

A COMPARATIVE CONTENT ANALYSIS OF
TWO RELIGION-ORIENTATED MAGAZINES
FOR COLLEGE STUDENTS

Thesis for the Degree of M. A.
MICHIGAN STATE UNIVERSITY

William Edward Garbar

1967





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ABSTRACT

A COMPARATIVE CONTENT ANALYSIS OF TWO RELIGION-ORIENTATED MAGAZINES FOR COLLEGE STUDENTS

By William Edward Garber

This thesis is a study of the magazines His, published by the fundamentalist, evangelical Inter-Varsity Christian Fellowship, and motive, published by the Methodists, largest of several Methodist churches, for the ecumenically based University Christian Movement.

The three-part study, which covered identical Volumes XXVI and XXVII (1965-1967) of both His and motive, found that a fundamentalist/modernist distinction is consistently upheld. Part one was a general content analysis of the subject matter and types of content in the two magazines. It found, for example, that His dealt with Biblically-orientated themes in two out of every three articles, while motive was concerned with politics and international affairs or poetry and art about 60 per cent of the time.

Part two considered the treatment by the magazines of a specific issue, sexual morality. His consistently was found to condemn sexual relations outside the marriage context as Biblically unjustifiable. It also stated that a practicing homosexual could not be considered a Christian. motive, though, did not take a clear stand on the issue. While it was found to reject Biblical absolutism, motive was hesitant

to advocate anything more than the possibility that circumstances, rather than a specific Biblical command, might determine the morality of a given act such as sexual intercourse. Also, in terms of homosexuality, motive was non-committal. Though no article specifically dealt with this aspect of the morality issue, all references to homosexuality in motive simply accepted it for what it is--a perversion.

To add depth to the study of the morality issue, a survey of Time and Playboy magazines was also made. An annotated list of articles by Time on this subject during the calendar year 1966 is included. Also, a summary of Hugh Hefner's running editorial, the "Playboy Philosophy," from 1965 to 1967 is included.

In part three, the editorials of His and motive were examined in what was mainly a descriptive analysis. Their length, their negative or positive outlook, their relationship to other content, their use of personal words, and the type of support used for editorial views were all part of this analysis. This, for example, revealed that His used an average of 5.4 Bible texts in support of each editorial while motive used no texts at all. In contrast, motive used twice as many quotes and paraphrases from secular sources as His used.

It was also noted that, though the publication background of each magazine was reflected consistently, motive was not as liberal as originally expected.

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By

William Edward Garber

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

MASTER OF ARTS

School of Journalism

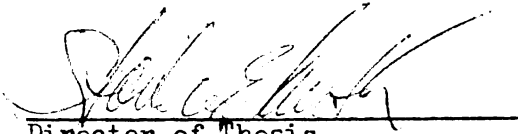
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Accepted by the faculty of the School of Journalism, College of Communication Arts, Michigan State University, in partial fulfillment of the requirements for the Master of Arts degree.



Director of Thesis

ACKNOWLEDGMENTS

I am particularly indebted to Doctor George A. Hough III, my academic advisor, and to Mr. Stanley E. Smith, my thesis advisor, both of whom corrected drafts of this study on weekends and during late evening hours in order that this study could be completed before the three of us were scattered from California to Yugoslavia.

Even under the pressure of time, these gentlemen deserve the credit for giving precise suggestions and detailed corrections which shaped and polished an otherwise rough-hewn study. Of course, I am alone responsible for any errors which may be found on the following pages.

Also, for their prodding when necessary, for their understanding suggestions, and simply for their living with me during a period of concentrated pressures, I am indebted to my parents, especially to my mother who spent scores of hours typing rough drafts as well as the final copy. Her assistance is indelibly marked on every page.

And certainly as a Christian studying Christian publications, I must acknowledge the blessings of God, the true Giver of life, wisdom, and joy.

William Edward Garber

TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	iii
LIST OF TABLES	vi
 Chapter	
I. INTRODUCTION	1
Purpose	1
Limitations	3
Related Studies	3
II. GENERAL METHODOLOGY	5
Content Analysis: A Definition	5
Qualitative or Quantitative	6
Standardization of Categories	9
The Classification Systems Currently in Use	11
Content Analysis and This Study	13
III. THE MAGAZINES: A PHYSICAL AND CONTENT DESCRIPTION	15
Introduction	15
Physical Description	17
Content Description	23
General Content	27
Summary	33
IV. SEXUAL MORALITY: A COMMON ISSUE	34
Introduction	34
Homosexuality	36
Heterosexuality	40
Summary	50
V. EDITORIALS: AN ANALYSIS	51
Introduction	51
Length	52
Relation to Other Editorial Content	55
Negative or Positive?	55

Chapter		Page
	Personality of the Writer and the Reader in	
	Editorials	59
	Support of Editorial Opinion	63
	Conclusions	67
VI.	SUMMARY AND CONCLUSIONS	69
	Summary	69
	Conclusions	72
	APPENDIXES	73
	BIBLIOGRAPHY	86

LIST OF TABLES

Table	Page
1. Length of Issues of <u>His</u> and <u>motive</u> Not Including Covers . . .	17
2. Frequency of Appearance of Regular Features in <u>His</u>	24
3. Frequency of Appearance of Regular Features in <u>motive</u> . . .	25
4. List of Special Issues of <u>motive</u> by Subject Matter	27
5. Types of Writing by Volumes in <u>His</u> and <u>motive</u>	28
6. Subject Classification of Content of <u>His</u> Magazine	31
7. Subject Classification of Content of <u>motive</u> Magazine . . .	31
8. Articles on Sex Appearing in <u>Time</u> Magazine	35
9. References to Homosexuality in <u>His</u> and <u>motive</u>	36
10. Frequency of Primary and Secondary Comment on or Alluding to Sexual Morality by <u>His</u> and <u>motive</u>	40
11. Length of Editorials	54
12. The Relationship of Editorials to General Magazine Content	56
13. The Outlook of Editorials in <u>His</u> and <u>motive</u>	57
14. Frequencies of Personal Words in <u>His</u> and <u>motive</u> Editorials	61
15. Scriptural References Cited by Editorials in <u>His</u>	64
16. Non-Biblical References in <u>His</u> and <u>motive</u> Editorials . . .	65
17. Editorial Content of <u>His</u> and <u>motive</u>	66
18. Distribution of Names Appearing in <u>His</u> and <u>motive</u> Editorials as to Why They Appear	66

CHAPTER I

INTRODUCTION

Purpose

This study examines two religion-orientated magazines aimed at students in secular universities and colleges. These magazines are His, a monthly published for Inter-Varsity Christian Fellowship, and motive,¹ a monthly published by the Division of Higher Education of the Board of Education of The Methodist Church.

The Inter-Varsity Fellowship is a non-denominational organization for fundamentalist, evangelical students in secular colleges and universities. The Methodist Church, the largest of the several Methodist churches, publishes motive for the University Christian Movement, another non-denominational organization. The Christian Movement, though is a more liberal ecumenical organization in the modernist rather than fundamentalist tradition. In Chapter III and Appendix I more detailed information about the magazines themselves is presented.

By definition, fundamentalists believe in the literal interpretation of the Scripture; that the very words of Scripture are exactly what God intended the writers to use.²

¹motive never capitalizes its name. This practice will be followed in this study.

²Eldred C. Vanderlaan (ed.), Fundamentalism versus Modernism in "The Handbook Series" (New York: H. W. Wilson Co., 1925), p. 7.

Modernists believe "that religion needs to be interpreted afresh to the modern man and that it can be so interpreted without the loss of any essential element."³ Because of this belief, the modernists "agree that we can no longer appeal to the authority of the Bible, creeds or church as something fixed and decisive."⁴ Thus the modernist "is prepared to welcome without reserve the results of historical criticism and scientific discoveries with their new outlook on the world,"⁵ something fundamentalists are not willing to do unless criticisms and discoveries agree with the Bible.⁶

Of course, much middle ground exists between the extremes of these two views, with organizations and individuals usually some place on the continuum between the extremes. It is not the purpose of the following study, though, to examine the complexities of this middle ground or of the theological implications of the two positions. Such a study would be more appropriate for a theology student in a seminary than for a journalism student.

The purpose is to examine these two magazines, published by organizations with different views and opinions, to determine how this difference is reflected in His and motive. Although the emphasis will be upon the fundamentalist/modernist distinction as reflected in the magazines, other differences in the physical and editorial descriptions of the publications will be noted.

³Cyril W. Emmett, "The Modernist Movement in the Church of England," Journal of Religion, II (November, 1922), 561-576, quoted in Vanderlaan, p. 54.

⁴Vanderlaan, p. 54.

⁵Vanderlaan, p. 54.

⁶Vanderlaan, p. 7.

Limitations

To make the study current and to insure that an optimum amount of material would be included in the sample, only the two most recent volumes of each magazine were selected. These include sixteen issues of motive and eighteen issues of His, together totalling 1,670 pages of material.

With the limit imposed by the extent of the sample, only certain types of studies are applicable. Of these, three have been chosen. They are: (1) an over-all description and analysis of the content according to the content types and the subject matter written about; (2) a detailed analysis of a specific subject or issue, that of sexual morality, as treated by the two magazines; (3) and a detailed analysis of a specific content, the editorial, in each magazine.

The over-all general analysis is necessary to give context to the other two sections of the study. Sexual morality, as an issue, was chosen because it was the one issue common to both magazines which offered the best opportunity to discover differences in terms of the fundamentalist/modernist distinction. The editorials were chosen because other common content was either too extensive--such as articles--or was not likely to reveal many characteristics of the magazines--poetry, for example.

Related Studies

In terms of the general subject, religious periodicals, only two studies were found. The first, and most directly concerned with this study, was an analysis of church magazine editorials.⁷ It concluded that editorials: (1) tended to be too long; (2) were difficult to read;

⁷Edwin H. Maynard, "An Analysis of Church Magazine Editorials," Journalism Quarterly, XXXIII (Spring, 1956), 367.

(3) did not appear often enough; (4) avoided a forthright position; (5) were written in too general terms; (6) failed to make a distinctive Christian witness; (7) and were not well documented.

It noted that editorials in the church press were needed because here many subjects not dealt with in the general press can be treated, and the church press can and should be expressing to the nation and the world a unique Christian view on issues of common concern. These needs, the study indicated, were largely unmet.

The second study, an analysis of Catholic diocesan newspapers in the United States proved of little direct value because of its denominational nature.⁸ It is noted mainly because it does deal with an analysis by classification of the content of religious periodicals.

Two studies based on content analysis were particularly helpful. William A. Schultz made a study to determine methods of categorizing data in content analysis which gave important assistance in developing the systems of classification used in thesis study.⁹ And Richard A. Garver's study of the labor press aided in determining the units of classification as well as methods of determining reliability.¹⁰ Other studies are noted in the bibliography.

⁸John Burton Bremner, "An Analysis of the Content of Catholic Diocesan Newspapers in the United States" (Unpublished Ph.D. dissertation, Department of Journalism, State University of Iowa, 1965).

⁹William A. Schultz, "On Categorizing Qualitative Data in Content Analysis," Public Opinion Quarterly, XXII, No. 4 (1958), 503-515.

¹⁰Richard A. Garver, "The Labor Press as a Leadership Tool," Journalism Quarterly, XXXV, No. 3 (1958), 324-332.

CHAPTER II

GENERAL METHODOLOGY

Content Analysis: A Definition

It has been noted in Chapter I that this study is to be a content analysis of the two magazines motive and His. It is the purpose of this chapter to define the term content analysis and to explain, in general, how the study will be made.

The term has been defined differently by nearly every scholar using content analysis as the basis of his research. While the definitions are made to fit the various subjects under analysis, a common word is found in nearly every description. That word is "quantitative" or one of its derivations.¹

Probably one of the most widely accepted definitions was given by Bernard Berelson, compiler of what has been the standard codification in the field of content analysis for the past fifteen years.² He states that "content analysis is a research technique for the objective, systematic, and quantitative description of the manifest content of communication."³ This definition, though written to describe what has become known as

¹Bernard Berelson, Content Analysis in Communication Research (Glencoe: The Free Press, 1952), p. 17.

²Ithiel de Sola Pool (ed.), Trends in Content Analysis (Urbana: University of Illinois Press, 1959), p. 1.

³Berelson, p. 18.

frequency analysis, is also a fair description of the more sophisticated approach described a few years later as contingency analysis.⁴ Frequency analysis considers the number of times units of material appear as members of a prepared list of categories. In contingency analysis, the concern is not simply with how often a symbolic form or unit appears in each of several texts, but rather with how often that symbol appears with other symbols.

Such a definition allows content analysis to be as simple as counting words in a given number of headlines, or as complex as the ability and interests of the researcher permit. And just as the definitions of content analysis vary according to the author and his subject, so the particular methods vary according to the author and the complexity of his approach.

Qualitative or Quantitative

The Problem

The above definitions have emphasized the quantitative approach to analyzing content. It is precisely this emphasis that has raised the apparent dichotomy of qualitative versus quantitative approaches to content analysis. This dichotomy, it is generally understood, has been emphasized by literary critics, historians, and philosophers, who under the broadest definition rightly consider themselves content analysts. These researchers have looked with not a little disdain on content analysts involved with sometimes complex numerical relationships as dealing with "mere frequencies" as against "real meanings."⁵

⁴Pool, pp. 196-202.

⁵Berelson, p. 198.

No matter what type of research technique is used, though, two characteristics should be both evident and proven. They are validity and reliability.⁶ Validity determines whether the research technique actually measures what it claims to measure, and reliability is concerned with whether the test or study can be repeated with the same results by others.

