

## LETTERS

Dear Editor:

On behalf of the Student Government Cabinet and I feel sure the entire Student Association as well, I would like to take this opportunity to show my appreciation for the fine jobs being done by Allen Newcomb as Director of Farrago and John Patton as Editor of the LANCE. Allen has done an incredible job at Farrago in a very short time by changing the atmosphere as well as the interior design to one of a coffeehouse style. The first Farrago of this semester featuring Mike Cross was by far one of the most enjoyable Farragos that I have ever attended. John has done an equally fine job with the LANCE by maintaining a high standard of quality and diversity of interest. Both of these freshmen are being assisted by several other hard-working people, and all of them deserve the highest accolades of the St. Andrews Community.

With great appreciation for jobs well done.

Paul Baldasare  
President Student  
Association

Dear Editor:

I get sick and tired of you editors and your (expletive deleted) censoring. Wait a minute. You just did it. I know you did it because I said '(expletive deleted)'. You did it again. I'm getting sick of all this (expletives deleted). Oh, forget it.

Anonymous

To the Editor:

It's been a long time since I have seen anything at St. Andrews as needlessly crude and personal as the letter in which Dean Santa Maria wrote THE LANCE to reply to Stuart Swain's letter of the week before.

When you peel away all the insults and buck passing, two indisputable facts remain: (1) the Dean had no business issuing a memo under her signature advising the student association of action on a constitutional amendment by the Senate even if it was written by the Senate President; and

(2) the Senate President had no business collaborating with the Dean in what sets a dangerous precedent for administrative meddling in the affairs of student government.

Things have certainly come a long way in a year. During the tenure controversy in 1976, the President accepted and respected the right of students to criticize his actions - in much, much stronger terms than anything either expressed or implied in Stuart Swain's letter - even to the extent of noting in his inaugural address the presence of over 175 boycotting students across the lake from the ceremonies on DeTamble Terrace.

I have heard it said before, and will no doubt hear it again from the Dean's partisans, that she came to St. Andrews highly recommended, and that in her interviews and visits here made the best of impressions. In light of that line of thought and this latest display of ill-tempered intolerance, I can only cite a line from an essay of Samuel Johnson in 1758:

"Of the beauty he has little to say, but that they who see her in a morning do not discover all the graces which are admired in the park."

Lin Thompson

To the Editor,

Dean Santa-Maria's reply to my letter of February 17 misses the point entirely. She accuses me of spreading "false and misleading information" and the intelligence of my fellow students. Neither accusation holds water.

My original letter read:

"Though I grant that student's should be made aware of the Senate's actions and further grant that the Dean of Students was directly involved in the Senate's recent reorganization of the Judicial Board, I somehow bristle at Dean Santa Maria's haste to publicize the decision herself. The Senate itself should inform us of its actions; failure to do so demonstrates an important abdication of responsibility. But the Dean has also acted irresponsibly; when the administration sees fit to usurp

event the least consequential of student function, something has obviously gone wrong.

Admittedly, the matter is a minor one, but the precedent it would establish disturbs me. In the future, I hope to see the Senate speak for itself."

I wish the Dean would specify the false and misleading portions of the above. The Senate did act and Ms. Santa-Maria did publicize its action; Donald MacKenzie's involvement in the Dean's decision only confirms my original diagnosis of the whole problem - that the Senate in this specific instance, allowed administration to act in its place. The rest of my letter clearly and admittedly consists of opinion. I did, and still do believe Student Government should be separate enough from administration to announce its own decisions.

Thus, it seems to me that the Dean's criticism cannot be easily justified. I registered dissent in a clear, specific, and reasonable manner. My implication that the incident could establish a bad precedent apparently fits the facts; does the Dean really think that a student body is intelligent as ours would prefer for her to continue usurping Senate responsibilities? I hope not.

