ment in which the legislative power is supreme. A group of citizens, serving for a short time and subject to the will of the majority, would form laws for the betterment of society. An executive power would execute the laws of the legislature.

With the preceding system, man is most nearly within the state of nature, but since the government is instituted to preserve the natural rights of the individuals, it can be dissolved by the people if the ruler is not protecting those rights. In such a case, the people have a right to revolt, and it is up to them to decide whether the government has gone beyond its trust. The people are the creators and beneficiaries of the government and, thus, the sole controllers. Therefore, a democratic State, such as our American government, is already under the authority of the individual from the moment of its creation. It can never be a question of whether the government recognizes the individual as the higher power, but whether the individuals believe their personal rights of life, liberty, and property are no longer being preserved and the government should be dissolved.

The Child

Linda Seidle

The Child: I am prepared to become the man; I have become impatient with being the child.

The Man: Do not be impatient with childhood. The warmth and comfort of childish illusions will all too soon disappear, and you will be left with only the stark clarity of disillusionment as your companion and playmate.

The Child: But I am weary of games and songs and innocent laughter. I no longer find satisfaction in mere dreams. My mind demands knowledge, and I must seek it. I can have no peace, knowing I have not attempted the search, even though it be in vain. Will not this search make me a Man?

The Man: The search itself cannot make you the Man, but the culmination of the inevitable quest will forever alienate you from Childhood. In this alienation from the security of Childhood, Manhood consists. When he attain knowledge, the Child can no longer be nourished on the illusions of Childhood.

The Child: But is not knowledge one with truth? Ought not truth to be cherished and sought above all else?

The Man: Even though knowledge is truth, it does not necessarily follow that knowledge be considered such an ultimate prize. Knowledge is fear, and fear is detrimental to the Man. Have you known fear in Childhood?

The Child: I have feared only the unknown.

The Man: How much greater will be your fear when the unknown is known! Your nightmarish fantasies will be replaced by realities, and you will know and understand fear.
**The Child:** I do not understand why I must fear knowledge. What will I find when I am a Man?

**The Man:** You will find nothing—a vast and dark and lonely and mocking nothingness. You will learn that there are no answers to the questions which you have been blindly asking. You will know that your only reward is death.

**The Child:** Can I escape? Can I remain the Child?

**The Man:** There is no escape, for, by your very nature, you must search and find and fear.

**The Child:** I am the Man.

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**The Use of Thought**

Linda Dodson

A man's existence would be meaningless if he had no end in view. One who lives merely to say that he exists misses the experiences which make him an active part of man. The restricted person is like one who sets out on a narrow course—he sails between the Symplegades, being either crushed by its own narrowness or barely squeaking between the great bulk on both sides. It is better to find oneself amazed at the immensity of the ocean than to feel satisfied by a sheltered stream. But many do row unseeing and ignorantly through the middle of life without having touched it, hurrying through it as through these ancient cliffs—ignorant, wary, frightened, expecting and perhaps even welcoming defeat.

But there is no need to fear new things. It is not necessary to know everything, but one should be consciously aware of the broad scope of ideas and be willing to step into new experiences; by correlating and evaluating these two, he may then attempt to explain the meaning of his existence. In this way he can profit from life, as life will certainly profit from such a thinking individual.

To the individual who attempts this all things are useful. All things will directly or indirectly serve his purpose; the insignificant experience and idle thought will find meaning and application. He will realize that the best way to grow is to think with freedom, calculation, evaluation, and affection, with an eye for the obvious and hidden, the practical and unworkable, and the position which he holds in relation to other people.

It is not what a man does that matters but what he would do and attempts to do. Perhaps the goal is one that cannot humanly be realized. Still, every step up overcomes one more obstacle and a well-intentioned attempt takes on meaning as it becomes a reality.