presuppositions of a society that worships the scientific method with but little concern for human value.

But, there are some who understand and are sincere. These, too, may not know concretely what they are rejecting or what they attempt to affirm, but they have a feeling for something, and this something is an affirmation of life.

It is an attempt to live, whether they know it or not, the Christ-event in the midst of the confusions of the historical moment, to say Yes to life despite the odds.

We must insist that a culture which negates or subordinates or degrades visionary experience commits the sin of diminishing our existence. Which is precisely what happens when we insist that reality is limited to what objective consciousness can turn into the stuff of science and of technical manipulation. . . What is of supreme importance is that each of us should become a person, a whole and integrated person in whom there is manifested a sense of the human variety genuinely experienced, a sense of having come to terms with a reality that is awesomely vast. 2

2Ibid., pp. 234-35.

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**Sons of Daniel**

**Stanley R. Bomgardén**

The writer of Genesis tells us that man fell into his present state because he sought to be like God, knowing good and evil. The serpent who, we are told, was the subtlest of beasts, seduced man with logic. Man never forgot the lesson. Ever since man left the Garden under protest, he has been reducing events to terms which can be fitted into the logical system. He has assumed that logic would give him the subtlety needed to win his way past the cherubic gatesman and so back to Paradise. All this time the world has spent gathering and processing information, observing results, and modifying the system accordingly. Man fed and kept the Beast of logic and it grew.

Man fed the Beast all the events of the physical universe and it grew. Man worshipped the Beast and called his worship Science. But the Beast only grew greater still, so man fed it all the events of the superphysical universe. Man worshipped the Beast and called his worship Theology. Still the Beast grew, so man threw himself before the Beast. The Beast devoured him and grew. The spirit of man worshipped the Beast and called his worship Philosophy.

The Beast begat sons and daughters whose names were Astronomy, Psychology, Epistemology, Sociology, Ontology, Metaphysics, Economics, and a host of others without number. The Beast and his offspring filled the Western World and devoured everything. Still they grew.

Then one day there arose among the children of Adam a race of those whose fathers had instructed them of the dangers of the insatiable Beast. They were men
in whom the fear of the Beast had not taken root nor did they worship him. They went forth unto the Beast and fed him. They placed before the Beast quantities of hair and fat and pitch. The Beast swallowed them and burst. The children turned to their fathers and said, “Now look at the sort of thing you worship!” [See Apocrypha, Daniel, Bel, and the Snake.]

While this vision did not come to me as I lay in my bed, there is in it much of the stuff of which campus “unrest” is made. (I place “unrest” in quotation marks for the term is one which has been invented so that the activities of the “children of Adam” on the campuses can be fed to the Beast.)

The aim of many campus activists has been to disrupt “the System.” This is a foreign term to most and has been defined as everything from “the government” to “the military-industrial complex” to “our way of life” to “the natural order of things.” As I view the mood of campus “radicals,” it is all these, indeed more. It is man’s great propensity toward systematizing in order to understand, to understand in order to improve. While campus activists have nothing against improvement, they are aware of the dangers of a methodology which gets “rapt” up in its own implementation. They have too often felt themselves being made victims of a methodology which seeks to comprehend at the expense of the data. They have been the data and they know what that means. Much discussion has been given to the depersonalization of the university student, but, like the weather, no one has done much about it. For to do something about it would mean to counter a thing which has been growing since the Fall. The computer has become the symbol of the Beast. The fact that some are able to see a humanoid computer as the evolutionary “next step” is an indication of the extent to which man has carried his concept of the precedence of comprehension over being.

The turning of students (and other members of that generation) to religions which emphasize response over understanding suggests that the western mode of determining reality has fallen into their disfavor. They have found those religions which put forth experience as over and against erudite western Christianity which pushes the ideal of intellectus quærens fides to be the answer to their spiritual quests.

Because these men have grown up in an age of scientism and “technologism” they are revolting against that which they were told would be their salvation and yet proved to be their capture. They place stress on the earth who is their “Mother” and upon the things that “enlightened” men through the ages have found to be primitive and savage. They respond with exuberance to natural impulses and will not heed if they are confronted with rational arguments about the virtue of “virtue.”

This generation finds a kinship with all who have felt themselves the victims of man’s insatiable urge to know in order to set right. Those who have fought the battles of the welfare office with its computerized program are seen to be brothers. All oppressed find kinship before the Beast. Yet there are those who do
not realize their oppression. Here the youth find their great vocation. They must show the workers, the professionals, and all men the dangers of the Beast which now engulfs the world.

Though these people might have found kinship with Kierkegaard and Dostoevsky, they are not existentialists. Existentialism is but an "anti-system" for them. The Beast they face never sneezes and it cannot be replaced by a system that does. Theirs is not an anti-rational movement for it places reason in subordination, but will not destroy its benefits.

All the "hair, fat, and pitch" which takes the form of bomb scares (I have been twice forced to leave a building because of bomb scares), student strikes, profane language, and all the other disruptions now being wrought are merely attempts to place before the Beast that with which it cannot cope and must therefore die a long-overdue death.

Often the question is asked, "With what will you replace the system?" The question is a joyous "Nothing!" "Nothing but what we already have: our humanity, our creatureliness, our drives, and our awe in the face of the unknown." There are obvious lacunae in the existence they propose, but one must appreciate their courage and their insight.

The kind of Christianity that takes hold among these people is the kind that will only profess KURIOS IESOUS. Here is the calling to the church to abandon its canons, its vestments, its boards of who-knows-what, and confront the children of men with the acknowledgement that Jesus Christ is Lord. He, like you, would not play the Beast's game but rather confront the Beast with statements that could not be merely reduced to logical form. Christ has killed the Beast. Join with us in the feast and let us live as creatures before our infinite Creator!

A Christian's Viewpoint
DAVID HENSLEY

As I write this article, a new year dawns upon us. Thoughts of 1970 begin to mellow as the progress of time softens the shadows. Yet, in spite of the promise of a new year, there remains the sinister threat of new problems. And the old problems remain with us, like so many broken toys among new Christmas gifts. One of the most perplexing problems facing society today is the matter of campus unrest.

Campus unrest, until it broke forth in violence and rage, never really caught the attention of the American public. But once it exploded, everyone cried for some kind of ready-made solution. The difficulty lay in the fact that campus unrest was (and is) a product of our own cultural milieu. The hatred that boils forth from a Berkeley or a Kent State is not totally the product of some alien plot (although instigation may come from organized and militant sources). Rather, it is the watershed of many, diverse—some seemingly harmless—forces.