These, then, should provide the key in clarifying the apparent dichotomy between qualitative and quantitative research. Qualitative research has become known as that which is simply nonquantitative.⁷ That is, the qualitative analyst reads the material, records his impressions, and makes his judgments, basing them on the recorded impressions. Because this is a highly personal method of analysis, it is difficult to duplicate. Also, as the system is intuitive rather than explained, the validity of the conclusions is often difficult to ascertain and many doubts have been raised as to the validity and reliability of studies based on this method.

But just casting impressions in statistical form will not make crude observations any more reliable or valid. What the emphasis on quantification has done is simply force the researcher to be more systematic in his over-all approach to analysis. This is probably due simply to the fact that numbers are more systematic than random impressions or thoughts.

The validity of arguments arising from both sides is doubtful, many times widening the schism rather than narrowing it. For example, most so-called quantitative analysts have blinded themselves to

⁶Richard W. Budd and Robert K. Thorp, An Introduction to Content Analysis Including Annotated Bibliography (Iowa City: State University of Iowa, 1963), p. 2; and Julian C. Stanley, Measurement in Today's Schools (4th ed.; Englewood Cliffs, N. J.: Prentice-Hall, 1964), p. 152.

⁷Budd and Thorp, p. 2.

recognizing the existence of the so-called qualitative analysts by including in their basic definition of content analysis a quantitative clause. This conveniently excluded all nonquantitative analysis as something other than content analysis. This is unfortunate, because both parties have produced obviously valid studies, and both have their merits which, if combined, would nicely complement each other.

Conclusions

Several researchers have concluded that the apparent dichotomy is a false one and must be rejected as such.⁸ This, too, is the author's premise. One specific example of how this is explained was written by Alexander George, a researcher dedicated to the quantitative approach but amicable to the merits of all approaches.⁹ Under George's system there is a different basis of comparison. The quantitative analyst is defined as being concerned with the occurrence frequency of certain content characteristics. The qualitative analyst, though, is seen as concerned with inferences not always based on a frequency value. Instead, the inferential statements are based on the mere presence or absence of content characteristics. Thus the apparent dichotomy is dissolved in a new definition, that of "frequency" and "non-frequency" analysis, each of which can be proven as valid and reliable. Berelson goes a step farther by including analysis based upon "presence-absence" studies as a

⁸Berelson, p. 128; and William J. Goode and Paul K. Hatt, Methods in Social Research (New York: McGraw-Hill Book Co., 1952), p. 313.

⁹Alexander L. George, "Quantitative and Qualitative Approaches to Content Analysis," in Pool, p. 7-32.

special case of quantification--the case in which the quantities are limited to zero and one.¹⁰

In summarizing the problem of quantitative versus qualitative studies it should be noted that the dichotomy is apparently a false one. Both are essentially members of a more inclusive class. Such an analysis of the problem, Berelson wrote, "should end the silly dichotomization between analyses based upon 'mere frequencies' as against 'real meanings.'" ¹¹

Standardization of Categories

The Problem

Another area of discussion in content analysis emphasizing the numerical approach has been general concern about standardization of categories. The classification of raw data may be considered one definition of knowledge. Certainly in the natural sciences knowledge is based upon the classification of data. And in the physical sciences order is introduced through mathematics. In numerical content analysis, and most of what is termed content analysis today is of the numerical variety as explained above, the classification system is the key to knowledge, for it is the method of transforming raw data into meaningful numerical equivalents so that a standard of comparison such as percentages may be used. From this view it is easy to see that whatever method is used in converting raw data into numerical equivalents is of vital importance to the analysis. Since the numbers of the present numerical system can be manipulated in precise ways governed by universal convention, a researcher

¹⁰Berelson, p. 119.

¹¹Berelson, p. 128.

who can code raw data into numerical equivalents has found a common area of understanding--if the classification system or coding system is properly understood. It is for this reason that some researchers have advocated a uniform or standardized system of classification. Such a system, it is argued, would do for content analysis what the concept of the intelligent quotient has done for educational testing.¹²

The argument, though, is still uncertain, according to Ithiel de Sola Pool, a leading content analyst:

Such a measure as standardized categories is convenient when a considerable number of researchers are working on the same variable, and when someone succeeds in working out good categories for the variable. It is doubtful that either of those criteria can be met in most areas of content analysis.¹³

Thus, until the time comes when someone actually develops a good enough index of categories, and people in large numbers begin to use it, ad hoc categories will continue to be developed by individual researchers as the needs arise. A review of Pool's consideration of this problem will give a logical rationale for the continued use of content analysis despite a lack of standardized categories.

What the analyst does who uses ad hoc categories is to form his hypotheses and validate them out of the same set of data. One can agree that this is not so good a scientific procedure as getting one's hypotheses first from one set of data or experiences, and then validating them on another. But it is by no means an unknown or totally invalid procedure. There are indeed situations where one has no choice. There may exist only a single set of data. One is then engaged in a kind of detective work. One studies the data, rearranges them, and puts them together in different ways until one finds the hypothesis which explains the puzzling aspects of them. Examples of this kind of procedure are common in natural history. . . .

So, too, the content analyst who has a set of texts which in the fullness of their circumstances are historically unique

¹²Pool, p. 213.

¹³Pool, p. 213.

may be justified in coding them under whatever categories seem best to bring out the significant differences within them.¹⁴

For this reason, then, until the researchers can agree on a standard classification of categories for various types of studies, each individual researcher will have to form his own ad hoc categories. Therefore, while references to other studies will be helpful in learning processes and developing systems, the study of a unique set of data will have to be made with a unique system of categories. This is what the author has done in this study. While he has reviewed several studies and methodologies, some of which are cited in the text and many of which are cited only in the bibliography, the actual content categories for this study are unique.

Summary

A summary of the consideration of standardization of content categories shows that such a system would be helpful in making uniform interpretations of the analyses possible--even as the intelligent quotient has done in the educational testing field. But content analysis has not been unified enough to make this possible. Thus, until someone actually creates a system that is adopted by many researchers, the contemporary position will continue as a system involving individual analysts pragmatically assembling an ad hoc system of categories based upon the content itself combined with whatever personal genius the researcher may have and whatever usable categories he can find in reading other studies.

The Classification Systems Currently in Use

Before considering the three main parts of this study, it would be well to consider the types of classification systems commonly used.

¹⁴Pool, p. 215.

As has been pointed out above, the converting of the raw data or units of content into numerical representations by the classification system allows the researcher to compare in tabular or graphical form the content of various texts both inter- and intra-textually.

Binary Systems

Presently there are two basic approaches to classifying or coding the data. The first of these approaches is called the binary system.¹⁵ At each step in the classification process, the coder has only two choices to make in categorizing a particular unit of content material under this system. That is, while one or several steps may be needed before the final categories are reached, at each step the choice has only two alternatives.

The purpose of the binary system of categorizing is to reduce the possibility of introducing potential unreliability. It is assumed that if the choice is clear and distinct, every coder who can understand the choice will always place the unit of content material in its proper classification. Unfortunately not all coding can be done on this basis, just as physics and other sciences find algebra insufficient for the analysis of their data. For them calculus and more sophisticated analytical processes are demanded. For the content analyst who finds his content will not classify by a binary system, what has been called a polynary system is used.¹⁶

¹⁵William A. Schultz, "On Categorizing Qualitative Data in Content Analysis," Public Opinion Quarterly, XXII, No. 4 (1958), 507.

¹⁶Schultz, "On Categorizing Qualitative Data in Content Analysis," 507.

Polynary Systems

This system allows a more varied approach with a broader choice because of the several categories available at some or all choices. The problem with this system is that it contains a certain amount of inherent unreliability, especially as the original choices become less distinct and more numerous.

An important technique in helping to increase reliability in either system is to provide as little variation within, but as much variation as possible at the boundaries of each category.¹⁷

Content Analysis and This Study

The following study is divided into essentially three parts. The first part, Chapter III, deals with a general description of the magazines involved. Because such a description cannot effectively be done with a binary system of classification, it uses a polynary system based on the material itself. As with the following two sections also, the particular applications of content analysis methodology are developed and explained in the respective chapters dealing with the three portions of the study.

Chapter III, in its over-all analysis of content, is essentially a statistically oriented version of a subject index plus a frequency analysis of content types. It should be noted that for this part of the study, the unit of content is the whole article, story, editorial, or poem. And, as in the other two parts, the presentation of the numerical data is in tabular form.

The second portion of this study, Chapter IV, is a comparison of how the two magazines treated the issue of sexual morality. It, too, is

¹⁷Pool, p. 203.

based on frequency counts within a polynary system of classification. Although a binary system could be made to work for this portion of the study, the polynary system facilitates the study, making it both easier to develop and to interpret, while only a negligible amount of difficulty is encountered with unreliability. The various categories and units of content are reviewed and explained in the chapter itself as part of the issue under investigation.

Finally, the third portion of the study deals with the editorials, a content type, in each magazine. Because several questions are asked about editorials, most of which can be answered in terms of an either/or situation, a binary system of classification is used. And since the questions are individually unrelated to each other, several different classifications, each based on a binary system, are used. That is, the units of content, the editorials themselves as well as symbols within the editorials, are analyzed using several binary systems of analysis, each having only one or two steps.

Chapter VI, the last chapter, will present whatever conclusions can be drawn from the previous three chapters as a group and in comparison with each other. Conclusions based on information in single chapters are made within these chapters, but the general conclusions which consider the study as a whole are made in the final chapter.

CHAPTER III

THE MAGAZINES:

A PHYSICAL AND CONTENT DESCRIPTION

Introduction

Despite their philogophical differences, His and motive closely resemble each other in several ways. Both are university/college orientated monthlies published only during the school year.¹ Both magazines are the same age, each having completed Volume XXVII in the spring of 1967.

motive

Neither magazine is denominationally orientated, although motive is published by the Methodists. Until Volume XXVII, motive was published for the Methodist Student Movement, an organization within the parent church. This group was a member of the National Student Christian Federation, a national federation of various denominational student organizations, which in turn was affiliated with the World Student Christian Federation, a similar international organization. In October, 1966, motive began publishing "for the University Christian Movement."² (Their emphasis.) In the summer of 1966, the National Federation had dissolved itself through

¹See Appendix I

²Leon Howell, "From NSCF to UCM: In Anticipation of a Movement," motive, XXVII (October, 1966), 3-4.

an ecumenical evolutionary move and became the University Christian Movement.

In an editorial in the October, 1966, issue, motive editors explained their new position. "This [change in outlook] means that motive not only will carry an even larger responsibility as the distinguished journal of the campus, but hopefully will itself be supported as it conceives itself more and more in broadly ecumenical terms on behalf of the whole movement."³

No specific change was noted in the material published during the following issues. Because motive, already ecumenically nondenominational, could assume the position of UCM representation without changes, the request for support as "the distinguished journal of the campus" may indicate the true motive for its new publishing aims.

His

His has always been published for Inter-Varsity Christian Fellowship, a nondenominational religious organization with chapters in secular colleges and universities throughout the United States. Inter-Varsity was organized in 1923 in England, and gradually spread throughout the Empire. Warner Hutchinson, an Inter-Varsity staff member, explained in the Silver Anniversary issue of His how the United States Inter-Varsity organization was begun.

Evangelical students in the United States 25 years ago invited the Canadian IVCF to help them organize, and that's when the IVCF-USA was formed. And it has been following the historical pattern ever since--helping evangelical students in secular colleges in a program of evangelism, prayer, Bible study, and missions, with continuity from one student genera-
to the next.⁴

³Howell, p. 4.

⁴Warner Hutchinson, "IVCF: A Brief Sketch," His, XXVI (January, 1966), 10.

Summary

Thus both magazines are seen to be religion-orientated magazines for the university/college student. Both are the same age and are published for nondenominational organizations. But as will be shown, these are about the only similarities between the magazines.

Following in two parts are the physical and content descriptions of motive and His.

Physical Description

Size

His.--Measuring 9 3/4 by 7 7/8 inches, His is an odd-size publication which is about 80 per cent as large in format as motive. Because little or no advertising is carried,⁵ the number of pages per issue remains relatively constant with an average of 39 pages per issue, as shown in Table 1.

TABLE 1

LENGTH OF ISSUES OF HIS AND MOTIVE NOT INCLUDING COVERS

HIS		MOTIVE	
Vol. 26	Vol. 27	Vol. 26	Vol. 27
36	36	56	48
36	40	56	60
40	40	56	56
52	40	60	56
40	36	72	56
36	40	56	64
36	36	40	64
36	40	48	
36	40		
348 pages	348 pages	444 pages	404 pages
Mean 38.7	38.7	55.8	58

⁵His has about one-half page of house advertising, and motive from two to three pages of commercial advertising per issue.

motive.--A standard size magazine, motive measures 8 1/2 by 11 1/4 inches. Table 1 shows motive has an average of 57 pages per issue. Considering both the size and number of pages each issue, motive is 166 per cent, or more than half again, as large as His.

Covers

His.--The four covers are not included in the figures of Table 1, although His uses the inside covers, front and back, in making a two-page spread for the display of editorial content. Printed on an uncoated flat-finished white stock with black plus a second color, these inside covers often offer the more dramatic illustrations for editorial material, especially since no color is available in the rest of the magazine.

motive.--Unlike His saddle-stitched covers, motive covers are glued over a side-stitched binding. Eight issues had clay or "krome-coat" finished covers and seven had various textured, uncoated finishes. Three covers used only one color, seven used two colors, one used three colors and two used four colors in printing. Cover two regularly carried the Table of Contents, and cover three carried a piece of art work.

