

Tour Europe

YTC Universal Ltd. the non-profit British travel organization has announced for 1960, a three week YTC "MEET EUROPE TOUR" for faculty, staff and students. The tour consists of visiting 11 countries (England, Belgium, Holland, Luxembourg, Germany, Lichtenstein, Austria, Switzerland, Italy, France and Monaco), staying in Europe 21 days, and enjoying YTC proven facilities. This venture was successfully inaugurated in 1959 with two groups from Harvard and two groups from M.I.T.

An all inclusive rate of \$534, provides for plane transportation, full board with three meals at good hotels, comprehensive sight-seeing with experienced YTC guides and other features.

Each group is accompanied by two guides - an experienced and personable European leader, well versed in languages, cultures and traditions of the various countries visited; the other is the American leader.

The air transportation is by charter plane of outstanding airlines such as BOAC, TWA and PAA, and includes first class service, no delays or changes of schedule.

YTC tours are by no means typical "student tours", but give the participants more leisure and better accommodations. The YTC Universal is a non-profit British organization.

Anyone wishing further information on the YTC "MEET EUROPE TOUR", should contact the Statesman.

Synoptic Garden Planned By Farmingdale Aggies

Last month construction was begun by the Horticultural Division of Farmingdale Agricultural Institute on a synoptic garden. This garden will occupy the northern section of the campus that is directly opposite the student parking lots.

The garden will contain a synopsis, or collection, of useful ornamental shrubs which are most desirable in landscape design and plantings. The area will be sectioned off into gardens that will contain plants arranged alphabetically. Each area will have in it, primarily, plants whose initial letters are the same. They will be supplemented with trees, shrubs and ground cover plants used as background to produce a blended effect. The garden as a whole will contain plants whose names range from A to Z (Abelia, Barberry, Dutzia, Forsythia, Viburnum and Xanthoxia) arranged in a pleasing landscape effect. This arrangement is being used in order to facilitate the finding of plants by viewers.

A brick wall and shelter is presently under construction. It will serve as an information center for students as well as for the general public and will contain maps of the arboretum collections, books and pamphlets about the plants.

The gardens will extend from the present construction, along the periphery of the main lawn, north of Coe Hall to the Heather Garden

where the 11th pond is located. The college road will be slightly widened at the entrance to the garden to facilitate the handling of visitors.

This is the first time that such a garden has been constructed in an arboretum in this country. It will be opened by sections and the first section is due to be opened to the public in the spring.

'Sadie Hawkins' Dance Sponsored By J.S.O.

Mel Reich, President of the Jewish Student Organization has announced that the club will sponsor its first event as an recognized group on campus. Definite plans have been made to hold a semi formal "Sadie Hawkins" dance on Saturday, February 20.

The dance will be held in the cafeteria from 8:30 p.m. to 12:30 a.m. Music will be provided by the Mello-Tones, a well known band from Plainville.

Tickets are now on sale and may be purchased at \$1.75 per couple from Gerry Goldstein, Chairman of the ticket committee; Danny Glickman, Marv Rosenberg,

Janet Fishman, or Sara Leibowitz. As the name implies, the "Sadie Hawkins" dance is a "girl ask boy" affair. It is the first time such an event has taken place at the college. From all indications the dance should be a big success and will set a precedent for coming years. It is hoped that the Sadie Hawkins dance will become an annual occurrence.

Decorations for the dance will follow a Valentines Day motif. Anyone interested in helping with the job of decorating should contact Mel Reich or any other member of the J.S.O.

So come on all you "femme fatales" of State University, don't be shy! Assume some initiative and ask some lucky fellow to be your escort at this Leap Year special. This is a once a year opportunity to take advantage of.

Stonybrook To Open In September 1962

Albany, January 6 — State University and the State Department of Public Works jointly announced today that it is necessary to change from September, 1961 to September, 1962 the scheduled opening of the Stony Brook-Setauket permanent campus for the State University College on Long Island.

Dr. Thomas H. Hamilton, President of the University and J. Burch McMorran, State Superintendent of Public Works, said the decision was made after it became apparent circumstances beyond the control of the state had combined to raise serious doubt that the original opening date could be guaranteed.

Although State University is reluctant to change the opening date

at Stony Brook-Setauket, Dr. Hamilton said this had to be done because planning for the educational program and the accommodation of students at the new campus must be integrated with a fixed opening date about which there is no uncertainty.

