think great thoughts. When he got there, his clothing soaked, he sat down to wait for the thoughts, but the only one that came to his mind was, "What a big fool I am!" Later he told his president of this experience and of the one thought. To his great surprise, Dr. Quayle asked, "Wasn't that a great thought?" There is always hope for a student who knows that he knows not, but when he knows not and knows it not, then he is hopeless.

The straw man repeatedly reminded Dorothy that if a person did not have brains he ought to try to do

something about it. Now, in this day of I.Q.'s when some psychologists are inclined to damn to perpetual dumbness those who do not have high I.Q.'s, students need to know that there are ways and means of improving their mental ability. College gives encouragement to those who seek to enlarge their intellectual horizons. The straw man's observation, "*It is worth a lot of bother to be able to think properly,*" is a motto that should be hung in every student's room. It proposes a standard of value, too often ignored on college campuses.

The second companion that Dorothy picked up on her journey to Oz was the mechanical man without a heart. He had been beset with all kinds of bad luck such as losing parts of his body and having them replaced with the tin ones until finally his entire body was constructed of metal. His greatest lack was a heart, and because he had none, he found it necessary to be extra diligent in all his relations lest he be inconsiderate of his fellow men. Believing that he could get a heart in Oz he set out with Dorothy to find one.

It ought not to be necessary to say that a "heart" is essential. Life without one is forced and mechanical. In fact, the old theologians who identified the soul with the heart doubtless were prompted by the conviction that life's source is spiritual. The need of a heart for effective living should be one of the discoveries made in college. A heart makes one sensitive to what is right and wrong. When trained, it furnishes for the voyage of life something that compares with a ship's compass—an indispensable aid in keeping the proper direction. By bringing feeling into life, it develops capacities for sympathy, mercy, loyalty, kindness and affection. The ability to understand and to evaluate other individuals properly demands spiritually created qualities such as justice, mercy and love.

THE third traveler who joined the Oz party seemed to be a most unlikely prospect for a companion. Dorothy and her two friends were

bewildered and were seeking their path when a lion bounded out of the woods. The straw man and tin man were prostrated with fear, but Dorothy quickly found that beneath the lion's terrible exterior the great beast was a coward. Among all the animals he was the last one that anyone suspected of lacking courage. On his own confession the lion admitted that he was just a big bluffer. Year after year he had roared his way through the jungle, having learned that his bellow would frighten the other animals, even the elephant, thus making it possible for him to reign as king of the beasts. In reality he was nothing but a stuffed skin. When Dorothy slapped him on the nose, he literally shook with fear.

To arrive at a satisfactory destination in life one must be capable of achieving mental adjustment. Courage, fortitude and other desirable attributes must be a part of one's life rather than artificial attachments. Students today are beset with fears of all sorts, fear for security, fear of the future. The journey to Oz will be worth while if it helps one achieve



WELCOME FRESHMEN

the essential mental adjustments through emotional balance and a freedom from fear. Most of these can be obtained if deficiencies are recognized and efforts are made to improve them. Grudges, envy, jealousy and hatred not only make heavy baggage for life but also make the trip unpleasant for both the traveler and his companions. It might not be in keeping with the campus where we speak of complexes, inhibitions and psychotherapeutics, to suggest that a figurative punch in the nose is good for a multiplicity of mental ills. Yet the truth remains that intimate associations of college life with its spirit of give and take furnish

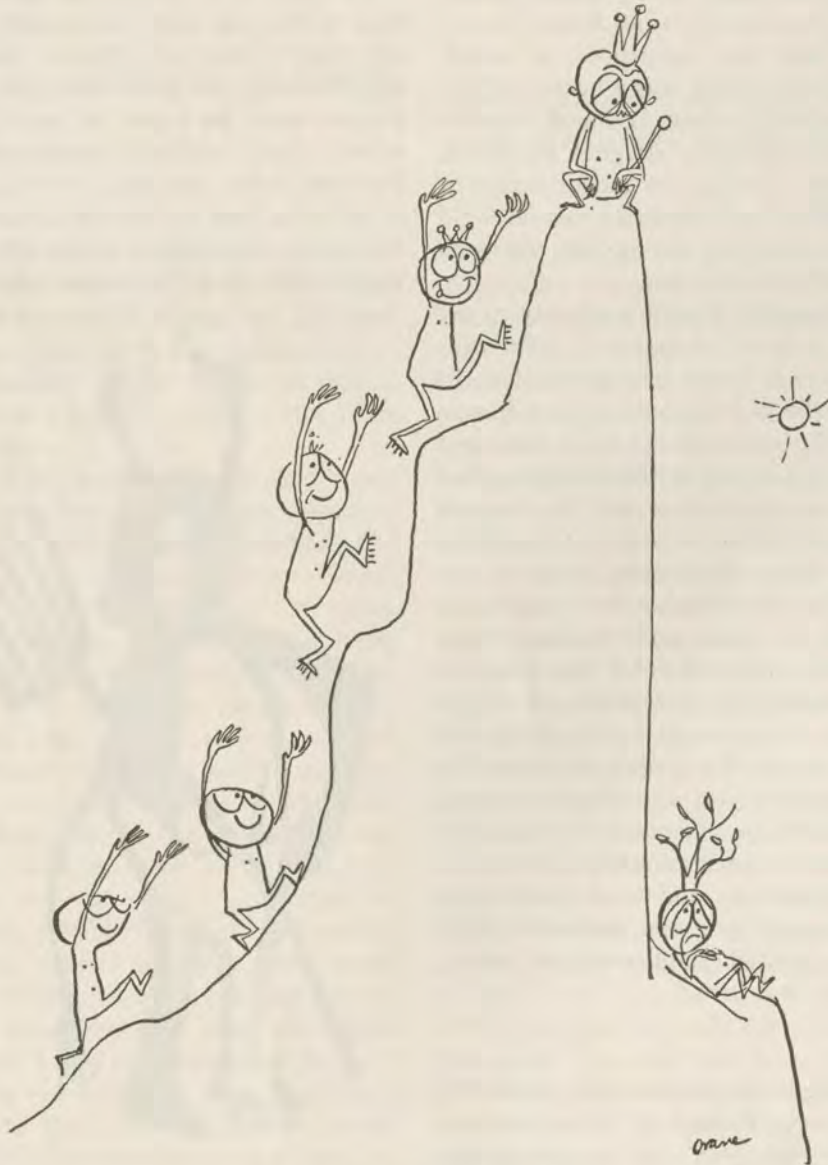
meaningful psychoanalyses and, ultimately, mental health.

COLLEGE life promises a pleasant experience with the finest kind of companions, yet it has its own hazards. Many times the student will be tempted to run away when the going is difficult. It is the sad truth about college that only about 60 per cent of the freshmen reach graduation. Common sense and the ability to discriminate what has worth are needed to overcome the temptations on the way. The danger spots are usually the ones where the road is covered with flowers. Like Dorothy, students love the bed of flowers, but

like her, they find that the powerful poppy odor dulls their sensitiveness to the real values. Obviously the greatest perils of college life are often its pleasures. Recreation literally means re-creation, but for many youth it becomes a dissipation of time and energy.

In the climax of Oz, as in the realization of our dreams, all questions and problems are not resolved. The student who comes to college with good brains soon discovers that the possession of brains does not guarantee intelligence. Intelligence comes from the experience of using one's brains. Habit-building opportunities widen the mental horizon. Effective living in college, likewise, will prove that happiness and heart are not synonyms. To have heart may be the beginning of unhappiness. With the expansion of one's feeling life means a greater sensitiveness to sorrow, sadness and human suffering. One cannot have a heart without having love and sympathy. Courage, or any attribute of character associated with a satisfactory mental adjustment, comes from within. To make a coward a courageous man, self-confidence is necessary, and to overcome an inferiority complex one must have self-reliance.

The greatest discovery of college life also is the lesson of Oz—life's destination may be reached only through growth that comes in attention to self. This does not mean selfishness but it does mean that a law of life is followed. For only as our personalities grow into character that shows integrity can we render the widest and best service to others. The student who asks, "How can I get to my life's goal? Shall I rely on friends, pull, or favoritism to carry me?" should realize that there is but one hope of arriving at the goal. That life lies in one's inner self. The answer to these questions is found in one's willingness to take his own self in hand, to seek to widen his experiences, to strengthen his spiritual moorings, and to adjust himself to life situations. When this is done he will find the land of Oz transformed into the reality of an exciting life experience.



IT'S A LONG WAY TO THE TOP

A good library is more than a collection of books, and a good student does more than scan the required reading. What about "books and you in college"? This librarian takes a look at your "campus gold mine."

BY ROBERT BEACH

LIBRARIAN
UNION THEOLOGICAL SEMINARY
NEW YORK CITY



campus gold mine

FOR the next few years you are going to handle a lot of books. You may have been living in the one half of America that lacks adequate public library service. Such will not be the case in college. You are now in a stream of life where books are indispensable.

What about "books and you in college"? If you are fortunate enough to have come to college already "wedded," then you are not likely to be separated by the collective and competitive pressures around you. Chances are, however, you may not be so invulnerable! And it would be more of a tragedy than you can imagine for the reading "bug" not to have become an integral part of you before you graduate!

LET'S take a look at some representative readers on your campus. You'll notice that we don't exclude anybody, for even the genius with the supermind must crack a book occasionally; for the professors, while they may talk a great deal, do not

say it *all!* Behold the minimalist, who buys a textbook if it is required, reads compulsory assignments from the reserve shelves in the library, but never reads beyond the "musts," nor cares to own and savor books for the pure joy of their contents. So far as he is concerned, the supplementary voluntary readings recommended by competent instructors are for the "second milers" only. After all, extracurricular activities do beckon! And aren't they also important in this broad matter of getting an education?

But, let's not be unfair to the point of caricature! The range of activities which vied for your attention in your senior year at high school is certainly no less vivid and strenuous than what you'll find in the normal college and university environment. Reading beyond the minimum, in your study, may not be merely a matter of exercising an easy choice. For most it will require the making of some hard priority decisions, with competing interests of lesser stature having to give way.