Stock

His.--A white, flat-finished stock is used throughout, except for the center four pages which are canary-colored stock of the same finish and weight as the rest of the magazine. "Trend in Thought" and "World in Transit" columns regularly appear on these pages.⁶

motive.--A cream-colored stock, much like book stock, is regularly used by motive, although in two issues a different colored and textured

⁶See page 22.

stock was used to emphasize one section.⁷ Side stitching allows inserting as many--or as few--pages of different stock wherever they may be desired, something saddle stitching does not allow.

Typography

His.--A Roman-style transitional type is used for text composition, with a slightly bolder sans serif type of the same size and in all caps used for the breaker heads where necessary in His. A sample page from His and motive illustrating their typography and illustrations is presented in Appendix II. A large variety of ornamental or display type--a new face for each article--is used for titles in His. At times, the titles can be rather illegible, but seldom do more than one or two titles present difficulty in a given issue. Since color is limited to the covers, colored type, a hindrance to readability,⁸ does not exist in His.

motive,--A single family of sans serif type is used for all content in motive, including the masthead, folios, headlines, footnotes, and text. As some authorities suggest, sans serif type in textual composition is more difficult to read than Roman type.⁹ Having spent hours at a time reading from both motive and His, which uses a Roman face, the author agrees that a sans serif is harder to read--at least more tiring.

In addition to the poor readability of its textual matter, motive had five instances between January and March, 1967, in which whole pages

⁷XXVI (October, 1965), 29-36; and XXVI (May, 1966), 21-24.

⁸Miles A. Tinker, Legibility of Print (Ames, Iowa: Iowa State University Press, 1963), p. 146.

⁹Robert Root, Modern Magazine Editing (Dubuque, Iowa: Wm. C. Brown Co., 1966), p. 160; Tinker, pp. 48-49.

or two-page spreads were reversed. Such a large amount of black or, in one instance, dark green quickly tires the eye.¹⁰

In spite of these poor qualities about motive typography, the titles are highly legible, and the type is distinctive looking. For motive editors, this is apparently enough reward to justify the poor readability qualities inherent in sans serif type.

Illustrations and Art

His.--Essentially no original art from outside sources is used in His. Instead, photographs supplement the art director's illustrations, which are usually combined with the ornamental display type of the titles.

His does not use illustrations in the way motive does, choosing photographs from syndicated sources and "home-drawn" illustrations instead. This may suggest that it is a fairly unoriginal magazine illustrated quite conventionally. This is not the case. In 1964, His received, for example, first prize in the religious category at the Federacion Internationale de la Presse Periodique contest for the best magazine covers of the year.¹¹ Other winners included Punch (England), Vogue Paris (France), and Sports Illustrated (U. S.).

motive.--Because it uses only one family of type throughout the magazine, motive must turn to its art work and illustrations for variety. Most of these illustrations are drawings or etchings, with some prints and photographs of sculpture also appearing. Few pictures of either people or landscapes are used. The one exception to this practice is the "special" May, 1967, issue on Vietnam, in which a twenty-six page portfolio of Vietnam

¹⁰Tinker, pp. 151-152.

¹¹"Bravo," His, XXVI (November, 1965), 7.

photographs and American protest poetry was included. The Vietnam portfolio showed sharp contrast and distinct detail in reproducing the photographs. This is probably credited mostly to the offset method of printing, since this type of stock normally does not take photography well by letter press.

Despite this one extensive use of photographs, most illustrations are not photographs. The average issue exhibits four works of art by two artists not on the motive staff in addition to the other illustrations produced by the motive staff. motive editors think so much of their art that they wrote one of their intermittent (an average of one every other issue) editorials asking, among other things, for "a hue and cry against the deluge of cheap . . . tawdry, gutless paraphernalia produced and distributed by the church."¹²

Color

His.--As noted above, His uses a second color only on its cover, although a different color is sometimes used on each side of the cover. In addition to the colored illustration on the inside front cover, color is used to separate the editorial from the masthead and index on the inside back cover.

Also, as noted earlier, the center four pages are printed on canary stock. This is the only other use of color in His on a regular basis. The Silver Anniversary issue, though, used a second color on one printing form in the only exception to this policy.¹³

¹²B. J. Stiles, "Art Is a Matter of Guts," motive, XXVI (December, 1965), 2-3.

¹³An example of this is the February, 1966, issue.

motive.--A second color is regularly used throughout motive. And, because of its side-stitched binding, a short signature in another color than the one being used in other parts of the magazine can be inserted almost anywhere in the magazine. Each of the four or five signatures which make up an average issue of motive can use a different color without additional expense. Even with such possibilities, though motive is no rainbow. The colors are usually subdued, with only one normally appearing in each issue, although sometimes a second color or even a third color, as in the December, 1966, issue, is used.

Layout and Design

His.--Two columns 18 picas wide and 48 picas long with $1\frac{1}{2}$ picas of white space between columns is regularly used on His pages. The regular exception to this is the center four pages which are set in elite typewriter type in various widths up to 33 picas wide and with random right margin. Also, short announcements are sometimes placed in a side-less box set in 17 pica measure.

The arrangement of type and illustrations allows pictures and other illustrations to bleed when necessary. Also, full-page pictures are used at times, but limited space in the magazine keeps this to a minimum. This limited space also forces many articles to begin on a page facing another page of solid type. And where the spreads occur, the gutter is seldom bridged with either a title or an illustration. The few exceptions to this statement, such as the one found on pages 24-25 of the October, 1966, issue, indicate that the art director, Gordon Stromberg, can dramatically tie a spread together. Nevertheless, the gutter is more often a divider.

motive.--A variety of column widths and lengths is used by motive. One, two or three columns respectively 42 picas, 21 picas, and 14 picas wide have appeared. As in His, 1½ picas are left between columns, although motive sometimes runs from a 1-4 point rule in black or in color between columns.

Probably the most unusual typographical technique, besides the use of a single family of type for all editorial content, is the use of unjustified or random right margins. At times a whole issue is composed this way, though often only a single article is set in this manner. When unjustified right margins are used, an additional one to two picas are added between columns, depending on the column widths.

The kind of art and typography used in motive make it more avant-garde in its design than His. But both magazines are designed with apparently equal care in execution.

Content Description

Regular Departments and "Special Issues"

His.--Four regular department and two intermittent ones appear in His, as indicated in Table 2. The first two departments mentioned below appear each month on the center four pages.

"Trend of Thought" prints excerpts, usually from secular publications such as Life, Saturday Review, Harper's, and even Tax Newsletter, which are of current interest and which have religious or moral applications. An average of five or six excerpts appear in each column.

"World in Transit" also publishes excerpts, but usually from various religious publications such as Zeal, World Vision Magazine, and

TABLE 2

FREQUENCY OF APPEARANCE OF REGULAR FEATURES IN HIS^a

Feature	Vol. 26	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May	June
"Trend of Thought"		17	17	19	25	19	17	17	17	17
"World in Transit"		19	19	21	27	21	19	19	19	19
"Feedback" (Letters to Editor)		24	22	26	--	26	34	30	32	28
Editorials		36	36	40	52	40	36	36	36	36
Cartoon		32	34	18	45	38	33	34	25	--
"God at Work"		--	--	--	14/34 ^b	13	25	23	23	9

Feature	Vol. 27	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May	June
"Trend of Thought"		17	19	--	19	17	19	17	19	19
"World in Transit"		19	21	--	21	19	21	19	21	21
"Feedback" (Letters to Editor)		26	28	--	24	28	--	23	24	32
Editorials		36	40	40	40	36	40	36	40	40
Cartoon		16	4	39	--	33	--	--	--	31
"God at Work"		9	31	--	29	35	24	--	--	--

^aThe numerals indicate the page number; -- non-appearing.^bTwo separate columns appeared on the pages indicated.

the Christian Century. Emphasis of these excerpts is particularly on missions, with an average of five excerpts appearing in each column.

His also carries a letters-to-the-editor column titled "Feedback," which appears in various parts of the back half of the magazine each month.

Editorials, all written by Paul Fromer, His editor, begin on the last page and use the first column of the inside back cover, sometimes jumping to the inside of the magazine.

A religious cartoon appears in eight of nine issues in the first volume and five of the nine issues in the last volume surveyed.

The other non-regular feature runs under a standing head, "God at Work." Appearing in eleven of the eighteen issues surveyed, this column is made up of personal testimonies by readers about God's leading in their life. Both these features appear in various parts of the magazine.

Although neither a feature nor a department, but appearing regularly, is about a half page of house advertising. Selling subscriptions to His as well as reprints of His articles in pamphlet form is the purpose of this, the only advertising which His has. It appears randomly in the magazine.

motive.--A variety of departments and features appears in motive. But as Table 3 indicates, only one appears in each of the fifteen issues surveyed. This irregularity may be explained in Table 4 which lists the "special issues" motive had in the two volumes studied. These issues devote all their material to a single topic. Apparently some departments do not fit--either because they take up valuable room or are not on the subject at hand.

In comparison with motive, His had no "special issues" except the Silver Anniversary issue of January, 1966. It was noted, though, in the February, 1967, issue that "every article in the March His [sic] will be evangelistic."¹⁴ Other major topics of emphasis were the twenty-page

¹⁴"Coming in His," XXVII (February, 1967), 4.

TABLE 3

FREQUENCY OF APPEARANCE OF REGULAR FEATURES IN MOTIVE^a

Feature	Vol. 26	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May
Books		54	50	51	51	--	48	36	38
"The Picket Line" (Letters to Editor)		2	2	--	2	--	2	2	2
Editorials		--	--	2	5	2	5	--	--
Cover 3 -- Art		x	x	x	x	x	x	x	x
Cover 4 -- Fable or Satire		x	x	x	x	x	x	x	x
Films		--	--	--	--	--	--	--	--

Feature	Vol. 27	Oct.	Nov.	Dec.	Jan.	Feb.	Mar./Apr. ^b	May
Books		40	--	53	52	52	--	56
"The Picket Line" (Letters to Editor)		2	2	2	2	2	--	1
Editorials		4	5	--	--	--	2	6
Cover 3 -- Art		x	x	x	x	x	x	x
Cover 4 -- Fable or Satire		x	x	x	x	x	x	x
Films		--	--	52	50	--	58	54

^aThe numerals indicate the page number; -- non-appearing;
x appearing.

^bCombined volume for March-April.

section on "journalism" and writing in the December, 1966, issue, and the twenty-five page section in January, 1967, devoted to "missions."

As noted in Table 4, reviews of books and films are usually very near the back of the magazine, and editorials and the letters-to-the-

editor--"The Picket Line"--appear at the front of the magazine, starting on page two. Page one always has a poem, except for December, 1965, when a drawing appeared, and May, 1967, when "The Picket Line" began on page one.

TABLE 4

LIST OF SPECIAL ISSUES OF MOTIVE BY SUBJECT MATTER

October, 1965	"The Crisis in the Universities"
January, 1966	Critique of contemporary developments in our foreign policy.
February, 1966 . . .	Twenty-fifth Anniversary issue; a survey of oneself.
November, 1966 . . .	Cinema
March/April, 1967 . .	Man and his future in the era of the cybernation revolution.
May, 1967	Vietnam

General Content

The size of a book, the type of paper it is printed on, its typography and format, or even its regular columns and features are but a crude sketch of the real magazine. After all, only art directors would regularly subscribe to a magazine because of its physical construction.

Only by describing the content types and the subjects written about will an adequate picture of a magazine emerge. First, then, what are the content types found in His and motive?

Content Types

Table 5 indicates the content types. Immediately one notices that motive prints twenty to thirty times as much poetry as His prints.

TABLE 5

TYPES OF WRITING BY VOLUMES IN HIS AND MOTIVE

Type of Material	HIS	
	Vol. 26	Vol. 27
Poetry	2	3
Letters to editor, including "God at Work" feature	15	14
Single articles	88	94
Series or serials	2 (7 parts)	3 (14 parts)
Editorials	9	9
World in Transit	9	9
Trend in Thought	9	9
Short stories and parables	7	8
Book reviews	--	1 (1 book)
MOTIVE		
Poetry	61	54
Fables, fiction	11	6
Editorials	5	4
Articles	55	59
Letters to Editor	6	6
Book review section	8 (39 books)	5 (14 books)
Film review section (11 films)	--	--

Not included in Table 5 is the number of artists and their works which are reproduced in motive. Volume XXVI carried 42 single or multiple works of art by 27 artists and Volume XXVII listed 15 single or multiple works of art by 5 artists.

With the emphasis on poetry and art combined, a major portion of motive can be described as literary.

In the number of fables and pieces of fiction in motive compared with the number of short stories and parables in His, the one-sided literary interest of motive exhibited in other forms of writing is not upheld. The split is nearly even, with His having fifteen and motive having seventeen instances of such writing in the two volumes.

The eighteen book and film reviews in motive compared with the single such article in His is another indication of the literary emphasis of motive.

Table 5 also points out another distinction between the magazines. His carries a serial (or "series" as they call it) from time to time. One of these, "I Love a Young Man," a collection of letters exchanged by a couple and a pastor, by Walter Trobisch, ran in every issue of Volume XXVI. These letters involved problems of pre-marital counseling and dating which fitted nicely with some of the other material published by His on this subject.

It was perplexing, though, to find that the series was available already in book form, which could negate the suspense with a simple trip to the bookstore. The only other apparent reason for a series is to get readers into the habit of reading--and buying--the periodical. But, as Appendix I shows, there are no single copy sales of His. Thus, it would

seem that this series was not necessary and served no practical purpose by being a series.

The other series, mostly on Biblical material, are done in installments simply because they could not fit in a single issue comfortably, probably the only acceptable reason for a monthly magazine to run a series.

Being larger than His, motive has room for more extended articles. For example, a ten-page article in motive, about one-sixth of the magazine, would be one-third of an average His issue, and His wisely chooses a greater variety of articles than could be squeezed into the remaining two-thirds of the publication.