He said deferment of the opening of the new buildings on the permanent site will help assure an orderly transition from the temporary facilities at Planting Fields (Oyster Bay) and will be in the best interests of the 800 students expected to be enrolled in the college at that time.

Dr. Hamilton said adjustments will be made, if necessary, to enable State University College on Long Island to admit as many freshmen students at Planting Fields in the fall of 1961 as would have been accepted at the new campus.

Superintendent McMorran said plans for the site development and initial buildings required have now been completed by the architects (Voorhees, Walker, Smith, Smith and Haines of New York City) and construction bids will be accepted from contractors on February 24. Contractors will be required to complete their work in June, 1962.

The first group of facilities to provide for an enrollment of 800 students will include a humanities classroom building, a chemistry classroom building, dormitories for 600 students, a dining hall, service buildings, heating plant and related service and sanitary installations.

The change in the opening date will not affect plans to have the \$25 million initial phase of the development of the permanent campus completed by the fall of 1965, Dr. Hamilton said.

The present curriculum of the College on Long Island provides for preparation of scientists, engineers and teachers of science and mathematics. There are 368 students currently enrolled at the college's temporary home, Planting Fields.

A study is underway to determine the most advantageous future educational use of this property, consistent with the wishes of the late William R. Coe, who gave it to the state.

'Eddy Duchin' Friday Night

The Movie Committee will present their third film of the school year this Friday, February 12, at 7:30 p.m. in the cafeteria.

The movie scheduled is "The Eddy Duchin Story". It is the life story of that popular pianist of the 40's who died less than a decade ago. Tyrone Power stars in the title role with Kim Novak as his leading lady. Music for the sound track is provided for by the great master of the keyboard, Carmen Cavallero. The film is in technicolor.

As always admission will be free!

Ski Weekend

A weekend of skiing enjoyment is being planned for the near future in the upper New York State area. It will be sponsored by the American Youth Hostels. Although no definite plans have been established with regard to date and place, the estimated maximum cost will be \$40.00 per person providing fifty or more sign up. The \$40.00 includes bus transportation, lodging, meals and ski rental. However, the cost will be less if you bring your own skis and travel by car. Anyone interested should contact Sara Liebowitz. Experts, novices and cowards are welcome.

NOTICE:
Official announcement has been made that school will be closed on Washington's Birthday, Monday February 22.



HUMANITIES BUILDING FOR COLLEGE ON L.I. - Architect's rendering of the humanities building to be erected on the Stony Brook-Setauket campus of the College on Long Island. The one-story section at the left houses an assembly room, student commons, and a specially designed lecture hall. To be build of red brick with marble trim, this building and the others planned for the new campus have been designed to harmonize with the architecture of existing buildings in the area. The architects are Voorhees, Walker, Smith, Smith & Haines of New York City.

Due to the absence of a literary magazine at the college we are dedicating this issue of the Statesman to an original Socratic Dialogue.

STENO

Characters: Socrates
Steno

Why do you study history, Steno?

In order to understand the events of the past, and the way in which the present has come to be.

If one were able to understand this it might be fine and useful knowledge; but I do not understand the sense in which you say this. Do you mean that we are seeking the way in which the present has come out of the past, as the oak-tree out of the acorn?

That's right, Socrates. Each stage of the oak-tree's growth depends on its previous stage, and each period of history depends on the preceding period.

I see. But what do you say the nature of this dependence is? We say, do we not, that the occurrence which we call an eclipse depends on the relative positions of the sun, and the moon and the earth, and by 'depends' we mean that the relative positions of these heavenly bodies is the cause of the eclipse?

That is certainly what we mean.

Now tell me, in this case of the oak-tree's dependence on the acorn, is the acorn the cause of the oak-tree, just as the relative positions of the heavenly bodies is the cause of the eclipse?

Certainly, Socrates.

But what do we mean by an eclipse? We mean, do we not, the cutting off of light?

Of course.

Should we not say, then, that light is the cause of the eclipse? Or perhaps, the absence of light?

I would say the latter.

Then does the eclipse depend upon the absence of light?

Necessarily.

But does it not also depend upon the presence of light?

How do you mean?

I am thinking of the way in which it is difficult to see some animals because their color is the same as that of their surroundings. The same is true of an eclipse; if the whole sky were dark, then no eclipse would be seen, for as we have said, it is the absence of light. We can only see this absence of light against the background of

light. Should we not say, then, that the eclipse depends upon the presence of light also?

