



The Salemite

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By Jim Clodfelter

Initial desegregation within the South is history. The first shallow step has been taken into the currents of twentieth century peaceful race relations.

The integration "movement" is continuing history. It has accelerated greatly in the past nine years and will continue. Many of the leaders in this movement—the figures who give it much of its drama—are college students. Conspicuous among these are the Southern white students—why are they here?

The reasons are not wholly humanitarian—they are motivated also by self-interest, because the student feels the terrible presence of shame following him wherever he goes, and wants to be rid of the shame.

He sees the racial problem as a national one, for whose solution all of America must work. As a Southerner, the problem is most acute in his region; he must work hardest.

The problem has brought a tense feeling within the student of upheaval from old values and principles—an upheaval characteristic of the last twenty years of continual political crisis and chronic moral confusion.

Every young Southerner can vouch for virtually the same inherited feelings toward the black man—the wonder and uneasiness which every city's "Nigger town" caused. The Southerner can remember when, as a child, he asked his father why those colored people lived in "that" section of town, why they worked as maids and gardeners, and why they went to different schools, why they ate in different restaurants. . . . And father answered coldly—with the same vague sense of horror as if you had asked about sex—that was just how things were and always had been and always would be. And you soon learned not to ask those questions.

That uneasiness was fleet, even then, as a child. This is the feeling that torments every Southerner as he attempts to reconcile the two cultures and two traditions which he inherits as an American and a Southerner: the egalitarian ideals

of Thomas Jefferson and Abraham Lincoln, and the chauvinistic spirit with which the Southland remembers the Confederacy.

Segregation was, through the early years of the student's life, a topic which broached no discussion, no debate or controversy, no opposition to the majority opinion. Everybody knew, and everybody kept quiet.

There is a much different situation today. Students can and do talk about segregation and integration. Significantly, their talk now can lead to action. This American, Southern generation is feeling its place in history, its obligatory role in a moral vindication of American principles against the physical background of the South. The debate on integration has been going on for a long time, but the pace is quickening, and students are questioning, doubting, searching for a solution. And they feel this is the solution. And they feel this is the age and the year and the day.

The Southern college student can understand the prejudices which plague his people, but more clearly, he senses the shame when that prejudice leads to defiance of the federal government and to violence. As something of an educated elite in the most educationally backward region of the nation, the Southern student sees his obligation to help save the South from its misguided friends who, in trying to preserve the "Southern way of life," only cling to those customs old and ugly.

From earliest years in elementary school, all Americans are taught that the Declaration of Independence with its ringing statement that "all men are created equal," was the world's greatest document of freedom and liberty. Southern children are taught this too. This is another case of the ever present shame—claiming to be what you are not, preaching to the world the glories of democracy, and at the same time, subjecting a large minority of your region, your town, to second-class citizenship.

As the Southern student sees them, the issues of racial integration have to do with time and with conscience.

This is one of the most decisive factors in the whole desegregation muddle. It hangs threateningly over all discussions. The student always is asked by older Southerners, "Your father was a segregationist,

why aren't you?" . . . "We have to move slowly in this matter . . . give the people time to adapt" . . . "Don't be impatient, don't be in such a hurry" . . .

You know why they want to adapt, you know how painful this is to many white Southerners, but still, you feel very frustrated . . . You ask, how long, how long. God, man, it's been one hundred years. You were born with eighty years against you, years which your ancestors allowed to build up with no solution to the problem.

Any age is old enough to begin, so, let us begin, and let us work quickly.

I no longer want that sword hanging over my head. It has been there since I was born and I am tired of the burden.

I want to be rid of this problem—it cannot be dragged out the rest of my life. I want to end it now, as soon as possible, so that it is no longer even a "question" or a "problem."

For the Southern student there is a peculiar obligation in all this—peculiar because the shame is so close, not next door but in his own home. The problem cannot be seen as next door, or tomorrow, but as in my home, today.

The desire to go faster, be done with the whole thing sooner, is all the greater because you realize you are the sufferer as much as the Negro. The young white man in search of a broad education from all sources, is shut in by the racial barriers as surely as the Negro is shut out.

The student doesn't want to be shadowed by this shame the rest of his life. Always before him is the dream of America which we have constructed for ourselves, the dream made of liberty and justice and equality. This dream is always stretching out before us, never quite in our grasp.

For the Southerner who loves his nation and his South, the obligation is clear—to vindicate his dream of America, to cleanse the nation of the shame which his neighbors and ancestors have allowed to exist for so long.

The problem is here and now and it was here yesterday and should be gone by tomorrow. It is a question of conscience for the Southern student, and a question of time, and the time is now and no man's conscience will wait.

Who Is At Fault?

So often we hear students griping about the advantages not offered at Salem. As a small school, our curriculum is limited, the size of our faculty is limited, and the background of our student body is limited.

