

Should Faculty Members Contribute To Salemite?

It's good to see that the campus has finally come back to life. The bells are ringing and the dorms are noisy again. People are still talking about their January program experiences. This issue of *The Salemite* was to have been devoted mainly to the different January programs and the interesting learning experiences that occurred during this month.

Look through this issue. See how many reports of January programs you find.

The responsibility for turning in material on January programs was left up to the faculty members. One would hastily add that there are many good reasons why few reports were turned in. The first to come to mind is that the faculty members could not find the time to take care of a report. Or they did not find their January programs interesting. Perhaps they were interested in their January programs but they did not see the need to share it with others.

There is always the chance that some faculty members assigned the job of writing a report to students and the students themselves failed.

A final reason could be that some members of the faculty feel that *The Salemite* is a student newspaper and does not need or deserve faculty support. Actually *The Salemite* is supposed to be the voice of the college community. Isn't the faculty a vital part of the Salem College Community? If so, then this is their newspaper too and they have not only the right but the responsibility to occasionally contribute to the student effort.

If faculty members don't even give a damn about the newspaper then it is no wonder that *The Salemite* lacks the student support necessary to put out a good paper

Does anyone out there care?

January Programs Vary

A Month of Song

Paul Peterson's January program, "A Month of Song", included much more than singing. Twenty-four girls learned about conducting a choir, speaking before an audience, making a film, as well as learning basic vocal technique. Mr. Peterson emphasized solo singing as well as choral singing. For some of the girls, it was their first experience in singing alone before an audience. After learning several choral pieces, the girls put their newly acquired techniques into practice by performing for the First Christian Church, the Kiwanis Club, and the Ardmore Community Club.

The girls also learned about other aspects of music which are connected with singing. Mr. Peterson taught them how to conduct the different beats, as well as some of the finer points in choral directing. He also talked about directing children's choirs. Outside reading was required, and each girl gave a talk on topics ranging from acoustics to the psychological aspects of singing.

During the latter two weeks of January, you could have seen the strange sight of twenty-four girls marching into the police station on Main Street. The police were kind enough to furnish the camera equipment and men so that Mr. Peterson and the girls could make a color film entitled "A Basic Guide to Vocalization." The girls wrote script and blocked out the scenes using Mr. Peterson's book and his chart on vocalization as a guide.

After a successful performance at the Ardmore Community Club, the month ended with a pizza party at Shakey's. All of the girls were

sorry to see it end because they all learned at least one thing: Singing is fun!

French House

Unlike some folks here on campus, we had plenty of activities to keep us busy at the French House. We didn't just study grammar and meet daily in class. It was much more interesting than that. To a great extent we did French things. Eight of us who were staying in the French House (It's really the Home Management House.) Were learning all kinds of new information about the French language, French people and France. Our French grammar and conversation has improved due to continuous usage, work with phonetics, tapes, and books. We have improved our understanding about France and her people through books, films, and discussions.

Although we met about 4 hours a day with Mrs. Melvin, we didn't limit our French activities there. We saw films, many concerning art, and also 2 full length French movies. We went shopping in French, visited 2 art galleries, had speakers, helped prepare a French meal at Mrs. Melvin's home, and ate "crepes" at the International House of Pancakes. These activities supplemented our always available French books, magazines, records and even games.

All hee will agree that "La Maison Francaise" has been a success, for not only is our speech better, but we've become aware of many aspects of French life never touched upon in a classroom.

Antebellum Studies

Historic Sites Attract Groups

Editor's note: The following is an excerpt of a term paper on Old Salem tuned in to Hewson Michie for his January course, Antebellum Art and Architecture.

by Leigh Wood

During the early 1700's a group of Moravians seeking religious freedom fled from Germany to England and then later on to Pennsylvania. There in Bethlehem, Pennsylvania, they settled; until in 1751, some of the children and grandchildren of these early settlers, because of lack of land, purchased a tract of one hundred thousand acres of land in North Carolina from Earl Granville; and in the winter of 1753 moved south to start a new Moravian settlement there. The first group to arrive was a small group of only twelve men who began building a town which they named Bethabara, (today known as "Old Town"). On February 14, 1765, however, a site was chosen about eight miles from Bethabara which was to be the center of activities, trading, crafts, etc. for the region. The site was named Salem meaning "peace".