I suppose so.

But should we not, in addition, say that the eclipse depends upon the fact that the moon gets its light from the sun, and has none of its own, while this is not true of the sun?

If you wish.

And also that light travels in straight lines? Or in some other way?

Socrates, why are you going into all this?

To discover, Steno, whether we were right in saying that the cause of the eclipse was the relative positions of the heavenly bodies, that is, that the eclipse depends upon them.

Well, it certainly does.

But are we not omitting the fact that although the relative positions of the heavenly bodies is important, there would be no eclipse without light, without darkness, without a certain kind of propagation of light, and without some bodies being the source of their light and others not?

Well, yes.

Then, my friend, we cannot say that the relative positions of the heavenly bodies is the cause of the eclipse; we should be more modest and say that it is a cause-for without it no eclipse will occur, or, in other words, it is necessary; but it alone cannot produce an eclipse, that is, it is not sufficient.

Right.

In the case of the eclipse, then, the relative positions of the heavenly bodies is a necessary cause but not a sufficient one; or, since our discussion is of dependence, we shall speak of necessary dependence in this case, but not sufficient dependence. But now let us examine the case of the oak-tree; what kind of dependence does the oak-tree have on the acorn? Can we say if this dependence is either necessary or sufficient? Or do we need some further kind?

It is as clear as daylight that it is a sufficient dependence because the acorn has within itself the power of growing into an

oak-tree. It doesn't need anything else, and that is true of history too, as I was saying.

That's as maybe. But why do you mention that the power of growing into an oak-tree is already within the acorn?

Because, Socrates, in the other example of the eclipse we had difficulty because the moon had no light of her own, and we had to attribute the eclipse to something outside of the moon. And neither the sun, nor the moon, nor the relative positions of the heavenly bodies was sufficient cause of the eclipse. But the acorn is a sufficient cause and is, as it were, self-contained, needing nothing outside of itself to grow into an oak.

Are you not forgetting the elements of earth, water, air and fire? Do you really think that an acorn could grow into an oak-tree without earth, water, air and fire-particularly the fire of the sun?

Socrates, you are talking about the sun, but I suppose you are right in this case, for the acorn does need food and light which it uses to build itself into an oak-tree?

So that the acorn is not the sufficient cause of an oak-tree?

Apparently not.

But do you still say that the present has come to be out of the past in this same way, as the oak-tree out of an acorn?

I liked the analogy very much, but it is now my opinion that it does not hold; for the past is the sufficient condition of the present, and nothing else but the events of the past need to be known in order to understand the present.

Perhaps another analogy would be more to your liking. Do you know what a syllogism is?

It is a form of argument, is it not?

Let us suppose so. Now, every syllogism has starting points, which we call premisses.

Yes.

And what do we do with these starting points, the premisses?

We draw a conclusion from them, so that from the premisses "All men are mortal" and "Bertrand Russell is a man", we draw the conclusion that Bertrand Russell is mortal.

I see; but what is the cause of the conclusion?

Clearly, the premisses.

And nothing else?

Nothing - for if there were something else, it would be improper to say that we draw the conclusion from the premisses alone.

Can we say, therefore, the premisses are the sufficient cause of the conclusion?

Yes.

And does this relationship correspond to your notion of the relation between past events and the present?

My opinion is that the present is sufficiently caused by the past, but this example of the syllogism seems to be different in some other way, but I am not clear about it.

We will come back to it. But do you not hold the opinion that when we speak of history we are speaking of human things - that is, we are not speaking of what the gods did in the past, nor of what animals or sticks and stones have done in the past, but of what men have done?

Of course we are speaking of human things, because man is free to make his own life, to act as he sees fit; and we all know this, and it gives us the power to improve on the past; if this were not so history would be like physics in which everything is determined and absolutely predictable.

And, therefore, we can say that according to you every human action is dependent upon preceding human actions, and the past is sufficient cause of the present.

Yes, Socrates.

And we have found that the present depends on the past in a way different from the way in which an eclipse depends upon the positions

of the heavenly bodies, different from the way in which an oak-tree depends upon an acorn.

That is correct, Socrates, and the reason is that these cases exhibit only necessary dependence, while history exhibits sufficient dependence, or, as you said, every human action is dependent only on preceding actions.

And, if I understand you correctly, we will understand the present when we have tracked down, for each human action, the previous actions which are its causes, on which it depends.

Absolutely.

