

Stop and Think . . .

Let Us Stop and Think . . .

. . . Before we pack our overnight case and hide it in a corner of the basement. Before we sneak there to pick it up, peep through the keyhole of the door to see if the night watchman or a member of Stee Gee is passing by, dodge around the hind shadows of the building, and jump under the dash-board of a waiting car.

Before, not after, we "get on with" that illegal over-night—let us stop and think. Stop and think about what Salem means to us.

. . . When we get so tired of studying history notes that are sticky with perspiration from our May-hot hands, and someone says, "Let's go get a beer. It's so hot—and it will taste so good—and no one will ever know." And we go.

Let's stop and think. Before we go—not after. Think before—not regret after.

. . . As we mis-use our one a.m. after-dance privilege by deliberately leaving the campus with our dates. Or as we go out of town in an illegal car after midnight to visit in a certain fraternity house some 100 miles away. Or as we hop on the bus Sunday morning and go to church, feigning freshness, but having just come from a night spent out in town rather than from our bed in Clewell.

Let us stop and think—as we do these things. Not when we have been caught for them and are on restriction. Not when our consciences begin to hurt us because we have not been caught. Or do we have consciences? If so, we often manage to forget them, it seems.

. . . Before we pack—before we sneak—when we leave—as we drink . . . Let us stop and think.

Stop and think about these things in connection with what Salem means to us.

What does Salem mean to us? If the answer is "nothing", then we may as well go on and do these things, just like we've been doing them. For in this case, we mean nothing to Salem either.

We Give Thanks . . .

. . . To all those who have made May Day possible—to Betty Tyler and all who have cooperated with her—to those who have acted, to those who have danced, to those who have constructed sets, to those who have recorded music, to those who have made costumes, to those who have advised and given their time and materials to make this day possible.

. . . To those who have made this paper possible—to those who have written articles, to those who have done make-up, to those who have written headlines into the night and to those who have set up the type.

. . . To the seniors who have worked on these projects, although they should be allowed to rest as graduation approaches.

. . . To all those who attend our pageant, our dance and visit our campus this weekend. To all those who are hostesses for these visitors.

. . . To the Weatherman, whom we hope will give us a sun-shiny day.

The Salemite

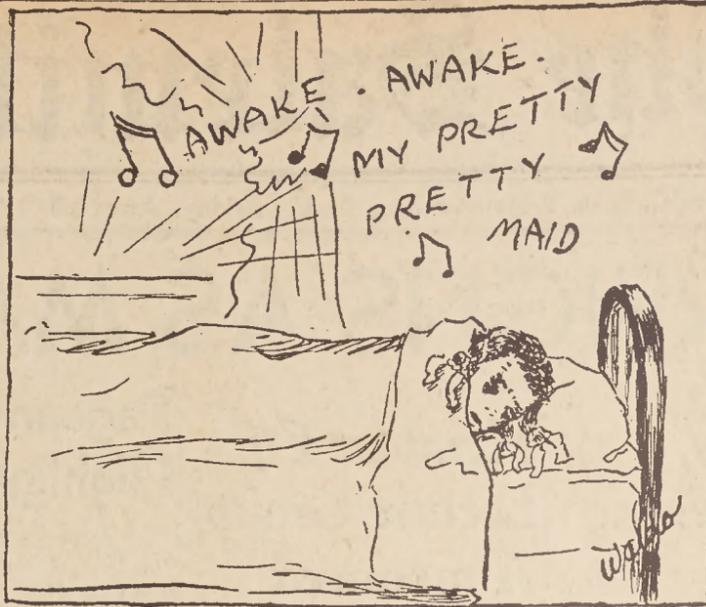


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Editor's note: This cartoon is a reprint of one run in the Salemite several years ago.

There And Here

By Helle Falk

Pieces of good advice to a friend going to U. S. A.!

In America, just as in my Denmark, you see the same shops with the same boards and windows in every town and village.

Shopping, however, is an art of its own and you have to learn slowly where to buy various things. If you are hungry, you go to the chemist's. A chemist's shop is called a drug-store in the United States; it is a national institution and a very good institution at that.

In the larger drug-stores you may be able to get drugs, too, but their main business consists in selling stationary, toys, candy, belts, fountain pens, and imitation jewelry.

Every drug-store has a food counter with high stools in front of it, and there they serve various juices, coffee, sundaes, ice cream, sandwiches, omelettes and other egg dishes.

If you want cigarettes, go to the grocer; if you want to have your shoes cleaned, go to the barber; if you want a radio, go to a men's shop; if you want to send a telegram, avoid the post office, because telegrams are handled by private companies.

Whatever you buy, it may be exchanged later for something in the same shop. This is a great pastime with the Americans. A great many people do not really

buy things—they only acquire some raw materials for exchanges later. It is not unusual to see a lady bringing back a hat with a lot of fruit on it—exchanging it either for real fruit or a real hat; or to see somebody bringing back a refrigerator with the remark that he made a mistake, and now he wants a television set instead.

You do not need to time your shopping very carefully, at least not in New York, because here you'll find some shops stay open all night. The big department stores keep open once a week till 9 p.m. Should you want a meal any time of the day or night, that is quite easy. If you have a party in your house, and you decide at 2:30 a.m. to have some music, you can rush down to the corner, buy a piano, and it will be delivered to your home within half an hour.

