

What Have You Given?

Salemites! Tired of hearing the same old line? Well maybe if you listen to it once, just once, and maybe even consider doing something about it you wouldn't ever have to hear it again.

At Salem C. apathy is like the weather. Everybody talks about it, but who does anything about it? Unlike the weather, something CAN be done about the lack of interest here.

Why don't you look up from the bridge table, turn an ear away from the stereo, wake up from your nap or pause in whatever it is that you do when not studying or going to class and take a look at yourself? Think about all the organizations on campus that desperately need people to help them perform vital functions on and off campus. Think then about how many of you have griped about some phase of life at Salem.

Don't like the food? Talk to Susan Milner. She's the I.R.S. representative in charge of making suggestions to the refectory.

Don't like the rules? Write a petition.

Don't like the way education is today? How many of you heard Dr. Silberman, chatted with Dr. Chandler, discussed with Dwight Allen?

Don't like the penalty system? On the day that the Honor Council questionnaires were due only 133 were turned in.

Don't like the long wait on election night? How many of you signed the poster to be on the committee to study our method of election and propose changes? Two people. People complain about not knowing what's going on around campus. Why is it that when we get the chance to voice our opinions and be heard no one ever speaks out?

As for **The Salemite**, how many of you have griped about the quality and amount of articles? What have you done to help make **The Salemite** better? Have you ever contributed an article, a letter to the editor or an idea? One, two or even five people can't do it all.

All of the organization heads appreciate the cooperation they do have, but it is still unfair that a few should have to do all of the work. Sure it is hard for so many organizations to operate on such a small campus, but less than half the students are involved in anything at all.

We don't have to have a newspaper on campus. If the majority think it is a complete waste of time, it will be easy to stop publishing. In the very near future **The Salemite** will be offering several new columns of interest to the college community. Maybe we can be of some value to this college.

Before the ivy completely covers you, react. Voice your opinion.
J. P.

In a whirling fire of annihilation
In the storm of destruction
And deadly cold of the act of sacrifice,
You would welcome death.
But when it slowly grows within you,
Day by day,
You suffer anguish,
Anguish under the unspoken judgment which hangs over your life,
While leaves fall in the fool's paradise.
The chooser's happiness lies in his congruence with the chosen,
The peace of iron filings, obedient to the forces
of the magnetic field—
Calm is the soul that is emptied of all self,
In a restful harmony—
This happiness is here and now,
In the eternal moment of co-inherence.
A happiness within you—but not yours.
The anguish of loneliness brings blasts from the storm center of death;
only that can be really yours which is another's, for only what you have
given, be it only in the gratitude of acceptance, is salvaged from the
nothing which some day will have been your life.
Dag Hammarskjold, taken from **Markings**

Write A Letter
To The Editor

The Salemite

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Letters....

Dear Salemite Editor:

It took no more "scientific" deduction than that that an unscientific and soft-headed humanist could muster to figure out that "the venerable guru" being written by Guru Edwards in his letter to the editor last week was Guru Lewis. As usual, I enjoy the exchange of repartee: the more the points of view, the merrier and the more enlightening, both of which components are valuable to a liberal education at a college such as Salem.

Guru Edwards and Guru Lewis agree on all important points. I would go further, however, and say that biology triggered the 20th century revolution in scientific thought (followed by all disciplines, which are unitary with "science," the authenticated and basic study of "reality") since the late 19th and early 20th centuries. The "emergent" or "creative" concept—now developed most lately into General System Theory of the world-renowned biologist L. von Bertalanffy—appeared first in biology. Since then, "classical" analytical and mechanical science has been giving way to the "new" holistic and organismic variety.

I would be careful about Haldane's statement as proving anything: that science doesn't influence theology, or that Haldane is, ipso facto, a "great" scientist — if the statement does certify anything, it might be that Haldane was speaking as a great wit and wag, not to be confused with his great "scientific" contributions. (I'll admit that it's difficult sometimes for the uninitiated to know the difference between ridicule and argument.)

Also, Guru Edwards and Guru Lewis seem to be using different conceptions of the concept "revolution," which it might be instructive to clear up. In a 1969 book I'm just reading by the world-renowned biologist von Bertalanffy, I find the following:

"... At a time when any novelty, however trivial, is hailed as being revolutionary, one is weary of using this label for scientific developments. Miniskirts and long hair being called teenage revolution, and any new styling of automobiles or drug introduced by the pharmaceutical industry being so announced, the word is an advertising slogan hardly fit for serious consideration. It can, however, be used in a strictly technical sense, i.e., "scientific revolutions" can be identified by certain diagnostic criteria.