The first plan for the city of Salem was drawn in April of 1766 by Frederick William Marshall. There was to be a central square, (which was originally a rectangle, but was later shortened, since only two story buildings were to be built around it, and the city founders felt that this would make the square look too large; and also by shortening it, it would be more level). Construction on the dear building, the Single Brother's House, was begun in 1768 and finished the following year in December. It was a half-timbered construction instead of an all-timbered one, because the builders did not want to have to transport the lumber needed for an all-timbered building the eight miles from Bethabara. Vertical timbers were placed about two or three feet apart with diagonal timbers being used between them for support. The empty spaces were filled with brick nogging or bricks "wrapped in a mixture of straw and clay." It was this type of half-timbered architecture which was used almost exclusively in Salem buildings until the latter part of the eighteenth century. (Bricks were not used entirely until the second Tavern was built in 1784). "The street level in front of the Single Brother's House was originally much lower than at present, thus permitting cellar windows." Today, however, the level has been raised, and the facade shows only the two rows of evenly spaced windows, one over the other, the small lighting window over the door, and the pent eave between the first and second floors. A "gable roof with the characteristic kick or spring at the eave line covered the upper and lower attic portions." In 1786 an addition was

made to the left side of the Brother's House which was an all brick construction with segmented arched windows. The interior of the building had "smooth whitewashed walls, and wide plank floors." Thus, this first building in Salem (and the ones to follow) was "a segment of medieval German Europe transferred to the Western Hemisphere."

The second major building to be built in Salem was the Germein Haus which was built in 1771 and stood opposite the Brother's House on the site where Main Hall of Salem College stands today. The house, which was torn down in 1854, was a two story house—the first floor being made of stone and the second floor similar to the Brother's House in its half-timbered construction. The building was typical of early Moravian architecture with its pent eave between the first and second stories and the gable roof like that of the Brother's House. The pent eave was later removed, however, and the building was plastered with the ashlar design put into the plaster "to simulate cut stone."

This ashlar finish was characteristic of many early Salem buildings. The Salem Community Store (1775) was another example of such a finish. These early Moravians in an attempt to conserve lime would put a thin covering of lime plaster over stones in clay and then give the plaster an ashlar finish. The Community Store, which today is a yarn shop, also had the typical gable roof, which kicked out over the eaves, and the one piece shutters that were so characteristic of this early period.

Soon after Salem was founded, in order to provide housing for the many strangers and visitors passing through town, the first Tavern was built a couple of blocks away from the center of town, so that the liquor-drinking strangers would not lead the Moravian brethren astray. A fire, however, destroyed this half-timbered construction, and it had to be rebuilt in 1784. This second Tavern was the first all brick structure in Salem, and it established many of the architectural styles later used in the community. There were windows on the gable ends of the building, but none, of course, on the front bottom porch, (for the brethren might be lead astray if they saw any drinking visitors!) The building was also notable for its Flemish bond set bricks, the flat or segmented arches over the windows, and the balustraded stair-

case in the interior.

The Boy's School, like the Sister's House, was similar to other late eighteenth century Moravian architecture found in Salem. The first floor was the typical plastered stone marked off in the ashlar block style, while the second story was Flemish-bonded brick with a diamond pattern worked into the bricks in the west gable. As I have said, there were flat segmented arches over the windows and a Germanic red tile roof, but also typical of this building and its style were the "single-leaf solid shutters" on the first floor, and "the overlight over the central entrance."

The Lick-Boner House (1787), which was the first house to be restored in Old Salem, originally had only four downstairs rooms with an open loft above. Later, however, in 1795 when a shoemaker, Johannes Scinbach, bought the house, he added a lean-to-shop and a front porch which extended out over the sidewalk. The exterior of the house was originally a log construction, which was of an earlier tradition, and which had single shuttered windows, an overlight over the door, and a herring-bone-patterned, heavy Dutch door. These windows and doors were only "relatively small voids in the solid expanse of the facade and the massive central brick chimney."

The bakery, built in 1800 by Johann G. Krause, went back to an earlier Moravian architectural style. Except for this bakery and the Home Moravian Church (1779), the buildings being built in Salem at the turn of the century were moving away from the Germanic influence and the early Moravian utilitarian style and toward an architectural style that was more Anglicized.

The John Vogler House (1819) was an excellent example of this early nineteenth century Salem architecture. It was one of the first houses "to break with Moravian utilitarian ideas and to present a balanced facade to the street." The house had symmetry which the earlier buildings did not have. There was not a central chimney, nor were there single shutters or flat arched windows; but rather the chimneys were placed at the gable ends, double shutters were used, and a triangular hood was over the entrance. (This became known as the "John Vogler" hood). The molding of the arched overlight over the entrance was more intricate and the interior was gay and colorful.

ANNOUNCEMENTS

The sophomore banquet honoring the seniors will be held Thursday, February 17 at 6:00 in the refectory. Sunday dress. No lunch will be served that day.

A bus will be run to Wake Forest Library on Tuesday and Wednesday evenings, leaving from the front of Main Hall at 6:30 P.M. and returning from the front of the Library there at 10:30 P.M. Service will begin Feb. 15. Students must sign in the Salem Library before 5:30 P.M. of the day they wish to go. If there are no signatures, the bus will not run.

Salem students will be guests in the Wake Forest Library and should be prepared to honor all of their regulations. It would be a help to that Library if the students have all the bibliographical information concerning the needed publication before asking for help.

FRANKLY SPEAKING by Phil Frank



The Salemite

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| Published by Students of Salem College | |
| Printed by the Sun Printing Company | |
| Subscription Price \$4.60 a year | |
| Member U. S. Student Press Association | |
| Advisor | Mrs. J. W. Edwards |