Though the Dean does a thorough job of defending the Senate's amendment, she does not notice my refusal to attack it. My complaint, as noted above, deals with what I consider to be an improper relationship between Student Personnel and Student Government. Her strategy of attacking my credibility and defending the Senate's original action thus becomes completely irrelevant to the issue I originally raised.

Stuart Swain

Kathy Hall (Cont.)

(Continued From Page 1)

Since receiving her B.A. in English at St. Andrews, Ms. Hall has worked on her master's degree at UNC at the School of Library Science. She is presently completing her thesis. Ms. Hall still has to learn "the little idiosyncrasies of the little journals." She feels her job now requires her to learn "a lot of details . . . and changes". She also said it was "nice to start work at a place where I know the people and know the library." She believes one of the first hurdles one has to overcome in any new situation like this is a "problem of proving oneself". She has a head start in that she worked in the library while at St. Andrews.

Ms. Hall is glad to be back at St. Andrews. She said she "missed the lake," and is glad to be by water. C and C and some familiar faces are gone, but to Ms. Hall, St. Andrews "still feels really familiar".

## Planetary Survival Behavior

The real backbone of what we're doing is experiences we have shared. Commonly among us we have felt and seen spiritual, psychic, telepathic, miraculous phenomena which were not available to the public eye twenty years ago. All this stuff that we now know so much about was esoteric knowledge only twenty years ago. When people wanted to talk about something really esoteric, they talked about Tibet. Now you can buy the most esoteric teachings of Tibet in your school bookstore and such places. All the religious teachings of the world are now in English paperback.

It was really a miracle that Spirit came down so hard that it could not be denied, and that millions of people across the country know that prayer is real, that healing is real. There's a lot of superstition about it, but at the same time there's a real understanding, and a real renaissance in man's understanding of himself as a creature other than a merely material creature.

I think that in understanding life force energies, the most important thing to know is that you can move them with your mind. You can do real things—healing, teaching things, but it has to be in terms of service. It has to be in terms of helping out mankind.

Every person who has ever made that crossing—Saint Francis, Mohammed, Jesus, Buddha, Krishna, Rumi the Sufi sage—every one of those came back and said, "Hey! We're all one!" Well, we already know that now. We've been knowing that for a while. What do you do if you know we're all one? How do you live? Do you continue to scramble to get a faster Corvette than your neighbor? Do you try to get a bigger color television set? The millionaire who's working himself into ulcers getting his third or fourth million dollars, is not doing survival behavior anymore. *The money we spent on the War in Viet Nam could have eliminated the famines in Bangladesh, North India, and South Timbuktu.*

There was an old Yugoslavian nun, who had been in her nunnery for a long time. Then, in her meditation, she thought, "What am I doing in this nunnery? Where's the poorest place in the world?" So she got permission to leave the nunnery, and she left for Calcutta, where she started taking in people who lived in the streets. She took in 35,000 people who were in such bad shape that 18,000 died on her.

As she was doing that, the Pope happened to visit India, touring in a white Lincoln Continental. Then, when he met Mother Teresa, he dug her lick so much that he gave her his Continental. Mother Teresa took the Continental and raffled it off, and used the money for food for her orphanage. In serving the poor, the starving, and the naked, Mother Teresa says she is serving the Body of Christ.

I believe in Mother Teresa's meditation. We're the kind of folks that believe in our hallucinations. We're following them, and that's the kind of place they lead to.

—Stephen Gaskin

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*The U. S. Navy Officer Information Team will be on campus in the Student Union March 14 and 15. A naval officer will be on hand to talk to interested persons concerning officer positions in nuclear power, aviation, supply corp. line and several scholarship programs.*

*Drop by and see us*

LCDR John Gordon

P. O. Box 18568

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## Our Apologies

We apologize for the error in last week's LANCE stating that Ann Deagon, instead of Maria Ingram, would read her poetry. The error came out because of a confused mental state on the part of our Editor.

### The Lance

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