At the opposite pole from the

minimalist there is the bookish student—excuse me if I am trodding upon tender toes—who reads voraciously, and, we hope, assimilates what he reads. But we need not discuss his case, for, so far as reading is concerned, he is overquota. We have in mind, rather, neither extreme, but the *average* college student, very probably *you!*

If your college is worth its salt, there will be a good library, meaning more than a collection of books. It will be organized so as to reduce the mechanical (and psychological) distance between you and the books which should become part of your heritage. Open stacks are desirable when administratively possible. But do not forget that the shelf approach to a library's holdings is a fragmentary one. Browsing is fun, and is frequently suggestive, but no classification or shelf plan can guarantee to bring to one point all materials which a library may possess on a subject! And this means: *use the card catalog fully and frequently.* Become familiar with its different entries: subject, author, title,

analytics, cross references. The card catalog is a brilliant, costly, orderly, fascinating, scholarly tool. And it is at your hand! Whether or not you need guidance, get to know your librarian and library staff members. Seldom are they the formidable creatures of cartoon portrayal. They are trained to help you, and it might just chance that they would enjoy the experience!

BEYOND a well-organized library, and an alert library staff, what other campus factors enter into this vital business of books and education? This is easy: one factor is the teaching faculty. Wise instructors, although they may employ the necessary rigors of reserve book assignments (so that there may be a common ground of knowledge for all to build upon), invite the alert to the further reaches of a field or subject by individual comments and encouragement. One of the most helpful orientation procedures in my own educational experience was to have a mature teacher spend ample time, at the beginning of a course, in commenting upon the special characteristics and values of the individual books on a bibliography he had carefully prepared and handed out. Anyone can make a list of books! But it is the discriminating annotations which are of the greatest help. Your instructor might with benefit do what one of mine did, which was to take the class in small groups to the library shelves and stack sections where the books in his field were concentrated. Do not let long lists of books floor you. Get all the help you can in differentiating between the separate titles so that you may choose appropriately for your purposes.

DURING my experience as a librarian in college and seminary, I have sometimes been asked for advice upon the building up of personal libraries. May I suggest some principles to keep in mind? First of all, let the collection you develop be a natural reflection of your own deeper interests. Don't collect books because

it may be regarded as smart to do it; nor to impress your friends! In the second place, be selective. Numbers alone don't tell the story of a good library, whether at home, in an institution, or in a dorm room! Choose sparingly, and don't let the advertising blurbs on the book jackets overinfluence you. Let a little time pass following the blazoned announcement. If the newly announced book is genuinely significant, the book reviews will give you a helpful verdict. And, save a place in your library for the older books of established reputation!

This brings me to a third suggestion. What about belonging to one of the nationally advertised book clubs? This juicy topic is worth an article by itself. A cartoon which recently came across my desk pictures two "gentlemen on the road" plodding, stick-over-shoulder, along a dusty country road. One comments to the other, with a nod at his own heavy and bookish bundle: "Sometimes I wish I had remembered to cancel my subscription to the B . . . Club!" So much a part of our national life has the book club pattern become! Let me point out merely this, that the services of the book club have more relevance to those who would otherwise be isolated from book and library resources than they do for you who will be on a library-centered college campus for several years. Some excellent books have been spread across the country by the book clubs, but some very mediocre titles have been advertised

just as strenuously. (You will have to decide whether this ingenious American mail-order method, with its genuine convenience, and its tendency towards standardizing reading tastes, is for you, or not!)

Lastly, in building your own library, don't worry about first, limited, or fancy editions, unless these constitute the very hobby you are riding. Reprint editions are usually adequate in their content and format, and they are often more readily available and less expensive. Keep in mind, too, the relative riches of a good second-hand bookstore. Like new cars, new books go downhill in market value, as they change hands!

HERE are several suggestions about reading. Read different books in different ways. Don't bring the same state of mind to Robert Benchley¹ as to Francis Bacon! A wise commentator put it this way: "Some books are to be tasted, others to be swallowed and some few to be chewed and digested." Don't read them all the same way.

It helps to meet the author halfway. Find out about his background, his purpose in writing the present book. Estimate his intent and his mood, and set your mental watch accordingly.

I would not read just to kill time. Which is not to say that one should not read for recreation. But, go forward into reading experiences by choosing and forming the circumstances. Don't back into them for lack of anything else to do!

Probably the reading experiences in which we attain deepest satisfaction are those instances where the books don't end for us with the back cover. If reading ends there—with no continuum in memory or assimilated experience—then reading is a poor thing. Better for us to stop and reflect and savor along the way, as well as at the close of a book. Then we shall be the richer, both by the margin of our appreciation of the author's skill, and by our inward response to his portrayal of some phase of our common experience.

¹ For an article by Benchley see "What College Did to Me," page 28.





how to study

BY ROBERT H. PAINE

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HUNTINGTON COLLEGE, INDIANA

HAVE 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 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, in some of your outside reading assignments make the attempt 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 3 x 5 or 4 x 6 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!

THE 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 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!



I ONLY ASSOCIATE WITH MY OWN KIND . . .

time is slippery stuff

BY ROBERT H. HAMILL

PASTOR, UNIVERSITY METHODIST CHURCH,
MADISON, WISCONSIN

NOW you have it, now you don't. It's like the magician's rabbit.

You have twenty-four hours of it, sure as the Lord winds up his clock. Then again, it seems to slip away like money from the pocket. Where did it go? I had it here just a moment ago!

Time is not the monotonous clicking of the clock, never failing, never changing. Time has personality, and change of pace. As usual, Shakespeare said it,

Time travels in divers paces with divers persons. I'll tell you who Time ambles withal, who Time trots withal, who Time gallops withal, and who he stands still withal.

(As You Like It, Act III, scene 2)

Time will amble, trot, gallop or stand still for you depending on what kind of reins you hold over it.

Joe College, sophomore, turned off the alarm at seven in the morning, and seized a few more snoozes against the clock. At seven-thirty he roused up, did his fireman's stunts, scooped up his books, grabbed a doughnut on the run and hurried toward Old Main, a half mile up the hill. After his eight o'clock, Joe found he didn't have his psych book, so he went back to the house. That gave him time to hang up his pajamas and add a paragraph on his essay for English lit, due tomorrow. Back up the hill.

At eleven, Joe decided to study an hour. To the library. The reference book he needed was out, and the leather chairs were occupied. He found a seat on the steps, but the traffic interfered with any heavy study. About eleven-thirty, he headed for the house and got ready for lunch. Before his one o'clock, he had time for a friendly game of cards with the boys; "It's important to know the fellows." The chem lab tied him down until three. The intramural game was set for four; that didn't leave much time, so he went to the Hangout for a coke, to relax. After the game it was

time to clean up for supper. Joe sat down with the sports page, and listened to the world news. About seven the house quieted down for study. Joe remembered he had to get a library book, so he headed for campus. The book was in. Back to the house. Seven-fifty and all was quiet. A good half hour of work on that essay. Then he remembered how his mother had scolded him for not writing home, so he dashed off a letter.

Then a look at psych; pretty heavy stuff; he'd better save that for the free hour tomorrow when he would be fresh and wide awake. Let's see, now, tomorrow would be Friday, and no date yet. Better phone Sue. Sue didn't like being called out of the study hall—at least her sisters didn't like it—and she told him so. That upset Joe's peace of mind, and he had trouble getting back to the books. By then it was nearly ten, so he knocked off for a while with the boys. And one day, about exam time, "the whirligig of time brings in his revenges."

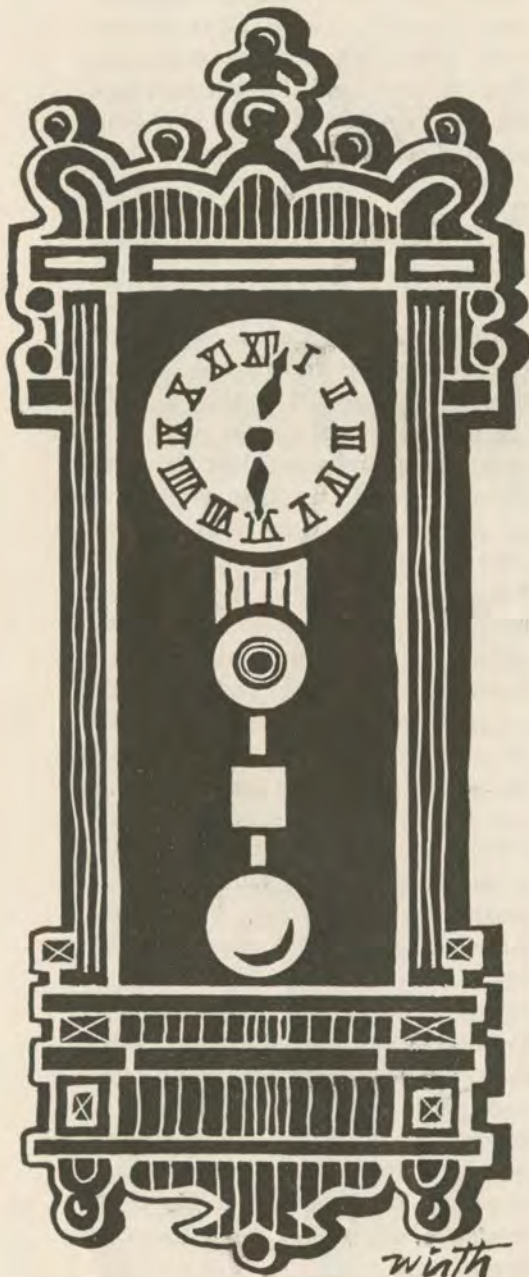
"There's no time for a man to recover his hair"—nor his lost youth, nor his years with the profs and hours with the classics. Night is the time for thieves, and college the time for thinking and for things that matter.

Ben Franklin, who saved everything, warned men not to squander their time, "for that is the stuff life is made of." Just how does a student go about this battle against time! There must be some tricks. For instance:

—Carry all the books you may need; be a one-trip student.

—With a spare hour between classes, hole up in the nearest corner; it doesn't have to be cushioned, for one hour.

—Never show up for meals until the bell rings, and excuse yourself afterwards. You don't have to pretend to be a brain, but more men are ruined by cards than by bookworms.



pilgrim's progressing

BY ANN MARQUISS
FAIRMONT HALL
REDLANDS, CALIF.

—Read the newspaper standing up.

—Put yourself on a twelve-hour work day: four-hour sessions morning, afternoon and night. Crowd those three periods with solid work. Do all extras like letter writing and shopping in the in-between times. Dating is more fun on the week ends.

—Go to your desk as to an altar. Begin with, "Lord, you gave me a brain. Give me now sense enough to use it."