Yet, gripe though we may, we do not make full use of what is offered. Last year there was much enthusiasm over the new language lab—"What a wonderful opportunity!" everyone said. How many students who claim to be "vitaly interested" in their studies, who complain that they wish there were more French courses offered, or Spanish courses, or German courses, do not bother to use the facilities that are available?

How many students do not take full advantage of our library—with its film room, its browsing room, its new education room, its magazine and newspaper racks?

Those students who complain about the limited viewpoints they feel they are receiving because only one or two professors teach their majors—have they discussed vital issues with those one or two professors? Can they honestly say that they have learned all that those professors have to offer?

We are, for the most part, from similar backgrounds; hence, we have similar values and goals. "We need more varied backgrounds," we complain. "We need to be exposed to people unlike ourselves—to understand others from first-hand experience." Yet, when someone "different" comes to Salem, do we listen to what she has to say? Do we seek to know and understand her ways? NO! We force her into seclusion or open rebellion because she's not like us, because we cannot convince her that our ways are right.

Do we really know what we want? Are we perhaps blaming Salem for some of our own shortcomings? If so, whom will we blame when we leave?

B. H.

Committee Plan Social Aspects For Orientation

The Orientation Committee, headed by Irene Rose, will have its first meeting May 1. Plans for all the social aspects of freshman orientation are to be completed by Reading Day. The meeting, called for next Wednesday, is to set up objectives for the non-academic orientation.

Following a suggestion by last year's Orientation Committee, the chairman of this year's committee is not the president of the rising senior class, the traditional chairman. She was elected by the rising seniors specifically for this position.

Tish Johnston, president of Legislative Board, will be in charge of another aspect of orientation—that of making the incoming freshman aware of the traditions, functions, and spirit of Salem and her organizations.

Planning for two of Salem's annual publications, the handbook and **Bricks, Books and All That**, is nearing completion. All material for the handbook is in the hands of the committee chairman.

Symphony Has Last Concert

The Winston-Salem Symphony presents its last in a series of five concerts on Tuesday, April 30, in Reynolds Auditorium at 8:15 p.m. A variety of selections will be presented including excerpts from "West Side Story," a Mozart concerto, Prelude to the fourth act of "Aida," ballet music from "Faust," Bach's "Arioso," and "The Firefly" (Friml).

Music majors from Salem participating in this presentation include Anne Cleino, June Beck, Jo Dunbar, Sigrid Ostborg, and Frances Spears. Faculty members participating are Mr. Eugene Jacobowsky and Mrs. Richard Bloesh. Tickets may be bought at the door for one dollar.

Suntans, Pins Involve Salemites; More Unfamiliar Cars Hit Campus

By Billie Peele and Sue Humphreys

Around the square or around the pool? Everyone is now furiously working on those good tans for summer. Babcock sun spot and the swimming pool seem to be crowded nearly every day, but Tanglewood and the tennis courts have had their share of people too.

Off to Davidson last weekend were Vicky Auman, Daphne Duke, Gayle Remmy, and Marsha Forrester. Daphne had a special treat while she was there: she was serenaded! Also at Davidson were Elinor Trexler, Carol Colbert, Susan O. Smith, Mary Jane Harrell, Sandra Morgan, Zelle Holderness, Sue Elliot, Ellen Perry, Tish Johnston, Wookie Workman, Judy Summerell, and Becky Newsome.

Other trips involved Cacky Hubbard, Baird Brown, Babs MacRae, and Aline Dearing to Sewanee; Sally Day to W & L; Mary Lawrence Pond to V. P. I.; and Mason Kent to V. M. I.

Jo Dunbar had Bunny Salsbury, Frances Holton, Pat Lee, and Marty Paisley over to her house for a cook out.

Lynne McClement and Chuck Pruitt went to Hanging Rock, while Feather Peebles, Sue Cook, and Gay Austin entertained here. South Dorm gave Fallie Lohr a miscellaneous bridal shower. After your week of sick leave, welcome back Janice Glenn!

Linda Hodges went home to talk about the sophomore's foreign stu-

dent whom her mother visited in India.

The two new pins on campus belong to Tinka Lee—a SX pin from Carolina—and to Judy Aylward—a SAE pin from U. T. Congratulations!!

What was all the excitement Saturday morning, seniors? There were several unfamiliar cars on campus that looked quite new and shiny.

Planning a big weekend at Sing Sing are hardened criminals Brett Barrs and Ross Clark.

By the way, maybe the girls will plan to go off next weekend might want to talk to Kay Shugart about a ride in her new(?) car.



ANNOUNCEMENT

In connection with the assembly series on religion, Dr. Mark Depp will speak on Thursday, May 2. Dr. Depp was formerly minister of Centenary Methodist Church.

The Chapel program for Tuesday, April 30, will be presented by the Music Composition class. At this time original compositions will be presented.