

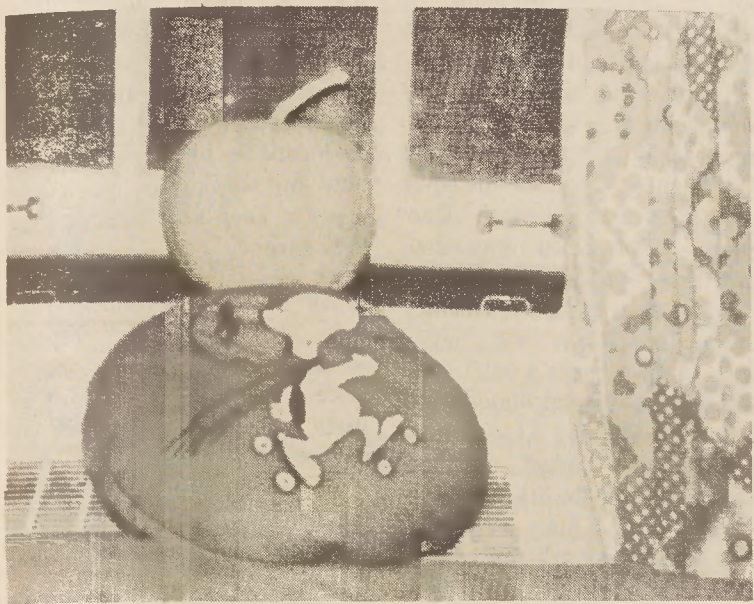
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The Salemite

Volume LIV

Salem College, Winston-Salem, N. C., Monday, October 30, 1972

Number 11



Just imagine, people used to carve jack o'lanterns out of turnips—the Great Pumpkin would be offended!

Celts Originated Halloween Custom

The tradition of Halloween arises from a medieval celebration of the Celts honoring October 31st as All Hallows, the eve of All Saints Day. In the Celtic calendar October 31st was the eve of the new year. Consequently, the festival marked the beginning of winter and paralleled the May Day celebration held at the start of summer, which heralded the arrival of the only season in the Celtic year. On All Hallows, the Celts believed the souls of deceased relatives revisited their homes to witness the advent of the new year. Every home rekindled its hearth fire as a symbol of new life and warmth for the approach of both the coming year and the cold months ahead. Thus, fire rituals were intimately associated with the celebration. Since November brings in the gloomiest and most barren half of the year, this autumnal celebration assumed a sinister aspect, primarily the idea of ghosts, demons, and as previously mentioned the return of dead souls, as apparitions haunting the air. The Celts felt it was necessary to pacify the supernatural forces controlling the processes of nature and responsible for the death of all verdant plants. Evidences of sacrificial rites have survived from this past age.

The Anglo-Saxons continued this Celtic celebration, adding the practice of divination. October 31st was believed to be the most favorable night in the entire year for this art of foretelling the future. Children born on All Hallows supposedly possessed a special power for conversing with aerial spirits. One could employ this art to discern whom he would marry during the year, whether it would be a lucky year, and whether the year held death or good health. It was the only day in which one was allowed to evoke the devil as an aid in divining these matters. Marriageable young women planted hemp seed in furrowed land at midnight on All Hallows repeating the following phrase: "Hemp seed I sow, who will my husband be, let him come and

now." It was then thought if the girl peered over her left shoulder, she might see an apparition of her future spouse. In divining the possibility of good luck in the coming year apples, the sacred symbols of early Celts, were employed. Any person who succeeded in pinning an apple with a fork in a basin of water or in extracting this apple from the tub by his teeth was destined to have a lucky year.

Halloween, having its origins in such a pagan atmosphere has now become a time for all children to enjoy themselves and let their true nature as "little demons" show through.

Irish immigrants introduced secular Halloween antics to the United States. In the 1800's boys overturned outhouses and threw rotten apples at woodsheds. The jack o'lantern, symbol of Halloween, was originally a carved turnip rather than the native pumpkin which appears in every American window.

All information drawn from the 1971 edition of Encyclopaedia Britannica, vol. II, p. 15.

Come, Enjoy Punkin' Festival

by Winn Currie

Pumpkin Day hits Salem College in the biggest sort of way. Through the efforts of IRS, APRIL ARTS, the Y and 2,000 consenting Moravian ghosts, Halloween will definitely be worthy getting out of bed for on Tuesday.

IRS kicks off the way at 4:00 P.M. with fun and refreshments in the Square. Shortly before the Moravian Blessing, APRIL ARTS intervenes with a pumpkin carving—BYOP. After a ghoulishly gourmet delight in the bubbling campus cauldron, things begin to haunt again in the Square. With Pumpkin Lighting, apple bobbing, Pumpkin caroling and other fun and games, APRIL ARTS

An awesome event is about to be consummated: human conception in a test tube.

Indeed, Robert G. Edwards of Cambridge University's Physiology Department has already done it. That is, he's taken an egg from a woman's egg sac by inserting a needle-like laparoscope through her navel, united the egg with a sperm cell in a glass dish, then nurtured the resulting embryo through more than 100 divisions.

Now, however, in a hospital in Manchester, England, Edwards is going to carry the conception process to completion by reimplanting the embryo, again with the laparoscope, through the navel into the woman's uterus. Nine months later, if all goes well, she will give birth to the world's first human baby conceived *in vitro*.