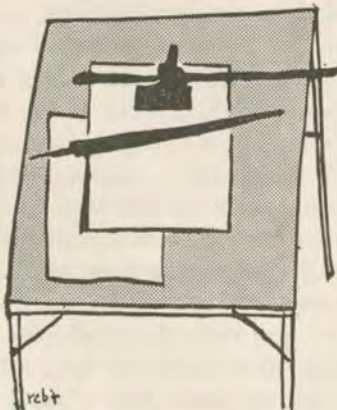
—Keep under pressure. Bite off all you can chew. If you take a fifth course, work at a board job, go out for sport, dig into some outside books, arrange a conference with one prof each week, and practice your "boy-girl relations," you're likely to get better grades than if you do nothing but work on the grades. The human mind can handle lots of work. It can work faster and grasp more than you usually demand of it.

Most people waste their time. That's obvious. Then they spend the rest of life regretting the "irreparable ravages of time." Young people fight a losing battle against time and age.

But it need not be so. Time adjusts itself to its master, and obeys the man with a plan and schedule.

*Hickory, dickory, dock,
The mouse ran up the clock;
The clock struck one,
The mouse ran down, . . .*

thus proving he was afraid of time. Are you man or mouse?



ONCE upon a time a youth set out to learn about life. "I shall go to school," he decided. So he applied for admission to the nearest university. He listed high-school honors and activities, secured character references, and wrote a statement explaining why he wished to attend classes.

He was duly accepted. "Now!" thought the youth, "I shall begin to find out about life!" And he filled out schedule cards, applications for org memberships, and an application for associate membership in the local church.

The subsequent four years he filled out true-false and multiple-answer mimeographed forms, and from time to time filled blue books with material memorized from his well-filled notebooks. Finally someone in the recorder's office filled in his name on a diploma, and it was printed on the graduation program as well.

But the youth had fallen into the Slough of Despond. "Still I do not know about life!" he thought, filling out applications for work. Professors filled out recommendations for him, and the dean's office filled out a recommendation on the basis of a check list completed by his freshman counselor.

He began work. When he had saved some money, which was duly recorded in his bankbook, he said to himself, "I am not yet out of the Slough of Despond. I want to know about life." So he filed application for a passport, and his doctor filled out a certificate to show he'd had the proper inoculations.

HE went to Europe. He walked around, checking off names against a list made from his college notebooks: Mona Lisa, white cliffs, Sistine Chapel, gondolas. Then he came home. He was not satisfied.

He was of age, of course, and he filled out his income tax form every spring; and he checked his true-false for a driver's license renewal periodically; and once or twice he went to the County Courthouse to fill out a marriage license.

The man got older and older, and he wished he had the courage to tell his children, "More than anything else, I would like to know what life is all about!" But he didn't. And of course he never suggested such a thing to his wife.

EVERYONE said he was a good husband and father, for he filled out checks, filled out a ballot regularly, filled out a church pledge during every drive, and when his children reached tennis age, applied for Country Club membership.

And when he was quite old, he still, sometimes, wondered idly what life might be for. More practically, though, he had made his will, his life insurance was paid up, and even his wishes for a funeral service were written down.

Finally he died. His wife filled out the standard form, and the local paper ran a twelve-inch story in good taste.

And they who thought they had known him read it and said, "So he's passed away. Well, here's one thing sure: he was a man who knew what it is to live."

Freshmen seem to like to "date." Girls date more than boys do. Some boys refrain because . . .

the great american game

By JAMES W. GLADDEN

PROFESSOR OF SOCIOLOGY
UNIVERSITY OF KENTUCKY

THERE are some who will think of baseball when we speak of the great American game. Their minds will roam to the plight of the Tigers and the Cardinals. September records whether the Yankees have won another one!

There are others whose minds are filled with *different thoughts*. The game which occupies so much of nearly every American's leisure time from before adolescence until marriage has its "wolves" and "canaries." Yankees have a habit of winning this game too!

The strong sons of old U. H. S. as they pack this fall and throw in the tools for baseball, hoping to make at least a showing when spring rolls around, do not intend to wait that long to play in the latter game. Fall is just as good—as good as spring—for this game.

"Dating" is a highly patterned activity or group of activities, in many respects comparable to a competitive game. Geoffrey Gorer,¹ English critic

¹ *The American People*, W. W. Norton & Company, New York, 1948, pp. 109-110.

of American folkways, likens it to chess, in which "the rules are known to, and observed by, both parties, but after the opening gambit, each move is a response to the previous move of the other player. As in dances and games, the activity is felt to be more enjoyable the more nearly the partners are matched in skill and other necessary qualifications. Both players must play with concentration and seriousness, using all their ingenuity, within the accepted rules, to be the victor."

In a check on the girls' dorms at

my university, it was found that only 10 per cent of the coeds never participated in this activity. All others indulge on occasion; most of them are regulars. Those who do not play the game would like to know how. They may pose as being disinterested, but in their canary sessions late at night they may confess with embarrassment that their nonparticipation is due to inexperience or lack of a partner.

There are more boys who do *not* date than girls. Generally they refrain because they think that it takes too





Parents' Supplement

a special feature for the orientation of parents to the unique experience of having a son or daughter entering college in 1959 . . . dedicated to their frustrations and bewilderment.

stacles which force them to play their game in such a fashion that discourages its being done as frequently as is deemed necessary.

Those who finish and get their degree of advancement in learning may have found somewhere along the way that there are other requirements in preparation for the great game of life and thus relegate their heart interest to a secondary place. In their junior or senior year they may also have made a study of the game of love and found that "dating" as it is played on college campuses in America is not the best kind of preparation for marriage and changed their activity to a more serious form of behavior.

WILLARD WALLER, sociologist, made a long study of the dating complex before his untimely death, and recorded many of his findings in a book which was revised by another social scientist, Reuben Hill, marriage and family expert at the Uni-

versity of Chicago.

If this is not the outcome then they often have an experience similar to a recent junior. At the beginning of school she started going with a fraternity boy who was overly dominating and rushed matters to the point that she was pinned at the end of the semester. By spring she found the boy tiring of her and wanting to date around again. Hurt, Sandra set out to show them all. She accepted dates with almost anyone and went out constantly to the detriment of both her education and reputation.

Freshmen fellows, being the men of tomorrow, take things a little more slowly in terms of getting serious with any one girl but their very care not to "go steady" gives them an attitude that is ripe for "courting." (Putting quotes around the word means a belittling of the whole process by which persons of the past used to move toward marriage. Boys who "court" do

² Waller, Willard, and Hill, Reuben, *The Family*, Dryden Press, New York, 1951.

Conventional morality is produced by group training and its limits are guarded by the voice of the group. There are more and more varieties of groups represented on our campuses these days coming from all kinds of homes and communities in the very heterogeneous society called America. The young person early contacts a number of moralities—acceptances of codes—present in his class and the others.

Previously and gradually since the influx of the veterans of World War II the school and student body have been working out a morality or at least have been moving in that direction to cut down the discrepancies between the several moralities that have persisted.

If they have achieved an agreement on the code and the form the acceptance will take, then the morale of the school is said to be high. Morale is conversely low where moralities are continued side by side and individuals

THE CARE AND FEEDING OF PARENTS

BY A. LELAND FORREST

FOR 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

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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.

Parents' Supplement

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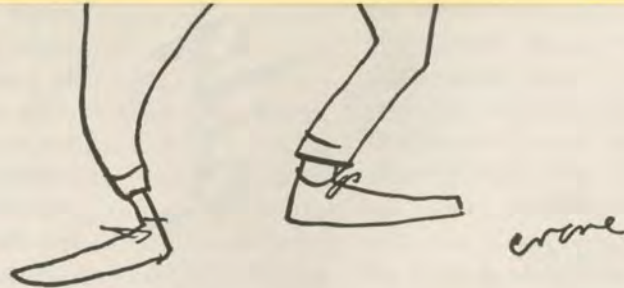
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FIRST, lines of communication should be set up early between the parent and the campus. We have begun a parents' coffee time in the dormitories on the days when parents are bringing their sons and daughters to college. Here we try to have personnel 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

Orientation, 1959

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.

SUPPOSE you cannot come to campus. Where can parents write for information desired? On most cam-

3

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puses, 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.

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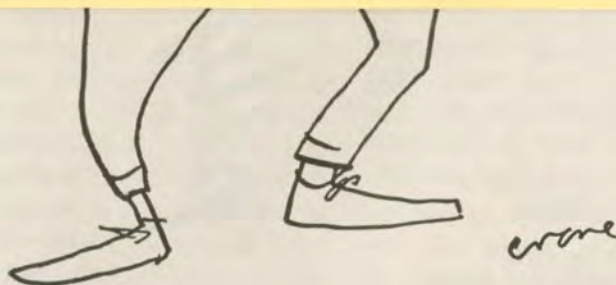
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WHAT IS SUCCESS IN COLLEGE?

BY JOHN L. SEATON

NO sharp line can be drawn between the views of students and parents, but there is a recognized 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
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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 gen-

eral 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 par-

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stacles which force them to play their game in such a fashion that discourages its being done as frequently as is deemed necessary.

Those who finish and get their degree of advancement in learning may have found somewhere along the way that there are other requirements in preparation for the great game of life and thus relegate their heart interest to a secondary place. In their junior or senior year they may also have made a study of the game of love and found that "dating" as it is played on college campuses in America is not the best kind of preparation for marriage and changed their activity to a more serious form of behavior.

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ticularly 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 excep-

tions 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 em-

phasis 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 1957 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

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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,

stacles which force them to play their game in such a fashion that discourages its being done as frequently as is deemed necessary.

Those who finish and get their degree of advancement in learning may have found somewhere along the way that there are other requirements in preparation for the great game of life and thus relegate their heart interest to a secondary place. In their junior or senior year they may also have made a study of the game of love and found that "dating" as it is played on college campuses in America is not the best kind of preparation for marriage and changed their activity to a more serious form of behavior.

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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."

FINALLY, 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 dis-

tances, 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 with 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."

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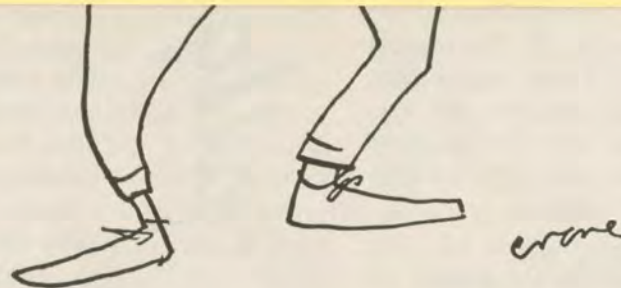
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GOING TO COLLEGE

... A RIGHT OR A PRIVILEGE ?

