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many people, but usually I've only seen a little bit. Here is when I saw the two stages so very very clearly.

Occidental was a strong influence, perhaps all the more because it was gradual influence. This fellow Wyman did like to get people to arguing. He'd give a class of 60 -- a class in logic -- and he'd give you about 5 questions like, What is the relation of science and religion? Well, something like that. More vague. Perhaps more definite than that. He would give you every class he would announce 5 subjects then everybody was supposed to write a couple hundred words on any one of these you choose. Then you come to class. He would read the roll, there were 50 or 60 in the class. You'd say, yes or no whether you had written a paper. Then he'd call at random people to read their papers. So one time just for fun I had one of his questions and I wrote two papers with diametrically opposite positions. There was a girl there, one of the type who was just a flapper type who never studied and was always looking for some way of getting by. I think this was the only time I spoke to her. She sat right in front of me. I said, So and so would you like a paper this morning? I have two of them. She said, Oh, could I have one? So I gave her one. What did he do but called on both of us to read our papers, and the papers clashed so positively that he was trying to get us into a debate and she didn't know anything about it. He was lots of fun.

Of course there was another thing in the college. It was the incoming of worldliness. When they had fraternities. They were all local then; later became national. But these fraternities I think were a very bad influence. One fellow who came from a very fine Christian background. Here's another case-- he came from a very fine Christian background, and wanted to