

(A PAID ADVERTISEMENT)

WHY NOT ONE RELIGION?

Quality Of Religion Is At Least As Important As Quantity Of Religion

Accident of Birth

Religious preference is, for most of us, but an accident of birth. We belong to different faiths because the ancestors of each accepted the faith of the community where they happened to live, and we in turn accepted without question the faith of our family. Thoughtful people know there is no reason to believe their religion is the one true religion.

"The faith of your choice" is misleading. We do not choose our religion—it is indelibly branded into us by indoctrination in childhood much as calves are branded on a Western ranch. THE GREAT AND INEXCUSABLE TRAGEDY IS THAT PEOPLE OF THE HIGHEST INTELLIGENCE IN NONRELIGIOUS FIELDS AND OF THE GREATEST GOOD WILL REMAIN DIVIDED AND IN CONFLICT BECAUSE THEY REFUSE TO EVALUATE OR PERMIT OTHERS TO EVALUATE THAT WHICH THEY ACCEPTED IN IMMATURE AND INEXPERIENCED CHILDHOOD.

The Sectarian Mind

Members of the board of trustees and faculty of a college in Rhode Island subscribed annually to the doctrinal statement following: "We believe in the Scriptures of the Old and New Testament as verbally inspired by God and inerrant in the original writing, and as the supreme and final authority in faith and life." Until millions of people agree, could any but a sectarian mind believe that a loving, merciful, just God would harden Pharaoh's heart (Exodus 11:10) so that he would not let the Israelites go, then kill in each Egyptian family because he would not (Exodus 12:29)? Or kill everybody on the earth except the few people in Noah's Ark? Surely the slaughtered children were not to blame! Your sectarianism may be less crude than at the Rhode Island college, but sectarianism is basically the same everywhere—a blind and blinding belief which will not permit the sectarian to make free use of accumulating knowledge or other evidence which disproves or casts doubt on the basic sectarian commitment.

Conspiracy of Silence

Persistence of sectarianism is promoted strongly by the "conspiracy of silence" or so-called "religious toleration." There is a deadly parallel between the "conspiracy of silence" on sectarianism today with the "conspiracy of silence" on the "social diseases" a few years ago. So long as people were "too nice" to mention gonorrhea and syphilis, these diseases went largely untreated and ate away at countless victims. Because we are "too nice" to call attention to the errors and other evils within one another's sectarianism, they eat away at our religious life. The less defensible the practices of a sect, the more it stands to gain by the "conspiracy of silence." While critics of sectarianism generally remain silent, zealous sectarians urge their points of view with emotional fervor. Free and frank evaluation would reduce many evils of sectarianism, but neither sectarian leadership nor sectarian dictatorship willingly submits to such evaluation.

The "conspiracy of silence" seems as prevalent among educators as among others. The president of the West Liberty State College of West Virginia wrote me that he approved of Truth First discussion groups in religion but that the discussion should never question doctrine or belief.

Channels of Communications Closed

Many channels of communication are restricted or closed to those who would evaluate sectarianism. The Editor of Free World wanted to publish my article "Brotherhood: New World Religion" but some members of the editorial board objected and it was never published. A paper in a neighboring city has refused to run the ad, "Which is Wiser? To remain divided into the hundreds of religious sects into which we happened to be born, or to unite in an inclusive Brotherhood to replace existing sects?" on the ground that "Our publisher feels that the interests of the greatest number of our readers are best served by avoiding controversial subjects of a religious nature." A Boston paper has rejected the ad, "Brotherhood Church is a free pamphlet."

When I submitted an ad of my Toward World Brotherhood to World Report, its Vice President in Charge of Advertising returned the check with the comment: "We do not think, however, that our columns can be available for this type of advertising, since we are quite sure it will involve us in controversy with other sects. If you feel there is some other way of writing your copy so that the controversial angle will not appear, then we'd be perfectly happy to run it." Is there any field except sectarianism where a great national magazine feels it must avoid a controversial issue?

Calling itself "Holy" and its tradition "Sacred," a sect considers any "attack" on it too wicked to be tolerated in the public press. Would any but a group unsure of itself deny its critics the opportunity to sell their points of view in an open market of ideas? Is that which must protect itself by such censorship really worth protecting?

Bulwarks of Sectarianism

These, then, are the four bulwarks of sectarianism: (1) Childhood indoctrination; (2) Reluctance of sectarians to re-examine their beliefs and practices freely; (3) "Conspiracy of silence." (4) Closing of the lines of communication to those who would evaluate sectarianism.

Can anything be done to break through or by-pass the bulwarks?