BY HAROLD H. HUTSON

CONTRARY 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-

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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 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



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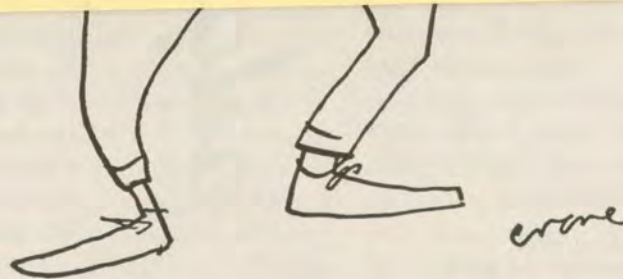
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THREE

BASIC

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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 parent must accept a realistic understanding of their assets and liabilities. It surely

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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 equation 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

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proceed as carefully as possible.

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If they have achieved an agreement on the code and the form the acceptance will take, then the morale of the school is said to be high. Morale is conversely low where moralities are continued side by side and individuals



I JUST BOUNCE ALONG

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

Parents' Supplement

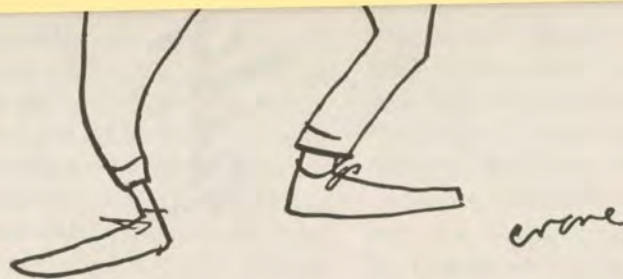
will roam to the plight of the Tigers and the Cardinals. September records whether the Yankees have won another one!

There are others whose minds are filled with *different thoughts*. The game which occupies so much of nearly every American's leisure time from before adolescence until marriage has its "wolves" and "canaries." Yankees have a habit of winning this game too!

The strong sons of old U. H. S. as they pack this fall and throw in the tools for baseball, hoping to make at least a showing when spring rolls around, do not intend to wait that long to play in the latter game. Fall is just as good—as good as spring—for this game.

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of American folkways, likens it to chess, in which "the rules are known to, and observed by, both parties, but after the opening gambit, each move is a response to the previous move of the other player. As in dances and games, the activity is felt to be more enjoyable the more nearly the partners are matched in skill and other necessary qualifications. Both players must play with concentration and seriousness, using all their ingenuity, within the accepted rules, to be the victor."

In a check on the girls' dorms at

my university, it was found that only 10 per cent of the coeds never participated in this activity. All others indulge on occasion; most of them are regulars. Those who do not play the game would like to know how. They may pose as being disinterested, but in their canary sessions late at night they may confess with embarrassment that their nonparticipation is due to inexperience or lack of a partner.

There are more boys who do *not* date than girls. Generally they refrain because they think that it takes too

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!

stacles which force them to play their game in such a fashion that discourages its being done as frequently as is deemed necessary.

Those who finish and get their degree of advancement in learning may have found somewhere along the way that there are other requirements in preparation for the great game of life and thus relegate their heart interest to a secondary place. In their junior or senior year they may also have made a study of the game of love and found that "dating" as it is played on college campuses in America is not the best kind of preparation for marriage and changed their activity to a more serious form of behavior.

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long practice to make an approach. Their little defense sounds like the fox in the fable who shouted "sour grapes" when he could not reach the luscious fruit.

Freshmen seem to like to "date." They believe it gets them in solid at the school. It enables them to show that they have been around and are eligible for the big league—college courting! Some of them make the grade quickly and by Christmas lead the league in hits or shutouts. These leaders may take the little game so seriously that by spring they enter training for the other great contest which 90 per cent of Americans also enjoy—marriage.

When the season is over and their minor interests—classes—are adjourned they may retire permanently and rest on their laurels. The majority, however, after a summer's rest, return to the battle, and taking up where they left off, pursue with renewed abandon a second year's round. Many of them do not finish college for they gradually find that the faculty and administration are not as fanatic about their sport as they, and continually set up all kinds of obstacles which force them to play their game in such a fashion that discourages its being done as frequently as is deemed necessary.

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WILLARD WALLER, sociologist, made a long study of the dating complex before his untimely death, and recorded many of his findings in a book which was revised by another social scientist, Reuben Hill, marriage and family expert at the Uni-

versity of North Carolina.² Their conclusions, as well as those of many other students of adolescent behavior, have brought new light on "the way of a man with a maid" and some of these shall be expressed again to guide the thinking person who cares to reflect on this great American game, its rules, and its relation to the more exciting and satisfying partnership called marriage.

One of the troubles in freshman dating is that it often leads to "puppy love," and that, in turn, to a "dog's life." What started out to be just a game with its parrying and its jousting turns into an involvement that seemingly cannot be handled without intimacies that young people have been taught are moral only in marriage. There is a too sizable number of freshmen that spoil their school year with such heavy courting that systematic education for them is terminated. They come to college expecting to prepare for something special, thinking of dates as more of the same thing which they had in high school, only to find that they have "fallen in love." The girls more often than not, have affairs with juniors and seniors, and school days end quickly.

If this is not the outcome then they often have an experience similar to a recent junior. At the beginning of school she started going with a fraternity boy who was overly dominating and rushed matters to the point that she was pinned at the end of the semester. By spring she found the boy tiring of her and wanting to date around again. Hurt, Sandra set out to show them all. She accepted dates with almost anyone and went out constantly to the detriment of both her education and reputation.

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everything that yesterday's young men did with serious intent. Making fun out of it, holding it lightly, going as far as permitted, they are in for difficult times ahead. When they meet the real ones they have already spoiled their own appreciation of good, healthy relations with women who are capable of making life partners.)

AS serious as this heavy courting pattern is, probably most important of all the difficulties confronting the new student as he begins to get oriented to this new school life is the problem of discovering and adjusting to the morality of the campus. Even the best and strongest freshmen have to cope with this matter. Probably offering some help to do it effectively would be one of the kindest things a veteran of the college could do to the newcomer. Freshman Week, however long it lasts, should include some words from those who know just what "is done and is not done" by the upperclassmen—in short the morals of the student body should be explored as carefully as possible.

Conventional morality is produced by group training and its limits are guarded by the voice of the group. There are more and more varieties of groups represented on our campuses these days coming from all kinds of homes and communities in the very heterogeneous society called America. The young person early contacts a number of moralities—acceptances of codes—present in his class and the others.

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are unable to decide what is the acceptable thing to do.

Some places are like the situation in the Bible where every man was his own judge. Such a disorderly community will be full of personal problems. Other colleges have been fairly successful with wise leadership and not too varied a student body in attaining such a consensus on correct patterns of behavior that they have become healthy locations in which a loyalty to home and school can help almost all the students through to adulthood and responsible citizenship.

In the specific matter of dating practices the newcomer has difficulty discovering what is the right thing to do.

His recourse seems to be one of experimenting, going as far as he can, allowing the *girl* to set the limits and level of morality. He thinks he has to discover the morality of each person he dates. For some this is too risky and they shy away from dating. They have heard that girls *expect* this or that, and will not allow that or this, and kiss and tell. Other bold fellows brag about testing and teasing and do some telling themselves. The ignorance of the one and the boasting of the other confuse the situation by piling up a folklore about what girls do.

A study completed here showed that practically every fellow will go out with a girl even if she does not pet. They claimed to prefer the petting kind but indicated that the deferring of such "pleasures" to engagement and marriage probably should be *expected from the girl they would marry*. Both girls and fellows, when polled, admitted they would rather wait until a real friendship was established before becoming intimate.

Yet *campus talk* has it that girls expect to be kissed on the first date and boys will not come back if they are not paid for the good time they have shown their companion. A very sound improvement would undoubtedly take place in morale and morality if the students would discuss this matter in open forum and reach a decision about the accepted progressive steps in a boy-girl relationship. This

is a must for such groups as freshman Y's, church fellowships, dorm sessions, and orientation discussions.

THE new girl seeking new friends, acceptance of her person, popularity, good times and diversion from tedious class work is put under a considerable strain. She is forced to decide within a confounded moral situation. She may have come from a home and town where little is permitted and find herself dropped among veritable wolves, or so she hears. Her religious training may never have included lessons in adjustment. In making her first venture outside her family and intimates back home she has not become toughened, as Paul Landis puts it, by frequent violations and, therefore, has a sensitive conscience. "Nor has she had the toughening experience of refusing to participate in group actions which are not fully in line with her previous personality development." What is she to do?

She may shy from dating or in the first few engagements be so tense and stiff that she is soon not asked. She may hurry the toughening of her fiber by capitulating and hiding behind the all too comfortable "everybody does it here."

A large amount of freshman homesickness is due to the above conditions. The dormitory mother who does not know all these things may only add to the troubles and trials by being too strict, too inquisitive, and, on some occasions, too lax just at the wrong time.

Of course, many of these problems are temporarily resolved by the bell which summons the girls in and sends the boys away. Many a college graduate remembers with amusement how for some experiences she hated the curfew, because it hindered her freedom, only to breathe a sigh of relief when it helped her out of a real difficulty by stopping the wrestling.

But no lasting solution can be achieved in the matter of discovering and adjusting to campus morals until those who attend college face these facts which we can only very briefly outline:



OH, PIN ME
HUBERT...



THERE... YOU'RE PINNED!

1. Most of the agony of the first if not all four years lies in the developing sense of guilt and self-doubt. Even the frustration and suppression are not as damaging as not knowing what is right. Erich Fromm in an essay on Kinsey's report says that "sexual behavior is not the cause but the effect of a person's character-structure." Max Lerner in an essay on "Culture and Courtship" in the *Wisconsin Athenaeum* several years ago added to this the comment that he had seen on the same campus "students whose frantic pursuit of sexual expression did nothing to diminish the torments they felt, and who were left as wretched as when they started; and others who did whatever they did—including petting—out of love and tenderness, and who left on all their behavior the undeniable stamp of a regard for another's personality and respect for their own." It was Lerner's conviction and it is ours that the crux of the problem lies in *sifting the values of the group through our minds and our own needs and in putting the depth and genuineness of relation ahead of what "they" think.*

2. Esther Lloyd-Jones and Ruth Fedder claim in *Coming of Age*³ that what every young person needs to learn is "how to let the other person know, without being too obvious, that 'being with you is heaven'; without being too rude, to refuse another's invitation, get out of taking a drink, avoid having to kiss or be kissed; and how to do these things graciously without hurting, humiliating or belittling the other person, and without feeling that status has been lost." This means developing *the art of relating oneself* to persons of the opposite sex. It has to be done by relating—we do learn by doing—and one must not quit dating because one does not know the art. One should practice.