The mother will be one of fifty volunteers, all of them doctors, doctors' wives, or nurses. These would-be-mothers are sterile because of blockages in their oviducts, which make it impossible for the ovum (egg cell) to make contact with sperm.

In spite of these mothers' wishes, even longings, for the experience of giving birth, some first-rate scientists have publicly called for the stoppage of Edwards' experiments. Harvard's James ("Double Helix") Watson calls *in vitro* conception "an abominable act." Max Perutz, an English Nobel laureate biochemist, says that the "whole nation should decide whether or not these experiments should continue." These scientists are worried that the child will be born with deformities—remember thalidomide?—and that this will create a revulsion against all science. They're more worried that the experiment, if successful, will bring the "Brave New World" of genetic engineering upon us before we're ready to cope with it.

says "salute" to Halloween. Interclub Council even throws in a Horror House, complete with Ann Moore.

In addition to students, faculty and their spouses and offspring, there will be several other little goblins, as the Y treats forty children from a nearby orphanage to a real Halloween. After joining in the festivities in the Square, the Y will take these little Pumpkin People to the reception rooms of the dorms trick or treating.

Legends have it that some pretty strange things happen to people who don't take Pumpkin Extravaganza seriously. Be safe—Come to Salem Square Tuesday, October 31. You don't know what you might see.

Life Conceived in Lab Test Tube Babies?

Aldous Huxley, in *Brave New World*, predicted that we will use genetic engineering to create armies of identical humans who would live in a genetically determined hierarchy. In such a world there is no such thing as individual freedom—although there is efficiency, sufficiency, and even happiness. The complexity of problems that genetic engineering will bring can be glimpsed in Perutz's own statement: the whole nation should decide the behavior of an individual, in order to prevent a Brave New World, a world in which the behavior of the individual is decided ahead of time.

The crux of the issue is, who is to decide a person's behavior? We would like people to be self-determining, but at the same time we'd like them to cooperate with each other. The conflict between these two wishes is the basis of most of our problems. Because this conflict would be minimized if we were all biologically identical, many thinkers believe that the very existence of methods to bring about biological identity is likely to lead quite quickly to their being used to this end. We object to uniformity because we do not believe in the genuineness of the self-determination of identical entities.

But there are other things we could do with genetic engineering. We could use it to create greater self-determination in a world where more meaningful cooperation is possible. It may be enlightening to list some of the things that genetic engineering is likely to be able to accomplish in the not-too-distant future:

Amniocentesis: prenatal sampling of the amniotic fluid around the fetus has already begun. By this method some genetic defects can be detected and therapeutic abortion recommended. Many parents regard this as a gain in self-determination—for themselves, and in the long run for society.

Gene therapy: modifying genes, adding genes, subtracting genes, either before birth or after. A gene has already been successfully added to human cells in tissue culture, so it is clear that this affects not just future generations but the present one as well. And this forces us to ask questions such as, What genes do we want? To what extent should individuals be allowed to choose what genes they add or subtract? If the past is any guide, there will be fads, fashions, fraternities, and rivalries in "gene apparel". Of course this is quite futuristic—but we may well live to see it because early gene therapy may halt aging and extend our lifespans.

Cloning: making a replica of an individual from one of its cells. This may seem far out, but it's already been done with frogs. It's the obvious way to make Huxley's army of identical

entities. But it may be possible to use a modified form of cloning to grow, in tissue culture, just an organ necessary for transplant. It could be grown quickly by the use of growth hormones, or it may be possible to store organs in some way. In any case there would be no rejection problem, because one's clone organ would be genetically identical to one's own organs.

Self determination is surely enhanced if one has some choice not only in one's life style but in one's body—or even brain—style. Cooperation that is necessary for adopting a particular body (or brain) style is certainly a deeper cooperation than what is now possible.

As for the *in vitro* conception issue. I think it is similar to the abortion issue, in which the burning question is, "Does a woman have the right to determine what is done with her body?" When gene therapy becomes available, the question will be, "Does a person have the right to determine what is done with his or her body?" We had better, at least, talk about it now.

Plays

by Mary Dorsett

Unfortunately, we will not be able to send you back to your childhood, but we will be able to send you back to your dorms chucking. This fall the Pierrette Players have chosen three comical one-act plays; "Twelve Pound Look" by Sir James M. Barrie, "Fumed Oak" by Noel Coward, and "The Marriage Proposal" by Anton Chekov. Each of these plays depicts a man caught in a situation that is determined by the women around him. How each one of the men finally comes out is different in each play. Brant Godfrey is confused by Lynda Cassanova and Holly Crum with Peggy Whittington helping in "Twelve Pound Look." Sally Burnett, Laura Boone and Zel Gilbert dominate Brian Meehan in "Fumed Oak." To finish off the evening Meg Hutchins and Ann Aultman infuriate Vinney Whitt. We will all be waiting for you in the Drama Workshop on November 1, 2, and 4 at 8:00 and at 7:30 on Friday, November 3. See you soon!

IRS INFO

IRS DANCE

Friday, November 3

American Legion Post on Miller St. (near Cloverdale Ford)

Music by: "Mainstream"

BYOB til 12:30