You must be extremely careful about your choice of words in the United States. If you ask for suspenders in a men's shop, you receive a pair of braces, if you ask for a pair of pants, you receive a pair of trousers, and should you ask for a pair of braces, you receive a queer look.

A "lift" is called an "elevator" here in the United States. However, when hitch-hiking, you do not ask for an "elevator," you ask for

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Here And There

By Freda Siler

This week brought the long awaited conference at Geneva. Much of the news last week, both national and international, centered around preparations for it.

In Geneva, these preparations took the form of finding and fixing up places for the 3,000 visitors. Villas by the lake were provided for the top men—Dulles of the U. S., Eden of Britain, Bidault of France, Chou En-lai of China. A Geneva aristocrat gave up his chateau for Russia's Molotov. The Russians immediately surrounded it with barbed wire.

Secretary of State Dulles' preparations, however, were of more import. He flew to England and France to accept unity statements from those countries. This move was necessitated by France's desire to negotiate a peace in Indo-China and by Britain's mood to talk concessions with Russia. In England Dulles got agreement to a statement declaring Britain's recognition that Communist aggression in Indo-China "endangers" the security of the whole Southeast Asia area, and "accordingly, we are ready to take part with other countries principally concerned in an examination of the possibilities of establishing a collective defense." The ten suggested countries were the U. S., France, Britain, the Philippines, Australia, New Zealand, Thailand, and three Indo-Chinese states. In France he won a formal admission that the Communist onslaught in Indo-China "also threatens the entire area of Southeast Asia and of the Western Pacific." and an agreement to "examine the possibility of establishing . . . a collective defense." Although neither country gave Dulles all he had hoped for,

he obtained what he needed to have the democracies present a united front at Geneva.

France at last started its procedure toward setting a date for debate on EDC. Laniel announced that on May 18 he would formally ask the National Assembly's steering committee to set an early debate on EDC, perhaps May 25. In order to get this the U. S. and Britain made formal pledges of support to the six-nation European Army.

The U. S. promised to: 1) continue to maintain U. S. armed forces in Europe "while a threat to (the NATO) area exists."

2) Encourage "the closest possible integration" between the European Army, other NATO forces and U. S. forces "with respect to their command, training, tactical support and logistical organization."

3) Seek means for "sharing in greater measure" with the six nations information on new weapons and new techniques of defense.

4) Regard "any action from whatever quarter" which threatens the EDC group as also a threat to the security of the U. S., thus applying the NATO commitments and guarantees to EDC's one non-NATO member, West Germany.

Great Britain promised to:

1) Work out with EDC "a common military outlook" on training, tactical doctrine, staff methods, logistics and standardization of equipment.

2) Consult on defense questions, including the level of British defense forces.

3) Appoint a British Minister to sit in EDC council meetings, and a British member of EDC's pro-

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By Ellen Summerell

My parents never locked me in a room when I was small. No one ever stirred up my hatred by refusing to let me express an opinion. I do not worry about what other people are saying about my behavior. No, I have never been denied freedom in any sense; I am not a psychological case. But the aspect of college which I like better than any other is the freedom—freedom which extends from the choice of where to go on a date to the conduct of examinations.

This freedom found in college is not the liberty of a democracy, the lack of restraint of a child away from his elders, the independence of a person alone in the world. It has a much deeper meaning. This freedom broadens itself to include responsibility, honor, self-restraint, thoughtfulness. Perhaps its meaning will be clearer if I call it mature freedom. That is, it is a freedom which is entirely dependent for its effectiveness on the attitude of the college student. To one who takes it lightly, it becomes a restraining influence; to one who recognizes its possibilities, it provides an excellent means for the development of the entire personality.

To show how this freedom works, let me take first an example from social life. Of course there are rules, but how strict are they? How much do they leave up to the individual? I can sign my name on a piece of paper, write "town" beside it, and walk out the door. When I return, no one asks me if I went shopping or if I went out of town without permission. No one makes me sign a pledge saying that I did not break any rules while I was gone. No one asks me if my parents approve of the boy I was with. Here is a situation where mature freedom is granted and accepted.

A second example of the freedom of college can be found in classroom discussion. My professor does not demand that I memorize his interpretation of Homer's importance in Greek history; as long as I modify my freedom by the word "mature," I may express my opinion in class and write it on a test. My professor does not give me an F because I do not think as he does; he gives me an F only if I do not think at all.

I have still more freedom—freedom in every area—and all of it is based on my ability to decide intelligently on what I will do—what stand I will take on campus politics, how I will budget my time, how closely I will follow the honor system. Many times I may make decisions that are ignorant, foolish, or even dishonest. If they are ignorant, I may not be ridiculed; if they are dishonest I may not get caught.

But if I do not think through the thing that I am about to do and make my decision one tempered with mature thinking, this freedom is not helping me to develop into a responsible and intelligent person. If I continue to base my thought and action on high school ideas—"What's in it for me?" "Will I be caught?" "Is it what everyone else is doing?"—my personality will remain narrow and stunted. But if I think in more mature terms—"Is it really right?" "Will it benefit me in the long run?" "Is this a sensible procedure?"—then my personality will grow toward maturity of outlook.

This is the freedom which college gives. It is granted with the condition that I use it wisely. If I accept the demand for responsibility and intelligent thinking which it includes, it will perhaps do more than all my education in helping me to develop into a mature person.