Dating is not extracurricular. Students should prepare for marriage by building healthy friendships with many members of the opposite sex. Then dating can be a substantial step toward gradually picking the one from the many.

³ McGraw-Hill Book Company, Inc., New York, 1941, p. 122.

3. There is something very fine which the readers of *Orientation* can do for their schools. But they must do it carefully, yes, even prayerfully. If the morals of your chosen school are low or confused or too diverse, *yours is the opportunity to serve as a happy nonconformist.* You can through the sheer impact of your actions lift the low patterns, resolve the confusion, and render the complicated more simple. It is a large order for a freshman but by the time such a person is a senior he or she can be the kind of leader that our colleges are in such desperate need of today. If one assumes as a working principle that he has a Christian responsibility for every person with whom he enters into a love relationship he can become such a leader even though he is otherwise ordinary in his talents.

4. It is sometimes true that the college or university is too seriously disorganized for any of the above to be done without suffering too many risks. *If one discovers such a condition early enough and does not feel able to make his stand he is well advised to transfer as soon as possible to a school more closely tuned to a desirable morality.*

Such a move should be a last resort after sincere attempts at maintaining one's convictions have been made. The person who does it must be sure he is not running away from a real opportunity for service. He probably should have been more careful to inspect the school along these lines before he chose it. This is what the heads and agents of the church-related college are continually pointing out. If conditions are better elsewhere and the morale is higher so that one's witness and contribution are not warped, the freshman ought to make the same kind of move he would make if he were to discover that the courses did not include those he wanted or the teachers were not as interested as they should be. The school which such persons leave or from which they shy away needs help and unless some refreshingly good people go there as students or teachers the cause of Christ is that much deferred.



think on these things

This world—a labyrinth of ways, a network of paths or lines, a maze . . . the world: the arena in which God's action takes place. . . . The experience of fragmentation . . . problems and struggles . . . searchings—we learn that this world is a constant contrast of order and disorder, sometimes like a cage, sometimes like a trap—sometimes like a jewel which fascinates and tempts.

—A STUDENT, 1957

Avoid the pitfall of trying to impress people with your sophistication. Don't be afraid of being yourself. Those who try to coerce you into following the crowd aren't the people to pick for friends.

Discouragement will hit you, often and hard. Sometimes, because you don't seem to be making progress in a particular course. Remember: we learn more from our mistakes than from our successes. Hard knocks in college toughen you for life.

Get enough sleep and exercise. There's a direct ratio between your ability to think creatively and your health.

Often you'll ask yourself "Why study? It isn't going to solve the problems of life." Oh, yes, it is. Remember: no good, be it ever so small, is completely lost. Knowledge must come before effective action. Look back through history.

I believe that everything works for an ultimate good. Without that faith, I believe I would commit suicide. Therefore, I try to live in such a way as to further my faith. Observing mankind's frailties, how else can you believe?

—ELEANOR SHAW, 1942



Whence does wisdom come? And where is the place of understanding? God understands its way, and he knows its location. For he looks to the ends of the earth; beneath the whole of heavens he sees. When he made a weight for the wind, and meted out the waters by measure; when he made a law for the rain, and a way for the thunderbolt; then did he see it and declare it; he established it and investigated it. Then he said to man: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

—JOB, ?? B.C.



No matter what the world thinks about religious experience, the one who possesses it has the treasure of a thing that has given to life meaning and beauty and a new splendor to the world and to mankind.

—CAROL GUSTAV JUNG

SIR: Martyrdom! That is bearable when one has a cause. But to suffer martyrdom at the hands of society (that ambiguous individual!) because one has no cause—this is unbearable.

But drunkards of doubts and prostitutes of emptiness suffer just such a martyrdom. One would think that society has a cause or doctrine which it is defending against these "heretics." But precisely this is the illusion.

Society has no cause, no doctrine. And it makes martyrs of those "heretics" who, by their own doubt and loss of meaning, reveal to society its true nature.

—SOLUS HERETICUS, 1958

Orientation, 1959

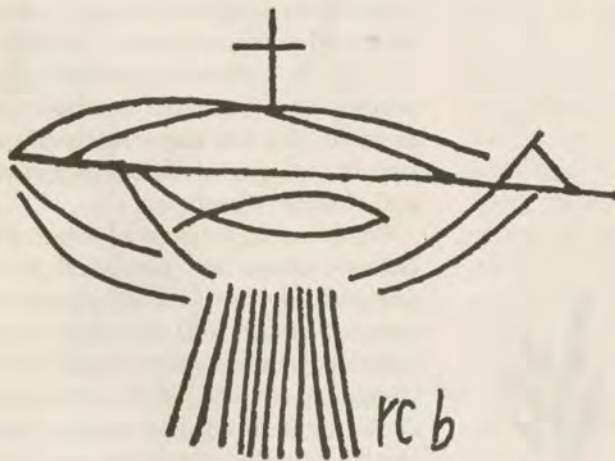


Men do not live alone. Nobody can live to himself, nor can any one man rule all other men. God took care of that. Everybody in the world is tied to everybody else. When a man suffers in Africa, when a wrong is done in Poland, or Hungary, every other man, woman, and child on earth feels the hurt. There is only one way to live in peace and comfort in any land and that is the way of brotherhood, of kindness, of good will toward all men.

—ANGELO PATRI

We cannot love what we do not know, either directly or by report, and we cannot fully and intimately know anything that we do not love.

—ALDOUS HUXLEY



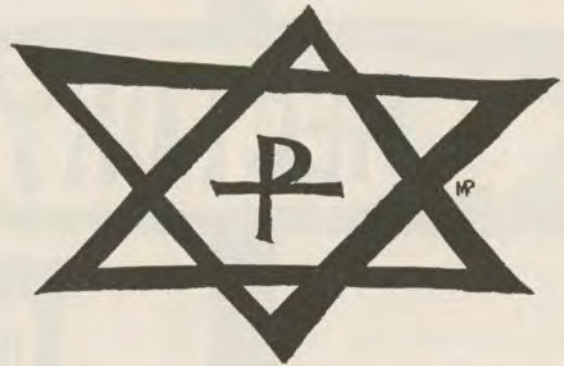
Who cares what it's all for? Life is a giant joy ride. Live it up and let the serious ones get the ulcers. Move, Man, travel . . . don't think, don't sit still or you'll go crazy. Sick . . . sick, Man, of all this living. Got to move, got to go, go, GO. I'm beat. My friends are beat, my world is beat. And that's the truth.

—BEATNIK, 1959

For no man lives without living for some purpose, for the glorification of some god, for the advancement of some cause.

. . . Now to have faith and to have a god is one and the same thing, as it is one and the same thing to have knowledge and an object of knowledge. When we believe that life is worth living, by the same act we refer to some being which makes our life worth living. We never merely believe that life is worth living, but always think of it as made worth living by something on which we rely. And this being, whatever it be, may be properly termed our god.

—H. RICHARD NIEBUHR



The day of the great big words is over. We have been drunk with their sound until our ears are impervious to meanings. For the church and the classroom have been hollow shells of word-sounds, the air-filled reservoirs of word-noise. The day of the great big words is over. From the chancels and the pulpits and the platforms new life witness must come, the evidence of lived faith, the testimony of integrity in living.

IF I WERE GOING TO COLLEGE THIS FALL I WOULD:

Remember that college is a place to train for, and live, the good life—that is my first duty—and the business of the school. Anything else is a snare and a delusion!

Realize that knowledge is merely knowing about relationships, and that there is a difference between knowing and being. Knowledge of facts and techniques is of no value unless it is used in directed living. I would believe that the value of my life will be determined by what I do with the facts and the skills I learn.

Know that direction comes not from without but from within. I would therefore condition my inner life—keep faith with myself so that I could respect myself at all times.

Understand that direction of my life must be motivated by my highest principles—and that only as I hold my life up to these principles would I be truly alive.

—HAROLD EHRENSPERGER, 1942



*will
change my*

BY HARVEY POTTHOFF
ILIFF SCHOOL OF THEOLOGY
DENVER, COLORADO

A YOUNG man about to enter college asked, "What will going to college do to my religion?" There is no simple answer. However, college ought to do something to one's experience and interpretation of religion.

If life is a growing and unfolding process, and if religion is a basic element in life, we may reasonably aspire toward growth in our experience and thought of religion.

Some are quite sure of what they believe; others are perplexed. Some are perfectly satisfied with their religion; others are still searching. Some resist anything which tends to be disturbing to their beliefs; others welcome light from any source even though it may not harmonize with ideas they have previously held. We meet all of these people in college. What college actually does to our religion is determined by such factors as the religious attitudes we already have, the persons we meet, the ideas we encounter, the pattern of life into which we fall, and our own interests and desires.

Analyzing "Religion and Intellectual Maturity,"
Dr. Potthoff makes the point: "In college
one is likely to fold up or grow up. . . ."

college religion?

The central thought of this article is that college life provides the soil for religious growth. Intellectual maturity and religious maturity can and ought to go together. Science, philosophy, and religion can be brought into a harmonious relationship enriching the total life of man. To be sure, growth in religious thinking is not an inevitable part of college life. Furthermore, religious maturing sometimes comes in a round-about way. Sometimes it is a painful process. Sometimes it comes through experiences of perplexity, doubt, and confusion. Nevertheless, knowledge and increased experience can contribute to an enriched religious life—and these are a part of college.

II

Let us assume that you have a religious interest. Perhaps you have been participating in church life and a youth fellowship. You have a religious philosophy of life. What are some of the factors in college which are likely to influence your religious thinking?

For one thing, you will probably be doing more thinking for yourself in the next few years than you have up to this point. You will be "on your own" in many respects.

One result may be that you will examine and evaluate the religious teachings on which you were brought up more carefully than ever before.

You will be less content to take someone else's word for it, and will wish to ask, "How do I personally feel about these things?"