Then, too, the subject matter of motive changes so completely from issue to issue, especially with the periodic special issues involved, that a series just probably would not fit the tenor of successive issues.

Subject Matter

The subject matter considered by His and motive, as compared in Tables 6 and 7, is distinctly different, just as the forms of writing are different.

It will be noted that the subject classifications are not the same for each magazine. This is simply because the subject matter differs so drastically that a common set of categories could not be developed. Thus, this description of subject matter will be a comparison of differences.

Several inferences as to the general outlook and philosophy of the magazines are evident from comparing Tables 6 and 7. First of all, the largest single category of articles in His can be classified as

TABLE 6

SUBJECT CLASSIFICATION OF CONTENT OF HIS MAGAZINE^a

Subject	Vol. 26	Vol. 27
Bible	18	19
Christianity and the Arts	2	3
Current issues ^b	8	4
Courtship and Marriage	9	5
Devotional	5	9
Evangelism	16	13
"For the non-Christian"	7	13
Inter-Varsity Christian Fellowship Organization	11	8
Literature and Writing	1	12
Missions ^c	8	11
Practical Christian Living	22	9
Testimonies	6	5

^aThe unit of content is the complete article, editorial, etc.

^bDoes not include 9 "Trend in Thought" columns.

^cDoes not include 8 "World in Transit" columns.

TABLE 7

SUBJECT CLASSIFICATION OF CONTENT OF MOTIVE MAGAZINE^a

Subject	Vol. 26	Vol. 27
Art (about art)	5	2
Art Features	6	4
Church Renewal	6	3
Ethics	9	8
Integration	8	5
International Affairs	14	14
Language	5	2
Literary Criticism	9	2
Ministry	3	--
Music	5	--
Politics	14	18
Revolution	10	6
Science	2	6
Sex	3	2
Theology	11	7
University Life and Problems	15	10

^aThe unit of content is the complete article, editorial, etc.

dealing with the Bible or Biblical doctrines, an indication of the fundamentalist outlook of His. Fundamentalists interpret the Bible literally and do not believe in such things as evolution. His notes that Inter-Varsity Christian Fellowship chapter officers all sign a statement acknowledging "the full accuracy of Scripture," and other beliefs such as Christ's substitutionary atonement and the physical resurrection of the dead.¹⁵ motive, though, sees man "under the canopy of evolution."¹⁶ Or slightly differently: "It is not cliché that we no longer look at man under the canopy of eternity as we had always done in the West until recently. . . ."¹⁷

Another distinction, as shown by comparing Tables 6 and 7, is the number of articles on evangelism, missions, and "for the non-Christian" which appear in His. No comparative classification appears in motive. Certainly these articles also support the view that His is evangelical in its philosophy.

On the other hand, Table 7 indicates that motive gives heavy emphasis to politics and international affairs. Such emphasis, when the aesthetic interest in literature and the arts is combined with it, makes motive completely different from His in its outlook and philosophy in terms of religion. In short, motive apparently is a magazine of opinion --particularly political opinion--with an interest in the aesthetics of poetry and art as well.

¹⁵"The Warmth of Two Fires," His, XXVII (February, 1967), 37.

¹⁶William Cozart, "Guest Editorial," motive, XXVII (March/April, 1967), 2-3.

¹⁷Cozart, "Guest Editorial," p. 3.

While motive does, indeed, carry articles on theology and "church renewal," even the term "theology" implies much more philosophizing than the simple word "Bible."

Thus, Table 7 does not deny that motive is a religious magazine. After all, it is published by a religious denomination, in a religious publishing house, and publishes religion-orientated articles. But the approach to religion is in the modernist tradition of attempting to put Christianity in terms of the world of today rather than the fundamentalists' attempt to consider the world about them in terms of literal Biblical Christianity.

Summary

Thus, based on the types of articles and their subject matter published in His and motive, His must be considered a fundamental, evangelical publication, while motive must be termed a literary and opinion journal concentrating on political and international affairs with few religious overtones which would be in keeping with a religious publication in the modernist tradition.

CHAPTER IV

SEXUAL MORALITY: A COMMON ISSUE

Introduction

In limiting the material to be examined by this study, as explained in Chapter I, the types of investigation possible were also narrowed. To broaden the scope of the study as much as possible, an important consideration in a descriptive content analysis such as this, it was determined that one of the three parts of this study should be an examination of a specific issue treated by both magazines.

As noted in the previous chapter, His is a conservative, fundamentalist publication of Inter-Varsity Christian Fellowship, an evangelical organization. On the other hand, motive publishes in the tradition of the modernist concept of Christianity. Such a distinctive difference in outlook should be fully revealed by a detailed study of how each magazine treats a specific subject or issue.

Sexual morality fits the requirements for such an issue. It appears several times in each publication, and it can involve a moral judgment which would aid in revealing the basic philosophy or outlook of the magazine. In addition, it is one of, if not the only, such issue treated to any significant degree by both publications.

As a means of finding a norm for what was being studied and discussed about sex during the time these two publications were publishing Volumes XXVI and XXVII, a study of Time magazine during the calendar

year 1966 was made. Appendix III lists the appropriate Time articles with a short annotation. Although the material presented in Time is no indication that these were the only newsworthy stories pegged on sex during 1966, they at least provide a ready list of some of the major--and not so major--stories of public interest on this issue.

TABLE 8
ARTICLES ON SEX APPEARING IN TIME MAGAZINE^a

Subject	Number
Homosexuality	4
Clinical sex investigations	3
Ethical and moral questions on sex	3

^aAppendix I lists the references with annotations.

As Table 8 indicates, Time published four articles on homosexuality, three on scientific and clinical sex studies, and three specifically on the issue of sexual morality. For this study, the reports of clinical investigation of sex are of little use other than noting that they occurred. But even they have their own issue of morality. His, for example, quotes Life in noting, with apparent distaste, that "some scientists in some countries will pursue any line of research that fascinates them, regardless of prevailing moral attitudes. . . ." ¹

But the issue of the morality of clinical sex studies does not really come up in His and motive. The issue of homosexuality and general sexual morality, though, are discussed.

¹"Trend of Thought," His, XXVI (January, 1966), 25.

Homosexuality

Whether the problem of homosexuality in America during 1966 was of sufficient interest for Time to spend the space to record the trial and execution of one Ahmed el Osamy, who reportedly ran one of the "top boydellos" in San'a, Yemen, is certainly doubtful.²

Nevertheless, homosexuality was being discussed,³ and laws against it were being examined and in some cases relaxed.⁴

TABLE 9
REFERENCES TO HOMOSEXUALITY IN HIS AND MOTIVE

HIS		MOTIVE	
December, 1965	p. 9	October, 1965	p. 23
February, 1966 ^a	pp. 14-18	January, 1966	p. 3
March, 1966 ^a	pp. 5-9, 17	November, 1966	p. 29
May, 1966	pp. 6, 7		p. 38, p. 44
June, 1966	pp. 28, 29	January, 1966	p. 50
October, 1966	p. 26		
November, 1966	p. 27		
January, 1967	p. 18		
May, 1967	p. 19		

^aArticles on homosexuality.

²"The Death of Ahmed el Osamy," Time, August 12, 1966, p. 27.

³"The Homosexual in America," Time, January 21, 1966, pp. 40-41.

⁴"The Case of the Elusive Euphemism," Time, July 22, 1966, pp. 45-46; "Dealing with Deviates," Time, December 30, 1966, p. 17.

In His and motive homosexuality was part of the vocabulary of commentary on sexual morality. Table 9 indicates the number of references both magazines make to homosexuality, showing that motive has only two-thirds as many citations on the subject as His does. Also, though not shown by Table 9, two of these references in His are articles on homosexuality. No articles on homosexuality were published by motive.

At no time, in either His or motive, is homosexuality condoned as being either Biblically or socially acceptable. In His, the emphasis, especially in the two articles dealing with homosexuality, is on "saving" a person from homosexuality, much the way evangelicals promote "saving" a person from sin.

Charles Young, a psychiatrist with the University of Illinois health service, explained the relationship between homosexuality and Christianity in a His article.

Certainly I believe a person with a homosexual problem can become a Christian. . . . I am equally sure that a person repeatedly committing homosexual acts cannot be a maturing, witnessing Christian. . . .⁵

Young goes on to explain why he believes this, noting that the homosexual with God's help can be changed.

When a person commits himself to Christ, he expresses a willingness to change his ways. If the person continues to practice acts which are explicitly forbidden by Scripture and which may injure or destroy another individual, we wonder about his willingness to cooperate with God who helps those who are willing and want to be helped.⁶

From these comments it is evident that Young's position, and thus the position of His, is that a practicing homosexual cannot be a Christian,

⁵Charles Young, "Homosexuality and the Campus," His, XXVI (February, 1966), 15.

⁶Young, "Homosexuality and the Campus," p. 16.

but, after changing his ways, such a person can then, and only then, be considered a Christian.

While the above emphasis has been on changing the life of a homosexual another His article, this time an anonymous first person account of a young woman whose roommate became involved in a Lesbian relationship with another person, emphasized the importance of guarding against allowing one's self to fall into homosexuality.

The author notes that "sometimes a friendship that starts out nobly can degenerate into one that is possessive and jealous and eventually goes all the way down to perversion."⁷ This warning is followed by the statement that through Christ all friendships "can be helpful, mature and controlled through the incomparable wisdom of His indwelling Spirit."⁸

Thus in His, both homosexuals and non-homosexuals are directed to Christ who will change the life or keep it as the need may be.

motive, though, is neutral in every case about homosexuality's morality or immorality. It is simply a fact in the world about them into which Christianity must be fitted. The term was once used in a derogatory way,⁹ in terms of its social acceptability, but never as something which was morally unjustifiable.

An example of motive's presentation of the homosexual may be seen in Al Carmines' review of Andy Warhol's film, Chelsea Girls. Carmines notes that "a bevy of characters confront one: amphetamine addicts, lesbians, homosexuals, old women, young hoods, quiet girls, noisy girls,

⁷"Love Affair Wrong Kind," His, XXVI (March, 1966), 5-9.

⁸"Love Affair Wrong Kind," 9.

⁹Jack Newfield, "Revolt Without Dogma," motive, XXVI (October, 1965), 23.

etc. . . ."¹⁰ Carmines' reaction to seeing such characters portrayed by themselves does not involve any moral judgment. "Some of Warhol's people are boring but enough are interesting to make one rejoice in the relief of seeing people on a screen being themselves."¹¹

What motive would say in an editorial on the subject or in an article about it is certainly only a guess. What is revealed by the six references in Table 9 is seemingly a neutral position as to the morality of homosexuality. While not promoting homosexuality as an alternative to heterosexuality, motive by never rejecting it implies that homosexuality is a condition of man which is apparently not involved in determining his moral character.

In comparison, Time noted in its January 21 essay that "the clear-cut condemnations of the Bible or of traditional moral philosophy have come to be considerably toned down. . . ." And it added, "A surprising number of protestant churchmen accept this idea. . . ."¹²

But Time did not accept homosexuality. "It is a pitiable flight from life. As such it deserves fairness, compassion, understanding and, when possible, treatment. . . ."¹³

In considering the issue of homosexuality, then, His appears anxious to condemn it as Biblically sinful. Time, though shying away from Biblical interpretation, is almost as strong a condemner of homosexuality by calling it a "flight from life." Though it published no

¹⁰Al Carmines, "Two Epics," motive, XXVII (January, 1967), 51.

¹¹Carmines, "Two Epics," 51.

¹²"The Homosexual in America," Time, 41.

¹³"The Homosexual in America," Time, 41.

specific article on this issue, motive, in its references to homosexuality, shows apparent interest only in recognizing it for what it is--a deviation.

Heterosexuality

By far, the largest number of references to sexual morality deal with "normal" sexual interests. Table 10 indicates the number of comments or allusions to sexual morality in His and motive, including all references in Table 9.

TABLE 10

FREQUENCY OF PRIMARY AND SECONDARY COMMENT ON OR ALLUDING TO SEXUAL MORALITY BY HIS AND MOTIVE

HIS			
Issue	Primary ^a	Secondary ^b	Total
<u>Vol. 26</u>			
October	1	1	2
November	1	3	4
December	1	2	3
January	1	4	4
February	3	1	4
March	2	1	3
April	1	1	2
May	3	3	6
June	<u>2</u>	<u>1</u>	<u>3</u>
Total	15	17	31
<u>Vol. 27</u>			
October	2	1	3
November	2	3	5
December	-	2	2
January	1	1	2
February	2	1	3
March	1	2	3
April	-	1	1
May	1	2	3
June	<u>-</u>	<u>2</u>	<u>2</u>
Total	9	15	24
Overall Totals	24	31	55

TABLE 10--Continued

MOTIVE			
Issue	Primary ^a	Secondary ^b	Total
<u>Vol. 26</u>			
October	1	2	3
November	1	1	2
December	-	1	1
January	4	-	4
February	1	3	4
March	-	1	1
April	-	-	-
May	<u>2</u>	<u>1</u>	<u>3</u>
Total	9	9	18
<u>Vol. 27</u>			
October	3	1	4
November	1	5	6
December	1	2	3
January	-	4	4
February	-	2	2
March/April ^c	1	-	1
May	<u>1</u>	<u>2</u>	<u>3</u>
Total	7	15	22
Overall Totals	16	24	40

^aOnly those articles, letters, or ads whose main purpose is commentary or discussion of sexual morality are considered "primary" material. The unit of measurement is the complete article, letter, book advertisement, etc.

^bAll references or allusions to or illustrations involving sexual activity or morality within an article which is not "primarily" about sexual morality is included in this class.