One Religion Offers Most

One Religion defends six theses:
1. Refusing to examine itself critically or to face searching questions by others, a religious sect retains obviously untrue and harmful—even degrading—items side by side with items that are true, helpful and elevating.

2. Mutual, frank evaluation of points of view by various sects in very much better than silent indiscriminate tolerance by each of anything and everything that another calls religion.

3. A great proportion of the resources of each sect, given in the name of religion, is wastefully used up in just keeping alive and in promoting self-centered sectarian ends rather than in ministering to the religious needs of individuals and communities.

4. Unless Christianity, Judaism, Islam, Hinduism, Buddhism, and other sects are merged into or replaced by a great One Religion, sectarianism will continue to divide the world and communities into self-centered groups, isolated peoples, use sectarian prejudice for political advantage, and stimulate conflict which is deadly dangerous in the atom-space age.

5. Religious life should and will be integrated in One Religion which should and will absorb or replace existing sects.

6. The intelligently religious person, knowing that religious preferences which divide people into sects are the result of indoctrination in childhood rather than of the greater truth, plausibility or superiority of any sect, will not hesitate to change to One Religion.

Are Brothers Fools?

Are those who try to organize One Religion of Brotherhood but fools rushing in where even the bravest angels fear to tread? At least we have received much encouragement from many who could scarcely be called foolish. Some comments on my Toward World Brotherhood which suggested and explained the Brotherhood Movement are:

"You have struck a very important note in the problem of world organization and unity. In fact I think the most important one as well as the most neglected and most needed. There is almost a conspiracy of silence on this phase of the problem—not deliberate, but certainly testifying to the immense strength of the sectarian evil you so ably discuss. Yours is almost a voice in the wilderness."—John Dewey.

"... your book which I am sure will make a real contribution to our present day thinking.—Rabbi Joshua Loth Liebman, Temple Israel, Boston.

"I am confident that it will do much to contribute toward the advancement of the high objectives which is so eloquently urges upon American public opinion."—Sumner Welles, former Under Secretary of State.

"You are stressing one of the most important phases of religion that the world needs at the present time."—Ernest John Chave, Divinity School, University of Chicago.

"I am referring your book immediately to certain members of our faculty and a committee which is now concerned with the development of a program in religion and ethics for The State College of Washington."—E. H. Hopkins, Vice President.

"Your booklet is a fine statement."—Henry Noble MacCracken, former president of Vassar College.

"Its contents are undeniable facts... It is a masterpiece, and should accomplish the purpose for which it was written."—Thomas L. Clarke, Justice of the Peace, Brown City, Michigan.

"I have placed it in the Library of International House where I am sure it will be profitably read and appreciated."—Helen Taubenblatt, Director of Admissions, International House, Chicago.

"It will prove a fine addition to our reference shelves."—Jean M. Murdock, Librarian, Public Library, West Bridgewater, Massachusetts.

"... it will be the re-making of the world."—Eleanor V. Young, Boston.

"I agree with every word in the book."—Carl C. Taylor, former president of the American Sociological Society.

"If at any time you form an active unit of this sort, I should like to be considered for membership."—Herbert J. Redfern, Keene Teachers College, Keene, New Hampshire.

Just Another Brain-Washing Sect?

Is One Religion just another brain-washing sect to divide religious people still further? There is a vast difference between an inclusive Brotherhood, modern in outlook and knowledge, where varying points of view are adjusted in the search outlook and knowledge, where varying points of view are adjusted in the search for a fuller brotherhood, and the excluding, binding authoritative tradition built up over the centuries about a personal Savior or a chosen people.

One Religion is free to evaluate—free to accept or reject on the basis of quality alone. It is truth-seeking. Adherents believe that an earnest, intelligent search yields far more religious truth than the blind acceptance of the tradition of any sect.

Sectarianism is blindly propagandic. A sect has been defined as a group with closed minds who propagate what it already "knows" is the truth. Sectarians who mistake gullibility for faith are prisoners within the shell of their own sectarian tradition—no matter how fine or how foul the shell.

Brain washing, began as early as possible and continued throughout life, is the sectarian process. Prospective clerics are brain-washed for years.

Each sect has its own "reforms" from time to time and may talk of "unity," but that is like clipping a few whiskers off the sectarian tiger and leaving the temper and the claws of the tiger intact.

IF YOU PREFER INTELLIGENT CHOICE OF RELIGION TO BLIND BRAINWASHED, CLERICALLY MANIPULATED ACCEPTANCE OF FAMILY TRADITION WHICH KEEPS RELIGIOUS PEOPLE SEGREGATED, ASK FOR THE FREE PAMPHLET, "BROTHERHOOD: ONE RELIGION FOR ALL."