You will be meeting persons representing differing points of view in matters of religious belief and practice. Some will be devout followers of faiths quite different from your own. Some will profess atheism. Some will be indifferent to religious matters. In class discussions and in bull sessions you will hear all sorts of ideas expressed. This may lead you to a more careful examination of your own attitudes by way of comparison and contrast.

ONE of the important influences on your thinking is likely to come through your study of "the scientific method." This method of ascertaining truth in given areas stresses the importance of getting evidence, observing this evidence, drawing hypotheses from it, and then testing the hypotheses. Advances in science have come through the application of this method.

After studying this method as it applies in the sciences one is likely to ask, "Can we apply the scientific method in religion?" This may lead you to considerable perplexity because many people simply take their religious beliefs "on faith" or on the authority of some person or some book. The more one knows of the scientific method, the more likely he is to seek out evidence for his beliefs.

Perhaps most significant of all will be the knowledge you will be gaining through your studies about the nature of the universe and man. A modern scientific conception of the universe stresses the magnitude of the universe, natural law, the evolutionary character of things, and the dynamic nature of reality.

Creation is seen as a continuous process. Your studies of man will reveal him as related to the rest of the natural process emerging from the creative life of the universe, possessing deep-rooted desires and impulses, with potentialities for both good and evil. The more one contemplates these ideas, the more he sees that they have tremendous implications for his religious beliefs. They are likely to raise questions about God, prayer, miracles, and many other matters. One may have questions about how to understand the Bible—shall we regard it as all literally true? If so, how can we reconcile many of the teachings of modern science with some of the Bible stories? If creation is a continuous process, how can we accept the story of the world being created in six days? The more we learn of a modern scientific conception of the universe, the more likely we are to ask questions concerning the adequacy of some of the religious ideas we have been holding.

All this may turn out to be quite disturbing. On the one hand are religious ideas with which we are familiar and which we have treasured. On the other hand are ideas of life and the universe which in some instances seem to contradict our religious ideas. What shall we do? What can we believe? Faced by this problem, some college students proceed to close their minds to any new information. They refuse to accept any teaching which in any way seems to contradict what they have believed in the past and what they want to believe now.

On the other hand, there are college students who conclude that religion is a childish superstition which they have outgrown. They feel that their new knowledge reveals that religion

is only something for the ignorant or the weak. They announce to one and all that they are atheists.

There is still a third possible response. Faced by new evidence and information, some students are genuinely confused in their religious thinking. They recognize certain inconsistencies between some of their past beliefs and new facts which have been called to their attention. But instead of closing their minds, or writing religion off as a childish superstition, they resolve to *think their way through to a maturing philosophy of life and religion*. College provides the soil for intellectual growth. It also provides the soil for religious growth for those who are willing to pay the price. Any person who possesses a mature religious faith has paid the price sometime somewhere of growing through doubt into a larger faith. In college one is likely to fold up or grow up in a religious sense, depending on the individual's will-to-grow.

IN a recent book, *The Individual and His Religion*, Dr. Gordon Allport of Harvard University reports on a questionnaire circulated among 414 Harvard undergraduates (over two thirds of them veterans of World War II) and 86 Radcliffe undergraduates. To the question, "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" seven out of ten students gave an affirmative answer. Interestingly enough, however, of those giving an affirmative reply only about 60 per cent felt that the system in which they were reared was satisfactory to their needs.

So far as this particular group of students is concerned it appears that among the majority there is a felt need for a religious orientation to life. At the same time, there is a widely felt need for a reinterpretation of basic religious concepts. The implication is that as one moves into intellectual maturity, there is sometimes a related need for the achievement of greater maturity in religious thinking. For these particular students college

has apparently provided stimulus for growth in religious thinking.

Sam Walter Foss has suggested possibilities in increased knowledge for growth in religious thinking in this poem:

A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
'Round which the circling planets fly.

He lived in little works and thoughts
Where little ventures grow and plod
And paced and plowed his little plots
And prayed unto his little God.

But as the mighty system grew
His faith grew faint with many scars.
The cosmos widened in his view,
And God was lost among the stars.

Another boy, in lowly days,
As he, to little things was born,
But gathered lore in woodland ways
And from the glory of the morn.

As wider skies broke on his view,
God greatened in his growing mind.
Each year he dreamed his God anew
And left his older God behind.

He saw the boundless scheme dilate
In star and blossom, sky and clod;
And as the universe grew great,
He dreamed for it a greater God.

III

The art of living is the art of maturing physically, emotionally, intellectually, socially, and religiously. College can and ought to contribute richly to the maturing process at all these points. Let us consider some of the marks of maturity in religious thinking, and how college can help us achieve such maturity.

First, *curiosity*. Jesus spoke of loving God with our *minds*. The search for truth and understanding is essentially religious in character. The mature individual seeks a religious philosophy based on truth. Only the immature individual is afraid of new information. To ask questions about all sorts of things in order that one might grow in knowledge is a part of a growing religious experience. Someone has said that the purpose of college is to produce curious people. Certainly college ought to produce



people possessing curiosity about life and the meanings of life. So long as we are asking relevant questions, we are working in the framework of mature religion.

Second, *the willingness to face facts*. Thomas Huxley once wrote to Charles Kingsley:

... the longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and feel, "I believe such and such to be true." . . . My business is to teach my aspirations to conform themselves to fact, not to try and make facts harmonize with my aspirations. Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

Mature religion is built on the conviction that the ways of God can stand scrutiny. An honest facing of facts is basic in religious growth. The only religion which will hold up through all experiences of life is one which we can accept with intellectual sincerity. College ought to help us face facts—and so long as we are facing facts sincerely and honestly, we are working in the framework of mature religion.

Third, *the willingness to accept new evidence*. It is inspiring to study the growth of the idea of God in the Hebrew Christian tradition. We may follow a part of this story in the pages of biblical literature. It is evident that man's conceptions of God have grown as he has grown in knowledge and experience. In some instances, this has meant leaving smaller conceptions of God behind, in order to grow into more adequate conceptions. This process continues to go on. To grow is to outgrow. New evidence concerning our world leads to ever-more adequate conceptions of God.

WHEN the evolutionary hypothesis was suggested about one hundred years ago, there were those who felt this threatened the very existence of religion. It did not quite fit in with some ideas of God held by some people. We have come to see, however, that this new evidence provides a



basis for a greater and more inspiring conception of God working in and through evolution. Likewise, modern studies of the Bible have proved disturbing to some people. In the past some have said, "Either we must believe all of the Bible literally, or it has no value for us at all." However, newer studies of the Bible have led to an even greater appreciation of it, even though we do not necessarily think of it as literally true in all parts.

Newer evidence indicates that the Bible is a library of books, written by many persons over a period of years, under different circumstances, for a variety of purposes, and representing differing conceptions of God and interpretations of religion. We know that as in every library, the Bible contains a number of types of writing, such as history, biography, poetry, drama, legend, etc. We need to read the various books of the Bible with a mature understanding of their form and purpose. A careful study of the Scriptures reveals that people have grown in their ideas of God and religion with growing knowledge and experience. The Bible is living evidence that religious maturity and maturity of thought and experience go together. If we would be true to the spirit of the Scriptures, we shall seek to keep growing in our own religious thinking as new evidence concerning life and the universe comes to our attention. Only the immature person is afraid of new evidence. The mature person grows through it.

Fourth, *the ability to see individual facts in relation to larger patterns*. In his widely read book, *The Mature Mind*, Professor Harry Overstreet writes:

The human being is born to a world of isolated particulars. He has to mature into a world of wholes. . . . Life, in short, is a process of entering into, as well as creating, *wholes of meaning*.

The mature individual has learned to put the pieces of life together so that he sees the relationships among things and finally sees his own life in relation to the universe. This suggests the relation of science, philosophy, and religion.

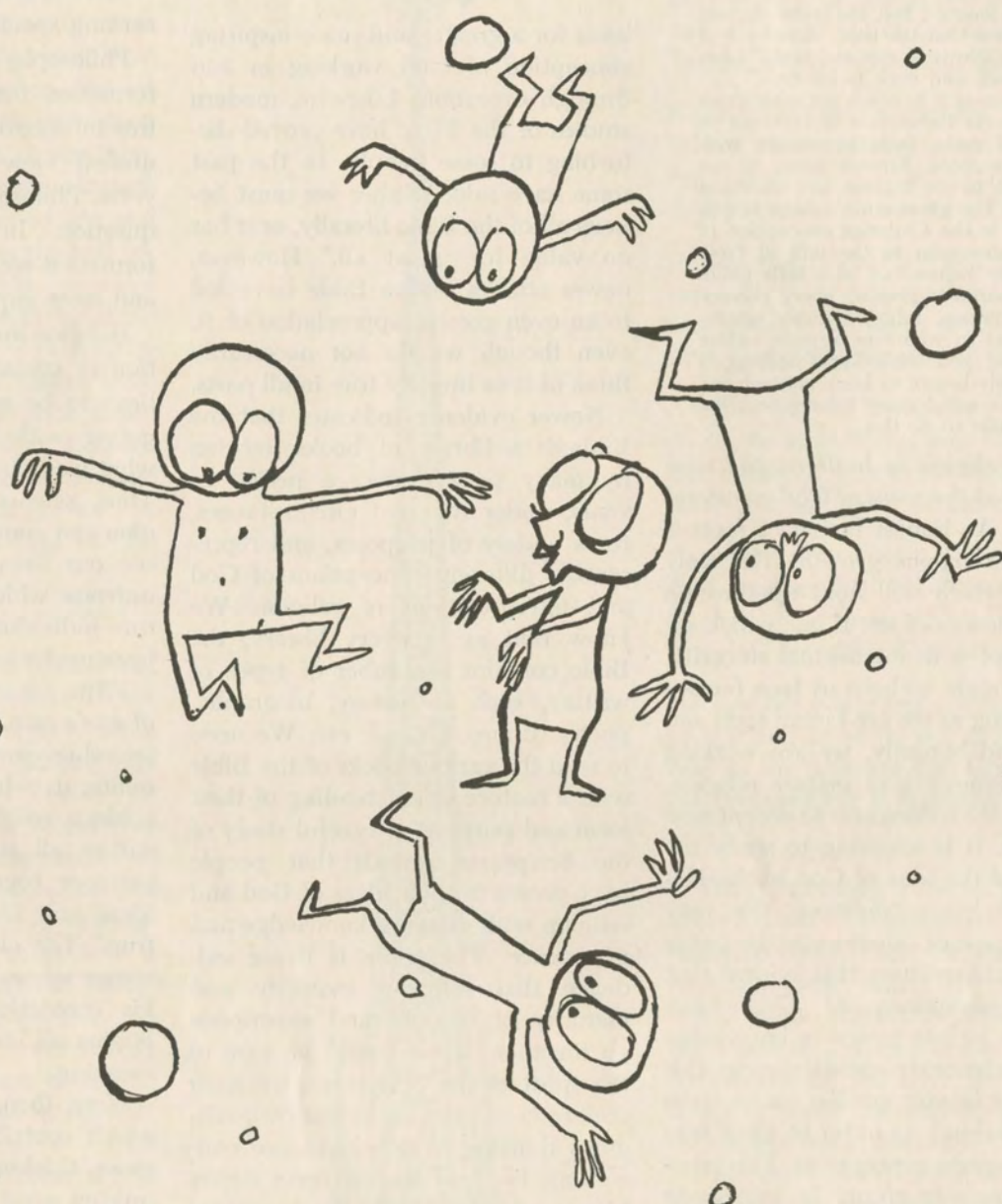
Science gives us information concerning specific areas of study.