^cDouble issue.

motive

Just as in the case of homosexuality, motive is noncommittal on the basic issue of sexual morality--whether sex outside of marriage is morally right or wrong. But at the same time, some articles appear to

show that motive's interest in this subject is analogous to a little boy looking at a cookie jar on a shelf just out of his reach. One is impressed that the noncommittal status of motive on this subject is going to change to one of limited support for the acceptance of sex outside of marriage as morally defensible.

It has been a tradition with motive to toy with this issue from time to time. As motive editor, B. J. Stiles, wrote, the selection of two or three articles representative of motive during the past would be impossible. "They would misrepresent the years and caricature us as being against war and for sex."¹⁴ Actually, the frequency of articles dealing with sex is not this great, nor is the attitude expressed always "for sex." What is evident, though, is an interest to discuss other peoples' rationalizations about sex, with limited acceptance of the liberalizing trend away from Biblical absolutism.

This trend was noted in Time,¹⁵ and discussed in motive in a book review of the Spring, 1966, issue of Religion in Life, a journal which devoted its entire issue to a discussion of "the new morality."¹⁶ Arthur M. Wheeler, motive reviewer, summarized his review by presenting his opinion on the merits and problems of the so-called new morality:

It is to be granted that "situational" morality may be vague and have some dangers in application, but perhaps it would be well for those who incline to absolutism to . . . agree that it would be preferable that laws be used as maxims and guides, not as unchangeable rules.¹⁷

¹⁴B. J. Stiles, "How to Celebrate Tomorrow's Yesterday Now or, Happy Birthday motive," motive, XXVI (February, 1966), 2.

¹⁵"Situation Sex," Time, October 22, 1966, p. 44.

¹⁶Religion in Life, XXXV (Spring, 1966).

¹⁷Arthur M. Wheeler, "Books," motive, XXVII (December, 1966), 53.

From this, it is evident that Wheeler is promoting a reduction of absolutism, and is encouraging a certain amount of flexibility in making moral judgments. This is in the trend of the new morality, but it does not necessarily endorse a new sexual moral code, although such an endorsement may be inferred by some readers.

Turning from the discussion of this general trend away from absolutism to consideration of the personal confrontation an individual has with sexual morality, two specific articles most directly help to reveal motive's position.

The first is a book review by Richard Waddell of Richard Hettlinger's book, Living with Sex.¹⁸ Sex in the Hettlinger book, Waddell writes, is pictured as a two-horned dilemma. On one horn, the student "receives from his religious tradition (if he still takes it seriously) an inflexible and resounding NO!--until after marriage." On the other horn, equally dogmatic advice favors "full sexual self-expression with another human being."¹⁹

In the tradition of the new morality, Hettlinger sees love as the basis for all moral judgments. Based on this, Waddell sees Living with Sex as offering the student "authentic and helpful alternatives to his present dilemma of living with sex."²⁰ But even after the attempt to change the basis of moral decisions, it is explained by Waddell that "while love may make sexual intercourse right, it may be more likely that one will abstain out of love until the ultimate commitment is sealed in marriage."²¹

¹⁸Richard Waddell, "Books," motive, XXVII (October, 1966), 47.

¹⁹Richard Waddell, "Books," 47.

²⁰Richard Waddell, "Books," 47.

²¹Richard Waddell, "Books," 47.

Thus, while venturing away from Biblical absolutism, the writer has chosen to stay close to the Biblical position that marriage is the only proper context for sexual relations. In fact, he only admits to the possibility of sex outside of marriage being justifiable.

In his review, Waddell notes that Playboy magazine is part of the student's dilemma according to Hettlinger, who explained his view of the place Playboy occupies in the world of moral judgments.

Taken for what it is--a good-natured spoofing of the stuffier aspects of our society, a much needed protest against prudery and comstockery, a forum for the discussion of sexual questions, a source of erotic relief for deprived males, a medium of occasional pieces of excellent writing, relaxing "Entertainment for Men"--Playboy fills a need. But that students should suppose that they are offered an adequate philosophy here, let alone a Bible, is disastrous.²²

Just what was Hugh Hefner promoting in his "Playboy Philosophy" between July, 1965, and March, 1967? Quotations from the particular installments appearing during this period, numbers twenty-three through twenty-five, are contained in Appendix IV. They are primarily concerned with the laws against fornication, cohabitation, adultery, and prostitution. In a simple sentence, Hefner considers that the state does not have jurisdiction over these matters between consenting adults. Thus, of course, no laws should restrict such activity. Implication: such things are condoned. Or as Waddell noted, the Hefner position is: "Enjoy sex, but don't hurt anybody."²³

The second motive article chosen as representative of the magazine's position with regard to an individual's encounter with sexual morality, looks to the future. This article also sees sex in terms of two extremes. On one extreme is the prudery typified by Queen Victoria,

²²Richard Waddell, "Books," 47.

²³Richard Waddell, "Books," 47.

and on the other extreme is the clinical depersonalization of what the author, Duane Nehl, calls the "lady of the laboratory."²⁴ Both extremes are rejected by the author, but without advancing a position of his own. This, Mehl implies, is not his judgment to make.

"But, of course, the new generation will make its own move," Mehl writes, and, as he had noted just before, "their new ethics will emerge, not from Puritan codes nor religious systems once accepted by society, but from a mutual fear of and distaste for decadence; and, may I add, often from nervous exhaustion."²⁵

From Mehl's article, it appears that motive is willing to see the necessity of codes of conduct in sexual matters and that these codes advocate much the same restraint as the Biblical position, but, at the same time, motive is unwilling to consider Biblical absolutism as the basis for such codes.

It seems apparent in these quotes from motive articles noted above, which are some of the most pointed expressions of motive's view, that while the Biblical absolutism is not accepted, the same Biblical commands, taken as guide lines only, are heartily encouraged.

The important point to note is not the extent of motive's liberal tendency, but rather, the rejection of literal Biblical authority. Such a rejection is in the tradition of the modernist view of Biblical interpretation.

His

As might be expected from reading the previous chapter, His takes

²⁴Duane Mehl, "Sex in the Future," motive, XXVII (October, 1966), 26-29.

²⁵Duane Mehl, "Sex in the Future," 29.

a decidedly different position from motive over the issue of sexual morality. The several approaches to this issue used by His can be classified into three main categories.

The first such category is the monthly "Trend in Thought" column. Here quotes from secular magazines are reproduced. Consistently only examples of either extreme liberalism or apparent fundamentalism are chosen for this column. The implications are, respectively: "Look, reader, isn't this awful," and "See! an important magazine like this also takes our position."

For example, in a quote from Life it was noted that "some scientists in some countries will pursue any line of research that fascinates them, regardless of prevailing moral attitudes. . . ." ²⁶ Or from another Life article, "In Hefnerland, women are status symbols. . . ." ²⁷ Both quotes have an isn't-this-awful type of implication, and in regard to Playboy and its philosophy, His obviously disapproves.

Equally quoted are statements which support the fundamentalism of His. For example, from Woman's Day: "Once morals become relative it is hard to justify any morality at all." ²⁸ Also, from the Revelle Times (University of California at San Diego): "The Bond-type hero has no moral virtues. . . ." ²⁹ Or, from the Saturday Review: "In . . . recent years we have had novels about the 'new morality,' which seems to be only the absence of morality. . . . Since they are unworthy of serious considera-

²⁶"Trend of Thought," His, XXVI (January, 1966), 25.

²⁷"Trend of Thought," His, XXVI (February, 1966), 20.

²⁸"Trend of Thought," His, XXVI (October, 1965), 17.

²⁹"Trend of Thought," His, XXVII (November, 1966), 20.

tion, it is small wonder that many habitual readers of fiction are revolted by them and are bewildered by those who praise them."³⁰

The second main category is comment dealing with the present trend of the new morality away from Biblical absolutism, an area of the morality issue which was noted in Time and examined in motive above. His is willing to tackle the problem squarely. Presently a series by Vernon Grounds on the new morality is being run in His, something that motive has not chosen to do as yet. After two installments in April and May of 1967, His editor, Paul Fromer, explained that next fall Grounds, "having pointed out the strengths. . . . identifies five fatal weaknesses in the 'new morality' and then studies the application of this point of view to sex and dating in light of the Scripture. . . ." ³¹

These strengths of the new morality were discussed with no direct mention of sex, nevertheless, the implications are relevant to sexual morality. For example, consider Grounds summary of the comparison between the new and the old:

The new morality has likewise been a challenge to every variety of unbiblical legalism, externalism and conformism. It has forced all us Biblical absolutists to realize again that the Christian either is an ethic of personal responsibility. . . . By underscoring this often-obscured fact, the new morality has challenged the old morality to a more realistic confrontation of the possible ambiguity and agony of ethical experience, especially among Christians. ³²

One may interpret this as a suggestion that Biblical absolutists must fact up to the ambiguity of ethical experience as fact. But this is not the case. Grounds only suggests that ambiguity and agony are

³⁰"Trend of Thought," His, XXVII (February, 1967), 18.

³¹"Bull Session with the Editor," His, XXVII (June, 1967), 27.

³²Vernon Grounds, "The New Morality: What's Right with the New View of Wrong," His, XXVII (May, 1967), 10.

realistically possible. As Fromer explained, next fall Grounds will identify the weaknesses of the new morality and will apply this point of view to sex and dating in light of Scriptures. And, if this application is in the tradition of past His statements on this matter, the possible ambiguity and agony of ethical experience will be demonstrated to be unnecessary, and Grounds will remain a Biblical absolutist.

In terms of the basis for the new morality, Grounds accepts the "situational relativity of all laws except the law of love. . . ." ³³ His accepts this, though, only on certain conditions. As another His author explained, only the Gospel according to John "gives what neither secular literature nor the contemporary religious literature of the 'new morality' can give: a meaningful definition of love. . . ." ³⁴

From this consideration of the new morality's trend away from Biblical absolutism, it is apparent that His is not about to follow. As a fundamentalist publication, it is willing to accept the New Testament statements about the supremacy of love, but it is not about to disregard more explicit statements about human conduct. As a true fundamentalist publication, His sees the statements on love integrated with the specific statements on human conduct.

The third main category of commentary considers these specific statements about human conduct. It is here that the extent of His conservatism is revealed. For example, in an article dealing with moral judgments, the author writes:

What are these unclean things from which the Christian was to separate himself? They are enumerated by Paul in Galations

³³"The New Morality," His, 10.

³⁴Harold O. J. Brown, "Christians Are Materialists," His, XXVI (June, 1966), 27.

5:19-21. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."³⁵

Statements on specific moral actions are not always listed so copiously, but are usually just as specific. Another example is taken from a His article by Betty Fletcher in which she counsels young women who wonder if they are in love. The question of kissing is examined, and Miss Fletcher explains that kissing is naturally meant to lead to sexual fulfillment, and "short of sexual fulfillment, frustration often results. And fulfillment before marriage brings worse than frustration. . . ."³⁶ Recommendation? "It seems wise and Scriptural, then to leave kissing to marriage or in a limited way to engagement."³⁷

This is probably the most conservative statement about specific moral behavior presented in His. Other statements simply emphasize the necessity of the marriage context for sexual relations. For example, another His stated: "Love that falls short of the total commitment of marriage is a love too weak to reveal the full power and glory of the truth about sex. . . ."³⁸

Many more such statements fundamentally opposing sex outside the marriage context could be quoted, but the point has been made. His is consistent in specifically denying that sexual relations outside of marriage are ever morally justifiable.

³⁵Roy Patterson, "Those Do's and Don'ts," His, XXVI (December, 1965), 9.

³⁶Betty Fletcher, "In Love?" His, XXVII (November, 1966), 35.

³⁷Betty Fletcher, "In Love?" 35.

³⁸Douglas Dickey, "The Truth about Sex," His, XXVI (June, 1966), 30-31.

Summary

The discussion and comment on the issue of sexual morality has clearly and consistently revealed His as being in the fundamentalist, conservative tradition of literal interpretation of Scripture, and thus, expectedly, denouncing sexual relations outside marriage as sin. And any deviation from "normal" heterosexual love, such as homosexuality, is a perversion which is also to be shunned as Biblically sinful.

On the other hand, motive is not so clear in describing what it has found in its odyssey-like search for truth. Nowhere did an author clearly forbid, either on Biblical or philosophical grounds, sexual relations outside marriage. And, though no article or review primarily discussed homosexuality, it was accepted simply as another fact in the world--antisocial, possibly, but not necessarily immoral.

The morality issue simply reinforced, respectively, the basic fundamentalist/modernist outlook of the publications.

CHAPTER V

EDITORIALS: AN ANALYSIS

Introduction

Some editors seem to produce all their editorials from a single mold. This, though, need not, and should not be the case, because editorials should be limited only by the needs, imagination, and creativity of the editors and their magazine. Editorials can be used to chink the cracks in the philosophical structure of the magazine. They can be a means of emphasis, explanation, or rationalization for some, or all, of the contents. And they can be resonators for opinions that cannot be styled to fit in another part of the magazine.

Simply stated: "The editorial, unlike other definite types of English composition, is not hide-bound by precedent and arbitrary rule."¹

This unique characteristic universally applied to all editorials can be a real treasure to creative and imaginative editors, but can be just as real a problem to the analyses of their editorials. Analysts thus always risk the possibility of making a study in which such a variety of editorials is present that too few relevant norms may be developed within the editorials themselves. Since content analysis is limited to manifest content, with latent intentions and responses not involved,² it

¹Robert W. Jones, The Editorial Page (New York: Thomas Y. Crowell Co., 1930), p. 61.

²Bernard Berelson, Content Analysis in Communication Research (Glencoe: The Free Press, 1942), p. 61

is usually only possible to affirm that certain characteristics are--or are not--present in some or all of the editorials. That is, inferences are limited to those that can be supported from the content itself.