Following Kuhn (1962), a scientific revolution is defined by the appearance of new conceptual schemes or "paradigms." These bring to the fore aspects which previously were not seen or perceived, or even suppressed in "normal" science, i.e., science

generally accepted and practiced at the time. Hence there is a shift in the problems noticed and investigated and a change of the rules of scientific practice, comparable to the switch in perceptual gestalten in psychological experiments, when, e.g., the same figure may be seen as two faces vs. cup, or as duck vs. rabbit."

In my contrite opinion, I believe my brother and colleague Guru Edwards is using "revolution" in the first sense, while I am following von Bertalanffy and Kuhn. The Kuhn book, by the way, is in our library, and I recommend it highly to anyone wanting to know more about the "20th Century Revolution" of thought.)

Not that I quote von Bertalanffy as an "authority": after all, the only authority is the appeal to scientific knowledge, tested by coherence among its postulates and by adequacy of those hypotheses to explain the widest field of facts. I quote von Bertalanffy with respect, as a scholar who has won the right to respect through the democratic process of sticking his neck out in world-wide publications, having it chopped on by the greatest scientific minds, and still coming off with a growing reputation as a great biologist who is making creative contributions to scientific thought.

Speaking of "revolution" in the more "scientific" sense of Kuhn, I would say, as many many others have, that a revolution which started at the turn of our century and has been snowballing ever since, makes the last great one of some three to four centuries ago — the so-called Copernican revolution (thoroughly mixed up, mind you, with the Renaissance and Reformation, i.e., with the humanities and theology)—look like a tempest in a teapot. I'm glad that this new "paradigm" is being taught so well in Biology 10, Chemistry 10, and Physics 10. I'm certainly trying to muddle through constantly in all my courses, so as to make them "relevant" (that most popular word today), especially in my course dealing with 20th century literature, in my soft-hearted humanistic way.

Mike (the Venerable Guru) Lewis
With agape,
P.S. I'm afraid to reciprocate Guru Edwards' "lovingly," because what with the Womens and Gay Liberation Fronts these days, I might be misunderstood.

Dear Editor,

The informal meeting of the faculty and students to discuss faculty-student relations last week had many good points even if the

results were not dynamic. If it did nothing else, I think it achieved one critical purpose: to take an initial step towards further discussions which will, hopefully, make for better "faculty-student" attitudes and relations.

This close relationship has been and should continue to be an important factor in making Salem attractive to prospective students. I hope that we won't let this get away from us.

The discussion was a good start for looking further into this area. Let's keep this alive and see what changes can be made.

Mary Salem

Dear Editor,

The student-faculty workshop last week was summed up admirably by one of the faculty members, who said "I find this enormously frustrating." It was more than just frustrating—it was a total flop. We seem to have come together with a common objective, to evaluate our system of faculty-student relations and to make suggestions for reform, if needed, but instead we became bogged down in generalities—everyone sounding off and no one saying anything. I left feeling that I could no longer communicate with anyone, much less a faculty member.

This brings up a most interesting point. Somehow, during the course of the conversation, the human beings at Salem were divided into two distinct categories, with the students on one side and the faculty members on the other. It sounded like transcending the mortals into the secret world of the gods (the faculty members) would be the ultimate trip for a student. It may take four years, but that lucky girl should and would find "the one" for her, to guide her, instruct her, etc. and so on. If she were lucky enough, she might even find someone with whom to experience "a social relationship." None of these relationships, incidentally, were defined.

What was equally as disturbing was the total avoidance of something which would have brought us all to an important realization, and which would have put us more or less on the same level: that is, that we are all human beings and inevitably will get from a relationship what we want from it and/or what we put into it, or we will move on until we are satisfied and find what we want. I hope, since we of the various groups and panels, did not hear from the majority of students, that their silence indicates their satisfaction.

Kathy Manning

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Non-Budget Happenings

Lablings—

Faculty members are speaking to the Lablings at their meeting this week. Dr. Buchanan spoke on October 26 on air pollution. Later on, possibly some time in November, Mr. McCleod will give a lecture.

Dansalems—

The Dansalems have no immediate plans for performance, but are currently working on mobility exercises.

Home Ec. Club—

The Home Economics Club will send representatives to the State Convention at Charlotte on Nov. 5 & 6. The theme for the convention this year will center on family life in the future. For their November meeting, the club will hear a speaker on an Experiment in Self-Reliance.