Philosophy endeavors to gather information from all fields and to tie this information together to give us a unified view of life and the universe. Philosophy helps us answer the question, "In the light of all the information we have, what is most real and most important in the universe?"

Religion involves a personal dedication or commitment to what we believe to be supremely important, together with an attitude of trust in what we believe to be abidingly real. Thus, science, philosophy, and religion can come together in helping us see our lives in relationship to the universe which is our home. The mature individual sees life more steadily because he sees it whole.

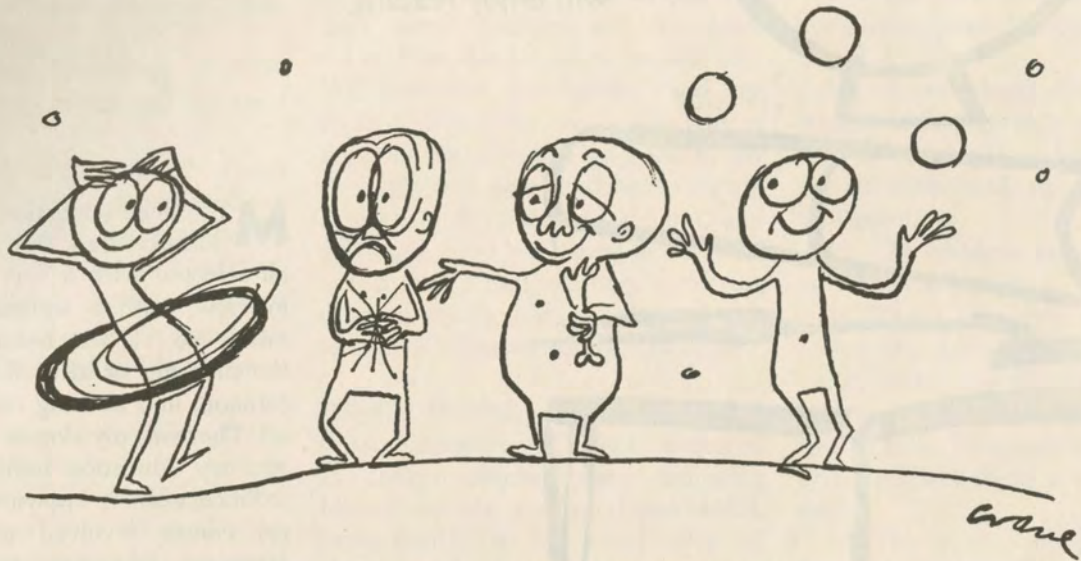
Fifth, *the achievement of a religion of one's own*. Vital, mature religion is an achievement. Others may help by telling us what they believe, but we achieve religious maturity when we gather all our information and experience together and emerge with ideas and ideals which to us "ring true." The climax of mature religion comes when one is able to translate his convictions into life situations, finding all life clothed with a greater meaning.

Here, then, are some of the things which contribute to maturity in religious thinking: curiosity or the inquiring mind; the willingness to face facts and accept new evidence; the ability to think in terms of a unifying philosophy of life; the capacity to "think through" to a religion of one's own, applying it in concrete situations. Through classroom lectures and discussion, through reading in new fields of inquiry, through sharing of religious ideas with other persons, college offers rare opportunity for the cultivation of those attitudes on which we build toward maturity in religion.



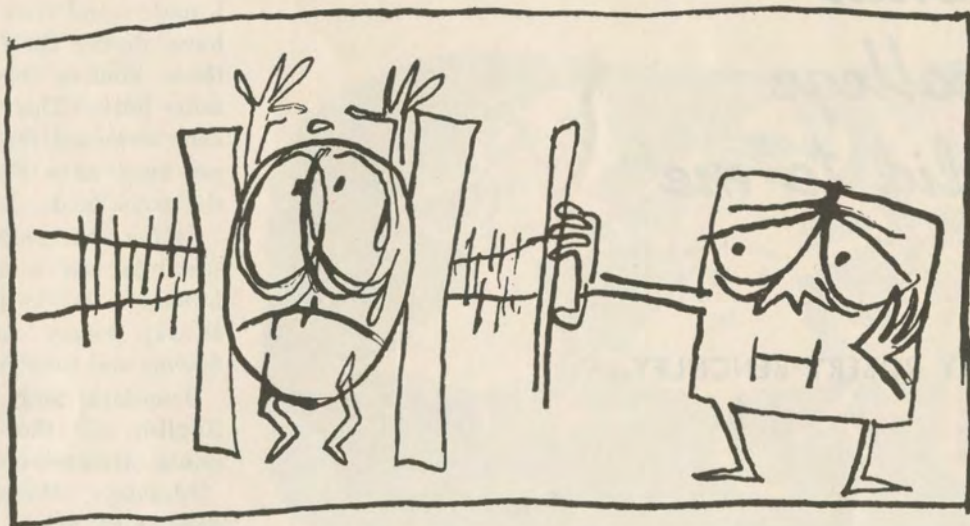
Crane

HASN'T EACH GENERATION THOUGHT ITS SITUATION EQUALLY ROUGH?



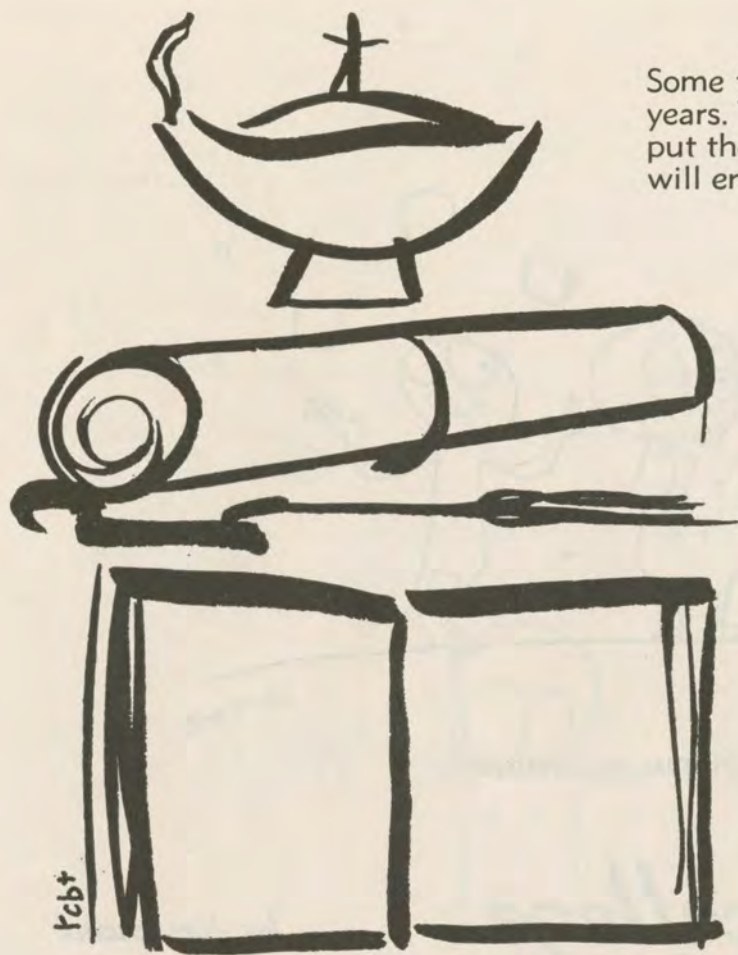
WHOEVER HEARD OF SPIRITUAL MALNUTRITION?

comments on college . . . by jim crane



YOU CERTAINLY DIDN'T EXPECT ADJUSTING TO BE EASY, DID YOU?

Some folks think college is a needless waste of four years. The late American humorist, Robert Benchley, put these thoughts into a delightful satire which you will enjoy reading.



*what
college
did to me*

BY ROBERT BENCHLEY

MY college education was no haphazard affair. My courses were all selected with a very definite aim in view, with a serious purpose in mind—no classes before eleven in the morning or after 2:30 in the afternoon, and nothing on Saturday at all. That was my slogan. On that rock was my education built.

Since what is known as the classical course involved practically no afternoon laboratory work, whereas in the scientific course a man's time was never his own until 4 P.M., I went in for the classic course. But only such classics as allowed for a good sleep in the morning. A man has his health to think of. There is such a thing as being a studying fool.

In my days (I was a classmate of the founder of the college) a student could elect to take any course in the catalog, provided no two of his choices came at the same hour. The only things he was not supposed to mix were scotch and gin. This was known as the elective system. Now I understand that the boys have to have, during the four years, at least three courses beginning with the same letter. This probably makes it very awkward for those who like to get away of a Friday afternoon for the week end.

Under the elective system my schedule was somewhat as follows: Mondays, Wednesdays, and Fridays at 11, Botany 2a (the history of flowers and their meaning).

Tuesdays and Thursdays at 11, English 26 (the social life of the minor sixteenth-century poets).

Mondays, Wednesdays, and Fridays at 12, Music 9 (history and appreciation of the clavichord).

Tuesdays and Thursdays at 12, German 12b (early minne-singers;

Walter von Vogelweider, Ulric Glanndorf, and Freimann von Stremhofen. Their songs and times).

Mondays, Wednesdays, and Fridays at 1:30, Fine Arts 6 (doric columns, their uses, history, and various heights).

Tuesdays and Thursdays at 1:30, French 1c (exceptions to the verb *etre*).