Although readership surveys could perhaps greatly enlarge the number of supportable inferences in content studies, such surveys are not a part of content analysis, a technique used when circumstances preclude other available information of the intentions or reactions of writers and readers. For this reason, content analysis depends more on description than on theorizing what the description may mean under varying circumstances.

Following, then, is a record of the author's findings in analyzing the editorials in Volumes XXVI and XXVII (1965-1967) of His and motive.

Length

One of the bounds within which all written editorials must be created is length. Nevertheless, no consensus exists among editors as to how long an editorial should be. Studies vary widely.

For example, one study showed that five hundred editorials in a widely scattered sampling of newspapers averaged 300 to 350 words in length.³ The author's sample of editorials in Life and the Saturday Evening Post between 1966 and 1967 found that they averaged almost identically about 800 words in length. During the same time, the author found Saturday Review averaged 1,436 words per editorial.

A general rule of thumb was stated by Warren H. Pierce, then associate editor of the St. Petersburg Times:

The right length of editorials, it seems to me, is about like Abraham Lincoln's definition of the right length for a man's legs--

³Jones, p. 61.

long enough to reach the ground. There is an equally simple empiric test for editorials: Do they get action and accomplish useful ends? Alongside that, neither arbitrary limits on word-count, not even literary quality, are very important.⁴

But E. W. Stephens, former president of the National Editorial Association, is much more prescriptive:

The editorial should be no longer than your pencil, and as your pencil wears shorter, your editorials will be better.⁵

But if editors cannot agree on proper lengths for editorials, the physical dimensions of the magazine may be the only real limiting factor. In Chapter III it was noted that all editorials in His start on the back page and carry over onto the first half of the inside back cover --and when necessary jump to the page before. Table 11 indicates which editorials jump. In motive, editorials are always at the front of the magazine and no jumps were made.

While space may be a physical limitation, the space permitted editorials in His and motive allows for at least 2,500 words. As few editorials approach this length (only one in each magazine during the two years was over 2,000 words long) physical length is not a problem and editors apparently limit their editorials' length for other reasons.

Thus, the significant factor shown by Table 11 is that the magazines each averaged between 1,380 and 1,370 words per editorial. This falls between Life and Saturday Review, indicating that His and motive show little distinction in terms of the lengths of their editorials when compared with national magazines.

⁴Quoted in Hillier Krieghbaum, Facts in Perspective: The Editorial Page and News Interpretation, (Englewood Cliffs, N. J.: Prentice-Hall, 1956), pp. 265, 266.

⁵Quoted in Jones, p. 62.

TABLE 11
LENGTH OF EDITORIALS

Issue	HIS	No. of Words
<u>Vol. 26</u>		
October		907
November		990
December		1,830 J ^a
January		1,670 J
February		1,100
March		810
April		1,140
May		2,350 J
June		1,120
Mean of Vol. 26		1,335.2
<u>Vol. 27</u>		
October		1,140
November		1,280
December		1,160 J
January		1,670 J
February		1,300
March		1,620 J
April		1,270
May		1,320
June		1,290
Mean of Vol. 27		1,338
Overall Mean		1,336.8
MOTIVE ^b		
<u>Vol. 26</u>		
December		1,428
January		735
February		1,952
February ^c		661
March		1,400
Mean of Vol. 26		1,233
<u>Vol. 27</u>		
October		2,320
November		1,090
March/April		1,130
May		1,560
Mean of Vol. 27		1,525
Overall Mean		1,363

^aThese editorials jump to another part of the magazine.

^bOnly issues having editorials appear.

^cReprint of motive's first editorial as part of the Twenty-Fifth Anniversary issue.

Relation to Other Editorial Content

While an editorial may reflect the magazine's over-all philosophy --fundamentalist, evangelical or modernist, for example--it may be an island of opinion in terms of the other material in the magazine.

An indication of how editorials are related to the content of the rest of the magazine is shown in Table 12. From this, it is noted that motive writes two-thirds of its editorials in terms that are highly related to the material within the magazine. And of the remaining editorials, only one would be judged strictly as an island of opinion.

A complete reverse of this trend is shown in His. Of the eighteen editorials, Table 12 shows that fourteen are classed as "unrelated." But this is not to suggest that the views are unrelated to the general editorial philosophy of His. Editor Fromer, himself, states that this would be unthinkable.⁶ It is simply that these views are not expressed in terms of the content found in the rest of His.

Negative or Positive?

In classifying the magazines themselves, whether their editorials are "positive," "negative," or "neither" is an important distinction. The reason for this was explained by one editor who noted that "the average man can be led farther than he can be driven, and he responds to indirect means of persuasion more readily than to direct argument."⁷

In choosing the criteria for Table 13, it was thought that merely limiting judgments to frequency of words or even paragraphs attacking or promoting a particular view would not present the true outlook. Thus,

⁶"The Warmth of Two Fires," His, XXVII (February, 1967), 37.

⁷Jones, pp. 97-98.

TABLE 12

THE RELATIONSHIP OF EDITORIALS TO GENERAL MAGAZINE CONTENT^a

Issue	Highly 50%+	Semi- 10%-49%	Barely 1%-9%	Unrelated None
HIS				
<u>Vol. 26</u>				
October	-	-	-	X
November	X	-	-	-
December	X	-	-	-
January	-	-	-	X
February	-	-	-	X
March	-	-	-	X
April	-	-	X	-
May	-	-	-	X
June	-	-	-	X
<u>Vol. 27</u>				
October	-	-	-	X
November	-	-	-	X
December	-	-	-	X
January	-	-	-	X
February	-	X	-	-
March	-	-	-	X
April	-	-	-	X
May	-	-	-	X
June	-	-	-	X
MOTIVE				
<u>Vol. 26</u>				
December	-	X	-	-
January	X	-	-	-
February ^b	X	-	-	-
February	X	-	-	-
March	-	-	-	X
<u>Vol. 27</u>				
October	-	X	-	-
November	X	-	-	-
March/April	X	-	-	-
May	X	-	-	-

^aIn terms of the percentage of editorial content explaining or emphasizing the rest of the magazine's content--past, present, or future.

^bTwenty-Fifth Anniversary issue.

TABLE 13

THE OUTLOOK OF EDITORIALS IN HIS AND MOTIVE^a

Issue	Negative	Positive	Neither
HIS			
<u>Vol. 26</u>			
October	-	X	-
November	-	X	-
December	-	X	-
January	-	X	-
February	-	X	-
March	-	X	-
April	-	X	-
May	-	X	-
June	-	X	-
<u>Vol. 27</u>			
October	-	X	-
November	X	-	-
December	-	X	-
January	-	X	-
February	-	X	-
March	-	X	-
April	X	-	-
May	X	-	-
June	X	-	-
Totals	4	14	0
MOTIVE			
<u>Vol. 26</u>			
December	-	X	-
January	-	-	X
February	-	X	-
February	-	X	-
March	X	-	-
<u>Vol. 27</u>			
November	-	X	-
March/April	X	-	-
May	X	-	-
Totals	3	4	1

^aSee notes under Table 11.

Table 13, is an attempt to measure the over-all tenor of the editorials. Under these choices, a single paragraph or sentence strategically placed could make an apparently positive editorial suddenly negative. These were personal judgments, but because "neither" could be chosen as an option, the problem of reliability was reduced to acceptable risk.

By "positive" it is understood that the editorial is actively promoting a particular view or opinion by demonstrating its own merits. By "negative" it is understood that the opinions and views are being directed against other views or opinions with a clear path to follow.

Table 13 indicates that motive's editorials are nearly evenly split between positive and negative. Also, the only clearly neutral editorial is in motive. By its own admission, this editorial finds "no simple solutions."⁸ His editorials, though, are overwhelmingly positive with thirteen out of eighteen editorials, or 72 per cent considered positive.

Because numbers on a graph or in a table are relevant only to each other, they do not show that the His editorials judged as negative were gentle in their negativism, more a slap on the wrist than a solid swat--certainly nothing like a Christ with fire in his stare driving the money changers from the temple.

Table 13 also reveals a point about the classification system of content analysis, especially when dealing with editorials. Although a subjective method of classification, which is generally a highly flexible method, is used, one editorial, His, December, 1965, was impossible to fit into any class. This editorial was written in a collage-like style with

⁸"This Issue," motive, XXVI (January, 1966), 5.

eight parts dealing mostly with the magazine itself. While it does not invalidate the classification system for the other editorials, the problem does indicate a difficulty other researchers have had. Krieghbaum noted: "There is little agreement on methods for grouping the wide variety of comments that appear in newspapers and magazines or on places where a specific example belongs once classification has been set up."⁹ In this case, an editorial in His was so totally different that it could not be classified, that is, not in terms of the requirements in Table 13.

Summary

Certainly the important point made above is not that one editorial could not be classified. Rather, the twenty-six editorials which were classified in the two magazines clearly show a distinction between His and motive.

His, though constructive in its outlook, does not attempt to force itself on or over other opinions by using negative editorials. motive, possibly reflecting its concern with politics, which can involve considerable negativism, was more evenly split between a negative and a positive outlook in its editorials.

Personality of the Writer and the Reader

in Editorials

In the era of personal journalism it was common to use personal words such as I or we in editorials. Today, though, and for most of the present century, such personal words have been banned from most newspaper editorials.¹⁰ One text on editorials flatly states that the only excuse

⁹Krieghbaum, p. 150.

¹⁰Jones, p. 148.

for an editor using the first person pronoun is to "lend a touch of humor."¹¹

But if newspapers are not using the first person today, it has been noted more frequently in magazines.¹² This is probably true because of the readers served by both types of publications. Newspapers are published for a geographically bounded public, whereas magazines are published for a more philosophically and less geographically bounded public. Thus, it may be that more personalized forms of address are acceptable in magazines.

Several indices in editorials indicate whether they are admittedly the reflection of the editor or of a particular person. For example, motive editorials are signed, which is not generally done in newspapers--or His. But examples can be found in other magazines to support this. Saturday Review signs editorials, but Life and Post do not.

Another evidence of encouraging personal journalism is the motive policy of allowing "guest" editorials, something His does not do.

But probably the most valid judgment of how "personal" editorials are is indicated by Table 14, which shows the frequency of six pronouns whose antecedents are the editor (I, me), the reader, (you), the readers and editor (we, our, us), and the editor and his staff (we, our, us).

Table 14 indicates that His editorials are much more the product of a personal journalist. That is, the high occurrence of I puts the editor in the position of the signed columnist whose opinions agree with the philosophy of the magazine, rather than an editor whose editorials are nonpersonal reflections of a magazine's philosophy.

¹¹Leon Nelson Flint, The Editorial; With Study Material and Assignments (New York: D. Appleton and Co., 1928), p. 209.

¹²Krieghbaum, p. 164.

TABLE 14

FREQUENCIES OF PERSONAL WORDS IN HIS AND MOTIVE EDITORIALS^a

Issue	"We"	"Our"	"You"	"Us"	"I"	"Me"
HIS						
Vol. 26						
October	11	5	3	11	1	1
November	2,1 ^b	1	4	4	1	1
December	1 ^b	-	2	1,3 ^b	-	-
January	1	-	1	-	49	13
February	-	-	40	2	3	-
March	6	7	1	4	5	5
April	8	4	2	5	12	3
May	44	9	7	20	7	-
June	5	2	2	12	6	1
Vol. 27						
October	9	-	4	3	31	5
November	5	6	5	4	1	-
December	6	-	5	9	23	1
January	8	1	7	28	12	-
February	-	-	2	-	32	1
March	36	11	10	7	15	2
April	8	3	2	2	13	1
May	6	-	-	-	3	-
June	14	8	12	5	12	5
MOTIVE						
Vol. 26						
December	2,2 ^b	1 ^b	-	-	-	-
January	10,3 ^b	2,1 ^b	2,1 ^b	-	2	1
February	5 ^b	3 ^b	-	-	-	-
February	5 ^b	1	-	13	-	-
March	17,1 ^b	4	-	-	1	-
Vol. 27						
October	1	-	-	1	-	-
November	9	4	2	-	-	-
March/April	5	5	1	8	1	1
May	5,6 ^b	14	-	-	5	2

^aSee notes for Table 11.^bIncludes only magazine staff and publishers. All other occurrences of "We" and "Our", or "Us" include both reader and magazine staff.

These same personal words also indicate a more chatty style of writing in His than in motive. But this approach can hinder the effectiveness of what the writer has to say. motive, with significantly fewer personal words often appears to present editorials more cogently. And, though one instance is not proof, the only editorial in His which did not end with one of the six personal words in the last paragraph seemingly presented its opinion most clearly.

This may be explained by noting that personal words, especially you, often may tend to place the reader on the defensive. Thus, he is thinking of himself instead of the point the editorial is trying to make. Under this defensive outlook, an opinion is taken as something which is being forced on one instead of something which is presented for evaluation. And, as noted before, it is generally thought that editorials which lead rather than push accomplish more.¹³ For the record, His used the word you in fully one-third of the closing paragraphs in its editorials.

Although the reason for the correlation may be only coincidental, the language of the Bible is often in a thou shalt/shalt not style. This correlation, carried to its extreme would have His playing God. This, it should be emphasized, is not the case. The use of these personal words, especially you, is a stylistic peculiarity only.

In summary, Table 114 indicates that motive has significantly fewer personalizations than His. Though the affect this has on readers is not known, it potentially could add to motive's chances of being accepted, while His runs the distinct risk of putting its readers on the defensive, which is not a good learning situation.

¹³Jones, pp. 97-98.