Joseph I. Arnold
16 Garden Street
Cambridge, Massachusetts 02138

(A PAID ADVERTISEMENT)

For Both Young & Old

Speech—Hearing Clinic Offers Handicaps Help

By RICHARD WIESENHUTTER
Collegian Staff Writer

Helping adults break down the social and vocational barriers speech and hearing disorders raise in the mission of an unusual program at the University.

Twenty-four men and women, aged 16 through 60, are currently enrolled for a 10-week term in the Speech and Hearing Clinic's Adult Therapy Program, which works for the development of their ability to speak and hear properly.

These persons assume the role of "special students" at the University. They live in the residence halls during the course of the program, or until maximum recovery is achieved.

"Our program is not something brand new," Dr. Eugene B. Cooper, assistant professor of speech pathology and director of the program, said. "It's been in effect since 1938, but naturally we continually perfect it," he added.

Since its founding, the Penn State Speech and Hearing Clinic has given treatment to those adults handicapped in speech and hearing from Pennsylvania. Enrollment in the course follows a diagnostic interview which determines if the problem is vocationally handicapping, which rehabilitative procedures appear most appropriate for the individual in question, and finally, if there are any indications that the prospective client needs or would benefit from an intensive therapy program.

The minimum age for therapy is 16, while the average age of enrollees is 19, according to Cooper. "A 16-year-old boy

came to the Clinic recently," he explained. "a high school junior who had a problem of stuttering. He was unwilling to participate in school and social activities because of this handicap. But within a term he had modified both his speech behavior and his attitude toward himself and others."

In fact, over half of those enrolled are stutters and many of them eventually become fluent in a controlled fashion. In the more than 20 years of the program, more than 400 persons have received therapy, and many of them consequently go on to become full-time students at the University. In one of the cases, Cooper says, a client even went on to graduate school in speech pathology and audiology.

Real Improvement

"Because our program runs year-round and is so intensive, we can often see dramatic improvement among our clients," Cooper remarked.

"For example," he added, "a boy came to us unable to read, write or communicate through speech because of a severe hearing disability. Within the five terms he spent here, he took courses in the University's art department which sparked his interest. He gradually developed some reading and language ability and has now gone on to study commercial art."

Not all clients, however, are young adults. A number of them are older aphasics who came after a stroke or accident which has impaired speech. The program then attempts to bring them to a point where they can benefit from voca-

tional re-training. The staff involved in this program includes, besides Cooper, who serves in both an administrative and a clinical capacity, three "master clinicians" who conduct group therapy and directly supervise the individual treatment which is conducted by 15 clinicians.

Clients are placed into one of three therapy units, each unit consisting of a master therapist and five assists. Each unit of therapists plans a program which will suit the persons within their particular unit. In addition, the regular University psychologists, psychiatrists and medical personnel are consulted to provide diagnostic and treatment services when they are needed.

Busy Regime

The life of a person enrolled in the program is a busy one. Each client lives in a residence hall, usually sharing a room with one other client enrolled in the same program.

They attend their classes for six hours a day, five days a week. But, as Cooper points out, "It's not a case of all work and no play." As special students, these clients receive all the extra-curricular privileges of a regularly enrolled student.

They attend athletic events and Artist Series programs, have picnics, dances, bowling parties and the like. In the time that is left, they put out their own newspaper.

"Among the other things they profit by, our clients often regain some of their lost confidence through a team spirit," Cooper concluded.

WPSX Features--

(Continued from page three) and Archives rounded out the features for this week.

Country Panorama
Being featured weekly on the station is a one-hour cultural series, "World Theatre," treating the drama of seven countries. Each program is devoted to one country, and reflects the drama, literature, poetry, music or dance of that country.

Thursday "World Theater" will feature the second in the program series: "Sweden: Fire and Ice." Successive programs will travel to France, Greece, Japan, India and Nigeria.

"World Theater" was made possible through a grant from the Standard Oil of New Jersey to the Eastern Educational Network. The upcoming program on Sweden's contribution to drama and literature of the world will feature a ballet version of "Miss Julie," the beautiful and severe drama by the realist August Strindberg and readings from "Markings," the poetic memoirs of Dag Hammarskjold.

Each film has been filmed in English in the country featured, with a cast representative of the country. The stars and directors are internationally known. Viewers may write the station for a free booklet which follows each of the "World Theater" programs.

A CAREER WITH A FUTURE IN PHARMACEUTICAL SALES

See a movie, "Come Climb a Mountain" tells how the Upjohn salesman is trained, what he does for a living, and the company he works for.

Time: 7:30

Wednesday evening,
November 3, 1965

Place:

Room 103 Boucke Building

ALL students invited.

Recruiting interviews will be held following the movie and all day Thursday November 4, 1965

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