This was, of course, just one year's work. The next year I followed these courses up with supplementary courses in the history of lace-making, Russian taxation systems before Catherine the Great, North American glacial deposits, and Early Renaissance etchers.

This gave me a general idea of the progress of civilization and a certain practical knowledge which has stood me in good stead in a thousand ways since graduation.

MY system of studying was no less strict. In lecture courses I had my notebooks so arranged that one half of the page could be devoted to drawing of five-pointed stars (exquisitely shaded), girls' heads, and tick-tack-toe. Some of the drawings in my economics notebook in the course of Early English Trade Winds were the finest things I have ever done. One of them was a whole tree (an oak) with every leaf in perfect detail. Several instructors commented on my work in this field.

These notes I would take home after the lecture, together with whatever supplementary reading the course called for. Notes and textbooks would then be placed on a table under a strong lamplight. Next came the sharpening of pencils, which would take perhaps fifteen minutes. I had some of the best-sharpened pencils in college. These I placed on the table beside the notes and books.

At this point it was necessary to light a pipe, which involved going to the table where the tobacco was. As it so happened, on the same table was a poker hand, all dealt, lying in front of a vacant chair. Four other chairs were oddly enough occupied by

students, also preparing to study. It therefore resolved itself into something of a seminar, or group conference, on courses under discussion. For example, the first student would say: "I can't open." The second student would perhaps say the same thing. The third student would say: "I'll open for fifty cents," and the seminar would be on. At the end of the seminar, I would go back to my desk, pile the notes and books on top of each other, put the light out, and go to bed, tired but happy in the realization that I had not only spent the evening busily but had helped put four of my friends through college.

THINGS I LEARNED

An inventory of stock acquired at college discloses the following bits of culture and erudition which have nestled in my mind after all these years.

FRESHMAN YEAR

1. Charlemagne either died or was born or did something with the Holy Roman Empire in 800.

2. By placing one paper bag inside another paper bag you can carry home a milk shake in it.

3. There is a double "ll" in the middle of "parallel."

4. Powder rubbed on the chin will take the place of a shave if the room isn't very light.

5. French nouns ending in "aison" are feminine.

6. Almost everything you need to know about a subject is in the encyclopedia.

7. A tasty sandwich can be made by spreading peanut butter on raisin bread.

8. A floating body displaces its own weight in the liquid in which it floats.

9. A sock with a hole in the toe can be worn inside out with comparative comfort.

10. The chances are against filling an inside straight.

11. There is a law in economics called the Law of Diminishing Returns, which means that after a certain margin is reached returns begin to diminish. This may not be correctly stated, but there is a law by that name.

12. You begin tuning a mandolin with "A" and tune the other strings from that.

SOPHOMORE YEAR

1. A good imitation of measles rash can be effected by stabbing the forearm with a stiff whiskbroom.

2. Queen Elizabeth was not above suspicion.

3. In Spanish you pronounce "Z" like "th."

4. Nine tenths of the girls in a girls' school are not pretty.

5. You can sleep undetected in a





lecture course by resting the head on the hand as if shading the eyes.

6. Weakness in drawing technique can be hidden by using a wash instead of black and white line.

7. Quite a respectable bun can be acquired by smoking three or four pipefuls of strong tobacco when you have no food in your stomach.

8. The ancient Phoenicians were really Jews and got as far north as England, where they operated tin mines.

9. You can get dressed much quicker in the morning if the night before when you are going to bed you take off your trousers and underwear at once, leaving the latter inside the former.

JUNIOR YEAR

1. Emerson left his pastorate be-

cause he had some argument about communion.

2. All women are untrustworthy.

3. Pushing your arms back as far as they will go fifty times each day increases your chest measurement.

4. Marcus Aurelius had a son who turned out to be a bad boy.

5. Eight hours of sleep are not necessary.

6. Heraclitus believed that fire was the basis of life.

7. A good way to keep your trousers pressed is to hang them from the bureau drawer.

8. The chances are that you will never fill an inside straight.

9. The Republicans believe in a centralized government, the Democrats in a decentralized one.

10. It is not necessarily effeminate to drink tea.

SENIOR YEAR

1. A dinner coat looks better than full dress.

2. There is as yet no law determining what constitutes trespass in an airplane.

3. Six hours of sleep are not necessary.

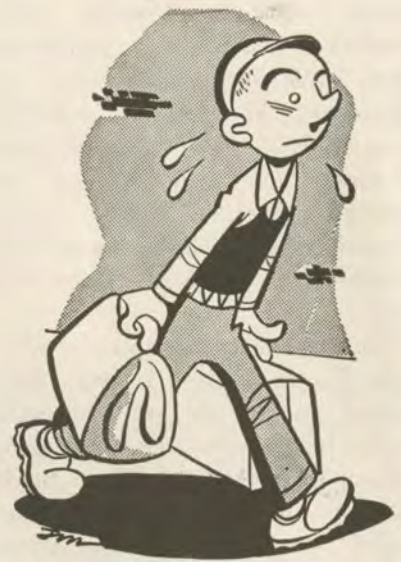
4. Bicarbonate of soda taken before retiring makes you feel better the next day.

5. Theater tickets may be charged.

6. Flowers may be charged.

7. May is the shortest month in the year.

The foregoing outline of my education is true enough in its way and



is what people like to think about a college course. It has become quite the cynical thing to admit laughingly that college did one no good. It is part of the American credo that all the college student learns is to catch punts and dance. I had to write something like that to satisfy the editors. As a matter of fact, I learned a great deal in college and have those four years to thank for whatever I know today.

(The above note was written to satisfy those of my instructors and financial backers who may read this. As a matter of fact, the original outline is true, and I had to look up the data about Charlemagne at that.)

"What College Did to Me" appeared in the volume of essays *The Early Worm*. It is printed here by special arrangement with Harper & Brothers.

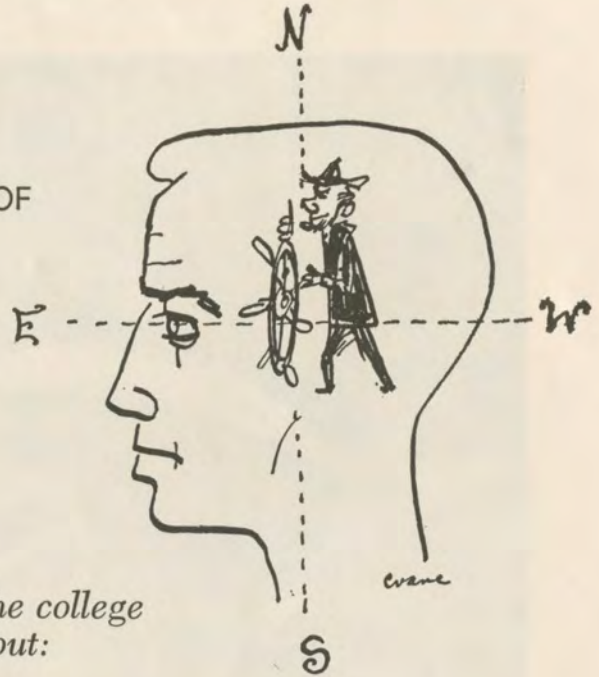


M. HANCOCK

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THE PROPHET

JIM McLEAN

as a student before God

ETERNAL GOD,
FROM WHOM ALL KNOWLEDGE PROCEEDS,
WHO ART THE BEGINNING AND THE END OF MY QUEST
FOR SELF AND LIFE:

I BOW BEFORE THEE IN FEAR AND TREMBLING,
FACING THE DIFFICULT DAWN OF MY COLLEGIATE EXPERIENCE.
MY EXCITEMENT IS TEMPERED WITH FEELINGS OF DOUBT AND
ANXIETY.

IN THESE MOMENTS OF REFLECTION
AND SELF-EXAMINATION,
THOU ART VERY NEAR AND REAL TO ME.
I CAN FOOL OTHERS, AND MYSELF,
BUT I CANNOT AND WOULD NOT DECEIVE THEE.

I WANT TO BE A GOOD STUDENT. I WANT TO GIVE OF MYSELF
IN SERVICE TO OTHERS; THIS IS MY EDUCATIONAL GOAL.
MAY THE STUDY OF GREAT IDEALS, THE AWAITED COMPANIONSHIP
WITH GREAT MINDS, THE WITNESS OF GREAT PRINCIPLES
MOVE ME TO SEE MYSELF AS I REALLY AM.

I AM HUMBLED IN THE AWARENESS THAT SO MANY PEOPLE HAVE GIVEN
OF THEMSELVES TO LEAD ME HERE. I AM IN DEBT TO MY
FAITHFUL PARENTS, DEDICATED TEACHERS, UNSELFISH FRIENDS
AND COUNTLESS OTHERS. KEEP ME GRATEFUL.

ONLY WITH THY HELP CAN I MAKE GOOD THEIR TRUST AND FULFILL MY
CALLING AS A STUDENT.

ONLY WITH THY HELP AND ENCOURAGEMENT WILL I BE ABLE TO PASS THROUGH
TIMES OF UNCERTAINTY AND DARKNESS, LAZINESS AND DROUGHT.

STRIP ME OF MY PRETENSES AND ENABLE ME TO PRAISE THEE WITH EASE
AND MEANING, FOR MY LIFE DEPENDS UPON THEE.
AMEN.

parable for a freshman

A CERTAIN high-school senior went down from Hometown to *University College*, and fell among sophomores, which stripped him of his cockiness, and belittled him, and departed, leaving him a freshman, initiated in the traditional manner.

And by chance there came down a certain biology course his way; but when it saw him, it passed out the other ear.

And likewise an English grammar course, when it was at the place, came and cluttered up his desk, and stuffed his bookshelf with dusty books.

But a certain kindhearted sophomore, as he journeyed, came where he was; and when he saw him, he had compassion on him.

And went to him, and sympathized with his D's, pouring in bull sessions and the art of cramming, and brought him to Christmas vacation, and sent him home to astound his relatives.

And at the end of May when the sophomore departed, he took out several initiation traditions, and gave them to the freshman, and said unto him, Take care of these; and whatsoever grudge thou hast stored up, when, as a sophomore, thou comest again, thou canst repay it.

Which thing of all thy freshman year, thinkest thou, was of the most benefit to him that fell among the D's?

And the freshman said, The sophomore that showed kindhearted initiation to me. Then said the sophomore unto him, Go and do thou likewise.