Support of Editorial Opinion

No matter how long or short an editorial is, whether it is related to material in other parts of the magazine or not, whether it is for or against something or neither for or against anything, or even whether it is highly personal or not, an editorial must support its views and opinions in such a way as to be convincing to the readers or it will be of no value.

Because motive and His are religion-orientated, it would be reasonable to divide support into two categories, Biblical and non-Biblical.

Biblical Support

As noted in Table 15, His has an over-all mean of 5.4 Biblical texts cited in each editorial, although a great variance occurs in editorials. Only one editorial per column had no Scriptural references in His. This, in percentages, shows that His used Scriptural references for support in 80 per cent of its editorials.

The frequencies of Biblical references supports previous indications about the basic outlook of the two magazines. His being fundamental depends heavily on Scripture, while motive, in the modernist tradition, rejects simple Biblical answers to today's questions--even to the point where no references were cited from the Bible.

Non-Biblical Support

As indicated in Table 16, His mentioned thirty-five names, eight books, and two periodicals. It is not necessary that all names, books or periodicals cited agree with the view in His. Indeed, some names such as John Lennon of the Beatles was used more as a whipping boy. Thus, Table 16 only lists occurrences of possible types of support.

TABLE 15
 SCRIPTURAL REFERENCES CITED BY EDITORIALS IN HIS^a

Issue	References	
	Vol. 26	Vol. 27
October	3	2
November	9	4
December	0	3
January	1	0
February	4	1
March	8	3
April	13	7
May	15	5
June	2	7
Mean	7.2	3.7

^aOnly those citations which gave chapter or chapter and verse references were counted. No allusions or quotations without references are included in the table. It should also be noted that with this qualification motive had no incidence of Scriptural references in its editorials.

How the magazines compare in percentages for the various categories of possible non-Biblical support is shown in Table 17. While apparently indicating that motive depends a little more on other person's opinions for support and a little less on books and periodicals than His does, these percentages hide some important facts.

Table 18 indicates that only 32 per cent of the persons whose names appear in His editorials are either quoted or paraphrased. motive, on the other hand, quotes or paraphrases 65 per cent of the persons whose names

TABLE 16

NON-BIBLICAL REFERENCES IN HIS AND MOTIVE EDITORIALS^a

HIS							
Vol. 26				Vol. 27			
Issue	Names	Books	Period.	Issue	Names	Books	Period.
Oct.	2	-	-	Oct.	1	2	-
Nov.	12 ^b	-	-	Nov.	1	-	-
Dec.	11 ^c	2	-	Dec.	1	-	-
Jan.	-	1	-	Jan.	-	-	-
Feb.	-	-	-	Feb.	5	2	2
March	-	-	-	March	-	-	-
April	-	-	-	April	-	-	-
May	-	-	-	May	1	1	-
June	<u>1</u>	=	=	June	=	=	=
Total	26	3	0		9	5	2

MOTIVE							
Vol. 26				Vol. 27			
Dec.	-	-	-	Oct. ^d	3	-	-
Jan.	-	-	-	Nov.	1	-	-
Feb.	1	-	3	March/Apr.	3	1	-
Feb. ^e	-	-	-	May	4	-	-
March	=	=	=		—	-	-
Total	1	0	3		11	1	0

^aReferences include names, books, and periodicals cited. A list of these references appears in Appendix 1.

^bIncludes only His authors.

^cIncludes five His authors.

^dOnly issues with editorials cited.

^eReprint of first motive editorial.

appear in its editorials. Over-all, motive quotes an average of 1.22 persons per editorial, while His quotes only 0.61 persons per editorial. This tends to indicate that motive is about twice as interested in other peoples' opinions as His is.

Table 18 also indicates that His uses some names simply for the value of the name itself. motive though, either quotes the person named or notes that some material by him appears in motive.

TABLE 17

EDITORIAL CONTENT OF HIS AND MOTIVE

	<u>His</u>	<u>motive</u>
Number of editorials with no reference to persons.	50%	44%
Number of editorials with no reference to secular books.	72%	89%
Number of editorials with no reference to other periodicals.	95%	89%

TABLE 18

DISTRIBUTION OF NAMES APPEARING IN HIS AND MOTIVE EDITORIALS
AS TO WHY THEY APPEAR

	<u>His</u>	<u>motive</u>
Number of <u>His</u> and <u>motive</u> authors' names appearing in editorials.	17	6
Number of names referred to without quoting or paraphrasing their opinions.	7	0
Number of persons whose opinions are quoted or paraphrased.	<u>11</u> 35	<u>11</u> 17

Summary

Whether Biblical texts or other peoples' opinions are more important depends not so much on the texts and persons cited as upon the reader and the editor. Beyond any doubt, His editor, Paul Fromer, considers the Bible text as his main support. Possibly this is because he preaches the same way. As he, himself, noted in one of his editorials: "I've always had a strong intuition for Scripture. God has used this to urge me toward expository preaching, that is, toward the kind that takes its outline and emphasis from a passage of Scripture."¹⁴

Certainly this dependence on the literal Bible for support is in the tradition of fundamentalists. Thus, His editorials should be quite acceptable to fundamentalists--if editorial support is the sole factor in judging.

The modernist, though, would see motive, particularly in its non-emphasis of Biblical references, as bringing Christianity up-to-date, or making it more contemporary in terms of contemporary writers and opinions.

Thus, in terms of the types of editorial support, the fundamentalist-modernist distinction between His and motive is clearly continued.

Conclusions

In terms of the length of editorials, their relation to other material in the magazine, and their inherent positiveness or negativeness, little emphasis is added to the distinction between the editorial outlook of the two magazines. These descriptive facts about the editorials, though, do provide a context in which to view this distinction, as well as being an integral part of any descriptive content analysis such as this study is.

¹⁴"The Famine," XXVII (April, 1967), 36.

It was noted that His tended to use the Biblical style of addressing the reader as an individual, using the word you in a third of its closing paragraphs in editorials. While probably only coincidental, this style which is not in the tradition of modern editorial writers did remind one of certain Biblical writing.

But more importantly, the type of support cited by editorials clearly showed a philosophical difference in editorial outlook. It was not a case of His using only Biblical texts and motive using only non-Biblical support. But in essence, His editorials were created around Biblical themes and motive editorials were created around other themes with both publications citing appropriate types of support for their positions.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

As noted in the introduction, this study, a descriptive analysis, was undertaken to analyze the contents of two publications, His and motive, to see how their religious orientation, fundamentalist in the case of His and modernist in the case of motive, affect the magazines on certain issues. Because of their different religious orientations, His and motive were expected to be different in several ways, and careful analysis of the two publications has revealed several of these distinctions.

In terms of the physical description of the magazines, it seems appropriate that motive, the modernist magazine, would be rather unorthodox in its typography, art work, and layout and design, which it was. Of the several distinctions noted in this area, the use of a single sans serif type for all content except advertising and frequent unjustified right margins were the most unusual physical characteristics of motive.

In contrast, His used a conventional Roman-faced type for body content and various ornamental faces for titles. But, probably the most distinctive part of the physical description of His was its odd size, 9 3/4 by 7 7/8 inch, format.

Both magazines, in their own style, were found to be edited and produced with apparently equal care and professional competence.

The analysis, reported in Chapter III, showed that two out of three articles in His deal with Biblical subjects or evangelism. Though the actual ratio of Biblical to non-Biblical content in His exceeded the expectations of the author, a marked emphasis on Biblical teachings was expected in this fundamental, evangelical publication.

In contrast, motive was found to be more concerned with politics and international affairs and interested in poetry and contemporary art, with little emphasis on Biblical studies or theology. Again, a greater emphasis on non-Biblical concerns was expected of a modernist publication, but not to the extent that it found in the analysis of motive.

Originally it was thought that more common areas of interest or concern would be found in the over-all content analysis than actually were. In fact, the editorial content was nearly totally different. The basic Biblical and non-Biblical emphasis, though, of His and motive respectively, was expected.

In analyzing how the magazines treated the specific issue of sexual morality, as reported in Chapter IV, the author expected and found that His consistently presented the fundamentalists' position. The question of whether sex outside the context of marriage is morally justifiable or not was clearly resolved by His, which always found sex outside marriage Biblically interdicted and thus morally a sin. What was not expected by the author was the amount of concern shown by His in terms of the number of instances this subject was discussed. Also, the amount of the discussion, 20 per cent, spent on homosexuality was unexpected.

By contrast, the author expected motive to deal with the issue of sexual morality more thoroughly than it did, but His considered the issue 1.4 times for each time motive referred to the subject. But while the

degree of emphasis was reversed from what was expected between the two magazines, motive was expected to and did follow the modernist trend in regard to the morality issue. That is, motive refused to accept the absolutism of Biblical commands on such matters as adultery. But as noted in Chapter IV, motive hesitated to completely do away with Biblical codes of ethics at the advent of the pill. What motive did, was simply suggest that such codes of moral behavior were not necessarily applicable in all instances. The situation, not the Bible, was the important point in deciding the morality of a given decision.

The above summary of what was discovered in the analysis of the morality issue indicates that, though motive was expected to give the greater emphasis to this issue, when in reality His did, both publications expectedly reflected their distinctive outlooks in treating the issue itself. His consistently followed absolute Biblical statements on the matter, while motive acknowledged the possibility that extenuating circumstances might change the inherent morality or immorality of a given act.

In the analysis of editorials in Chapter V, it was anticipated that little philosophical distinction would be reflected in the style and construction of editorials in the two magazines. And in terms of length, for example, both magazines averaged nearly an identical 1,340 words per editorial. However, in the style and construction of editorials in the two magazines a basic difference was exhibited. His used an abundance of personal words and motive used hardly any. For example in all nine editorials in motive, during the two volumes examined, only six times was the word you used, while in a single editorial in His it was once used forty times.

But in terms of the basic fundamentalist/modernist outlook of the magazines, a difference in how the editorials were supported was the main difference--expected and found. His, for example, averaged 5.4 Bible texts per editorial while motive never quoted a single text. And in contrast, motive editorials used twice as many quotes or paraphrases from secular sources in supporting their views as His editorials used. Thus, even in their editorials, and especially in terms of how these editorials were supported, His and motive continued to reflect their originally conceived philosophical differences.

Conclusions

As expected, motive and His, respectively, were found to be modernist and fundamentalist in content. In general though, motive was not as liberal as originally expected, while His performed nearly as conservatively as expected.

These characteristics are only some of the many possible distinctions which might be examined in motive and His. Other questions were discovered during the study. For example, one wonders to what extent motive is fundamentalist in its outlook on war and peace. And an artist or poet might be interested in knowing to what extent motive's philosophy is reflected in its art and poetry. Then, too, readership studies to determine both how much influence each magazine has on college campuses and which types of articles appeal to various types of students are also suggested as topics for research using methods other than content analysis.

APPENDIXES

APPENDIX I

PUBLICATION INFORMATION FOR

HIS AND MOTIVE

His

Staff

Editor: Paul Fromer

Consulting Editors: Joseph Bayly, John Brobeck, M. D., Paul L. Byer, John J. Fisher, Ph.D., Arthur Glasser, Charles Hummel, Paul K. Jewett, Ph.D., Kenneth Kantzer, Ph.D., Clyde S. Kilby, Ph.D., Mort and Jean Lowenstein, Donald C. Masters, Ph.D., Kenneth L. Pike, Ph.D., Francis R. Steele, Ph.D., Wilbur Sutherland, Lois Thiessen, Fred Woodberry.

Publisher: Inter-Varsity Christian Fellowship; John W. Alexander, Ph.D., General Director

Assistant Editor: Ellen Weldon

Art Editor: Gordon Stromberg

Circulation: Anna Clement

Editorial Offices: 130 North Wells, Chicago, Illinois, 60606

Subscription Price: \$3.50 per year (9 issues)

Number of Issues per Volume: 9, October-June

<u>Circulation:</u> ¹	Average copies past 12 months	Single issue nearest filing (June)
A. Total copies printed	26,777	33,500
B. Paid circulation		
1. Sales	0	0
2. Subscriptions	22,950	24,235
C. Total paid circulation	22,950	24,235
D. Free distribution	2,477	7,945
E. Total distribution	25,427	32,180
F. Office use, left-over	1,350	1,320
G. Total	26,777	33,500

¹Information taken from His, Volume 26, January, 1967.

motiveStaff

Editor: B. J. Stiles

Managing Editor: Ron Henderson

Associate Editor: Alan D. Austin

Book Review Editors: William Stringfellow, Anthony Towne

Art Direction: John Sellers/McDonald & Saussy

Circulation: Elizabeth Jones

Reader Services: Inez Burke

Promotion: H. Elliott Wright

Secretary: Jane James

Editorial Board: Ronald E. Barnes, Arthur Brandenburg, William Vivian Henderson, Steven Johnson, James K. Mathews, R. Cozart, James Crane, Ron F. Driver, Ruth Harris, J. William Morgan, Michael Novak, Richard Smith, Wright Spears, James S. Thomas, Gayle Graham Yates.

Editorial Offices: P. O. Box 871, Nashville, Tennessee 37202

Subscription Price: \$3.00 per year (8 issues)

Number of Issues per Volume: 8, October-May

Publisher: Division of Higher Education of the Board of Education of The Methodist Church.

<u>Circulation:</u> ²	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
A. Total No. Copies Printed	36,345	36,984
B. Paid Circulation		
1. Sales through Dealers and Carriers, Street Vendors and Counter Sales	724	882
2. Mail Subscriptions	32,379	32,906
C. Total Paid Circulation	33,103	33,788
D. Free Distribution	924	1,037
E. Total Distribution	34,027	34,819
F. Office use, Left-Over, Unaccounted, Spoiled after Printing	2,318	2,165
G. Total	36,345	36,984

²Information taken from motive, Volume 27, December, 1966.

APPENDIX II

SAMPLE PAGES FROM

HIS AND MOTIVE

are ? ? missionaries

un balanced ?

T. NORTON STERRETT

*Norton T. Sterrett is with
the International Fellowship of
Evangelical Students in India,
and previously served with
the Independent Board
for Presbyterian Missions.*

ARE MISSIONARIES UNBALANCED? Of course they are. I'm one. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, he liked to play tennis and listen to music.

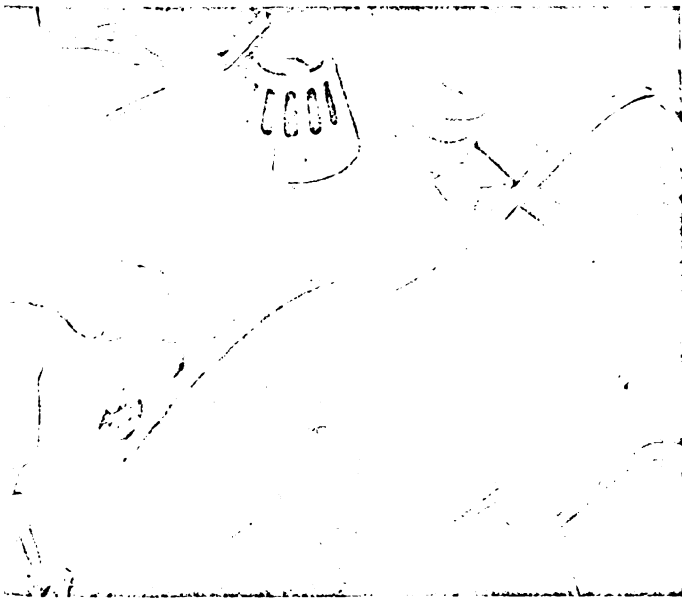
But even before leaving for the field he became "different." Admired by some, pitied by others, he was known as one who was leaving parents, prospects and home for—a vision. So he seemed to be a visionary.

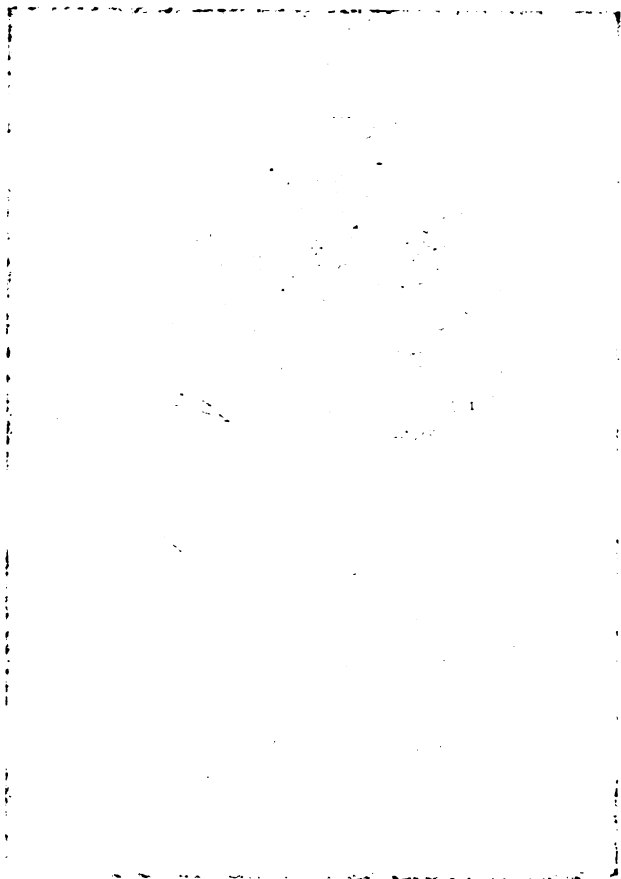
Now that he's come home again he's even more different. To him some things — big things — just don't seem important. Even the World Series or the Davis Cup matches don't interest him especially. And apparently he doesn't see things as other people see them. The chance of a lifetime — to meet Isaac Stern personally — seems to leave him cold. It makes you want to ask where he's been.

Well, where has he been?

Where the conflict with evil is open and intense, a fight not a fashion — where clothes don't matter, because there's little time to take care of them — where people are dying for help he might give, most of them not even knowing he has the help — where the sun means 120 in the shade, and he can't spend his time in the shade.

But not only space; time too seems to have passed





PRINT: HAMMOND

HUMAN IMAGINATION IN THE AGE OF SPACE

By William R. Cozart

WILLIAM R. COZART is especially interested in the dialogue between literature and science, and the role of art in the evolution of human consciousness. He is assistant professor of English at the California Institute of Technology, and previously taught at the Free University of Berlin. He is a member of motive's Editorial Board.

In a living room, frozen in an armchair, a young man sits speechless. He has just been asked a terrible question, a question all the more terrifying for its seeming simplicity: Out of all that life can offer, what do you want? A silence ensues that seems longer than the uncrossable spaces between galaxies; then, haltingly, he stammers out an answer:

Something—I'm not sure. Yes—I think I want . . . to achieve something that only I could do. I want to fall in love with just one person. To know what it is to bless and be blessed. And to serve a great cause with devotion. I want to be involved.

The young man is Clive Harrington, the hero

of a play which is being staged with increasing frequency on college campuses across this country. The play is *Five Finger Exercise* by Peter Shaffer. And the answer that Clive so painfully pieces together to this question of human desire is far more than a climactic moment in modern theater. It is the kind of answer that every post-modern man must struggle to find to the anxious question of what he is going to do with his time and space in a changing, expanding universe.

For this is the question that is posed to contemporary civilization: Out of all the possible futures toward which man can direct his continuing evolution, which one does he really want? The spectacular advances in basic science which have produced man's accelerating technology have given him almost unlimited power over his environment. What, then, is the kind of world that he really desires? Today almost any kind of future is technically within his reach. Knowing this, post-modern man feels that the greatest adventure into which he can channel his energy is the adventure of inventing the most imaginative and liberating future possible for human life on this planet. And, like Clive, man of the Space Age feels that all individual achievements, all deep relationships with those he loves, find their meaning and fulfillment within this overarching task. And in this task he wants to be involved.

Is it possible, beneath the myriad number of future-designing projects and programs that currently are underway, to isolate any basic dimensions of what it means to be involved in shaping the world of tomorrow? Perhaps there are at least three major concerns which suggest themselves—concerns which, one feels, continue to keep the Clive Harringtons of the world lying awake far into the night.

A WORLD-VIEW

First, to be involved would mean that one is engaged in the reconstruction of our fundamental world-picture. It is now an axiom of the social sciences that every man is fundamentally controlled by the pictures of the world which he carries in his head. His most basic image of an order, of an intelligible world, is the dominating factor in all his thinking, loving, hating, creating, destroying, rebuilding. For the past three hundred years, Western thought has been dominated by the world-picture of Newtonian physics: an image of a mindless and impersonal machine made up of particles exerting force upon other particles pushed along by unalterable causal laws. This world-image sees man as an alien intruder upon a vast, indifferent landscape—or, as E. A. Burt was moved to describe him, "as a puny, irrelevant spectator lost in a vast mathematical system."

Of course, this world-picture has been enormously successful in terms of the scientific discoveries and technological marvels it has produced. And, indeed, such a picture became accessible to man only at the price of removing from it everything that had to do with man as a conscious,

APPENDIX III

The following is a list of articles by title or description which either report on the issue of sexual morality in the world or which include material which may raise questions of morality in terms of what was reported.

The material was taken from a survey of Time during the calendar year, 1966.

1. January 7, p. 65: "The Nature of Sexual Response," A report on the William H. Masters and Virginia E. Johnson study.
2. January 21, pp. 40-41: "The Homosexual in America," Essay.
3. January 21, p. 55: "Situation Ethics: Between Law and Love," A short review of ethics including references to such leading men in this area as Paul Lehmann, Union Theological Seminary; James Gustafson, Yale; and Joseph Fletcher, Episcopal Theological School in Cambridge.
4. March 11, p. 66: "The Free-Sex Movement," A review, with elaboration, of the Berkeley situation at this time.
5. April 29, pp. 9, 51: "Problems of Sex," Noting the publication of the best-selling book by William H. Masters and Virginia E. Johnson: Human Sexual Response.
6. July 22, pp. 45-46: "The Case of the Elusive Euphemism" An account of how immigration authorities expelled an alien with a "psychopathic personality," which the courts interpreted as being a homosexual.
7. August 12, p. 27: "The Death of Ahmed el Osamy," A report of the trial and death of a sixty-year-old government worker in Yemen who "ran one of San'a's top boydelloes." Accused of being "a practicing pederest."
8. October 22, p. 44: "Situation Sex," A report on the British Council of Churches report on "Sex and Morality." Summary: "Thou shalt not exploit another person sexually."
9. December 9, p. 68: "Trouble Between the Sexes," A report by Rolf R. Greeson on his address to an AMA convention.

10. December 30, p. 17: "Dealing With Deviates," A report on Briton's relaxing her laws against homosexuality.

APPENDIX IV

The following is a résumé of the subject matter of the intermittent column by Hugh Hefner, "Playboy Philosophy" published in Playboy magazine between Volume XII Number 7 (July, 1965) and Volume XIV Number 3 (March, 1967) inclusive.

It is in this column that Mr. Hefner expounds his thoughts on the mores and morality of the American scene, particularly in terms of his magazine's prime interest--sex.

The following are excerpts from Mr. Hefner's philosophy.

"The Playboy Philosophy No. 23" Vol. 12, No. 11 (November, 1965) P. 159. This is the outline of the future material that will appear in the editorials of Playboy magazine.

"In this and the next few issues, we will offer our own specific suggestions for a more liberal and enlightened penal code covering sexual offenses. Each of the common categories of sex crimes will be considered separately and conclusions offered, in the following order:

- I. Illicit Sexual Intercourse
 - (1) Fornication
 - (2) Cohabitation
 - (3) Adultery
 - (4) Prostitution
- II. "Crimes Against Nature"
 - (1) Heterosexual sodomy
 - (2) Homosexual sodomy
 - (3) Bestiality
- III. Sexual indecency and violence
 - (1) Indecent exposure
 - (2) Rape

IV. Juvenile Sex Offenses

- (1) Statutory Rape
- (2) Incest
- (3) Juvenile Delinquency

P. 160 "It is our belief that all U. S. laws against fornication should be stricken from the statute books and that sexual intercourse between unmarried consulting adults--where no force, threat, intimidation or coercion is involved--should become a matter of private moral determination, outside the jurisdiction of the state. This peculiar wrinkle in our sex legislation [laws against cohabitation--allowing a person to commit adultery with fifty different people but find it a crime to do so fifty times with the same person] was originally conceived, we suspect, so that citizens could not enjoy the pleasures of hearth and home without first acquiring official church-state approval. But such supervision over a person's private life has no place in a free society. Each individual ought to be at liberty to live wherever he chooses, with whomever he chooses, without being forced to seek the permission of any representative of organized religion or government. For this reason, we believe that all laws prohibiting cohabitation should be abolished and that this, too, like single acts of nonmarital sex, should be a matter of private morality."

"The Playboy Philosophy No. 24" Vol. 12, No. 12 (December, 1965)

P. 85 "Our summation on U. S. sex legislation began last month with a final consideration of fornication and cohabitation, and continues in this issue with our conclusions on adultery.

P. 220 "The adultery statutes of the United States are historically derived from church law rather than common law--a secular codification of religious dogma--and, as such, they are an unconstitutional abridgment of the First Amendment's guarantees of a separate church and state.

P. 221 "It is our conclusion that all adultery laws, whether concerned with a single act of coitus or adulterous cohabitation, should be stricken from the statute books and the private sex behaviour between consenting adults should be outside the jurisdiction of government."

"The Playboy Philosophy No. 25" Vol. 13, No. 5 (May, 1966)

P. 69 "The inequality of our societies' sexual taboos is apparent in the sex laws of the United States, about which we've been writing in recent installments of The Playboy Philosophy--and especially the laws against prostitution, which we will discuss in this issue."

P. 160 "We have emphasized the inherent inequality in this particular form of sex suppression laws against prostitution as further evidence that the best interests of a free society are served by allowing the sexual activities of consenting adults to remain a matter of private moral determination not to be infringed upon by the state."

APPENDIX V

FOLLOWING ARE NAMES, BOOKS, AND PERIODICALS CITED IN HIS AND
MOTIVE EDITORIALS

MOTIVE

Vol. 26

February . . Nation, Liberation, Christianity and Crisis, also one poet,
Joe Mathews

Vol. 27

October . . Robert Theobald (socio-economist); Henry Clark (Union Theo-
logical Seminary); Robert McAfee Brown (unidentified), also
a list of four authors which appear in motive.

November . . Marshall McLuhan

March/April. Teilhard de Chardin, Marshall McLuhan, Clark Kerr, The
Phenomenon of Man.

May Walter Lippmann, Werner Bischof, Edward Wallowitch

HIS

Vol. 26

October . . Jean Paul Sartre, Adlai Stevenson

December . . Mark Twain, Puddinhead Wilson, Brave New World, Peter, Paul
and Mary, Bob Dylan, Henry Close, Presbyterian minister ,
plus five names of His authors.

January . . Chemical Formulary

June R. Buckminster Fuller

Vol. 27

October . . Mark Twain's Connecticut Yankee, The Spirit's Sword

November . . John Lennon of the Beatles

December . . John Calvin

February . . Milovan Djilas, Land Without Justice, Horatius, Circe, Tito,
The New Class, Harper's, Atlantic, John Alexander, IVCF
General Director

May Zane Grey, Riders of the Purple Sage

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