Now, let us consider. My philosophic namesake, Socrates of Athens, died by drinking poison - or, at least, that gossip Phaedo told Echechrates so - and since

history is self-sufficient, we should now be able to track down the causes of this event.

That's right, although I wish you had chosen a better example, such as The War between the States or the Rise of Capitalism.

Well, you must help me explain this event. What do you suppose the causes were?

It happened so long ago that it is obscure, and I don't think it really very instructive or important, but if you insist....

You may attribute it to my pride in having the same name, or to the desire to choose an extreme case, but it did seem to me that the example of Socrates might be of some assistance to us in our inquiry.

Very well. If you wish to know the causes of his death, they were (a) the accusations made against him (b) the Athenians who condemned him (c) the law which dictated the penalty.

By the dog, if the case is as you say, Socrates must still be very much alive.

Why do you say that?

Well, would you not agree that in order for the poison to be effective, Socrates had to drink it?

Obviously.

Why do you not state that as one of the causes, then?

Socrates, you are just quibbling now. I suppose that strictly speaking you are right but it seems so trivial and obvious as not to be worthy of mention.

It seems to me that had he chosen not to drink it, he might still be, strictly speaking, alive. Be that as it may, why do you omit all mention of the reasons for his being brought to trial - was not his way of life the cause of his death?

Of course it was - that and the prejudice of the Athenians. What are you asking for, Socrates, is a complete history and if I took the time and trouble I could produce

a full treatise - perhaps in two or three volumes - in which all the details would be set down.

It would be an excellent work, I am sure, but what causes, what previous events, for the way of life Socrates led (the examined life, as he called it) would you state?

You are really bothersome, but the sorts of things that would be relevant are the fact that Athens was a slave state in which citizens were left with a great deal of leisure to spend their time in non-productive occupations; and then the fact that the Sophists were fashionable as teachers of how a man should live throughout all Greece, and Socrates followed their example; and that because of the war with Sparta, in which Athens had been defeated, the traditional values of society were strained and broken and so the city was going through an age of transition. This, and much more, would be the kind of thing which would explain the way of life of Socrates.

By the dog, it is certainly enough to explain it away.

What do you mean?

Do you remember saying earlier that man is free to make his own life, to act as he sees fit?

Yes.

Then in what way was Socrates free?

He was free to live his life as he saw fit.

But in your explanation you attributed his way of life to the fact that Athens was a slave state, which had just lost a war, with a destroyed tradition of values in which Sophists who claimed to have wisdom were successful teachers.

That's right.

But if these were the causes, in what way was Socrates free?

He was free to choose the way of life he wanted, and my explanation is an account of why he chose the way of life he did.

But consider a man falling out of a tall building; will he not fall to the ground?

Of course.

But does he choose to fall to the ground?

Yes, otherwise he would not have fallen out of the building.

You mean, had he chosen to fall upwards he would not have fallen out of the building?

Obviously, Socrates, for that is something which none of us can choose because it is impossible.

So that when a man is in a situation in which he cannot choose, he cannot be free?

That is correct.

And no man can choose what is impossible - that is, every choice must be made between possible alternatives?

Yes.

Did Socrates choose to be born in Athens?

Clearly not.

Did he choose it to be a slave state?

No.

Perhaps he chose to fight Sparta?

He fought in some of the battles, but he says that he was commanded to do so; and he never held public office, so he probably did not choose at all, but just followed the leaders of the state.

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Well then, did he choose to make the Sophists fashionable?

No, he opposed them all his life.

Now I am really at a loss, for having said that these were the things which would explain the Socratic way of life, which he freely chose, you now say that Socrates did not choose these things at all. And, in addition, we said that the impossible is not the object of anybody's choice, did we not?

We did.

And was it possible for Socrates to choose between being born in Athens and being born somewhere else?

Clearly not.

Or between an Athens in which some are slaves and an Athens in which all are slaves?

No.

Or was it possible for him to choose not to fight Sparta?

It seems most unlikely, and I agree that in all these cases Socrates really had no choice.

But was it possible for him to choose to make the Sophists fashionable?

We must distinguish this from the other cases. For clearly Socrates could have supported the Sophists had he wanted, but instead he always ended up either by refuting them or by showing that they lacked real wisdom, and thus he opposed them all his life.

Now then, you say that the way of life which Socrates freely chose can be explained because he chose to oppose the Sophists?

Yes.

And why did he choose to oppose them, rather than favor them? Because of what previous event?

Because he had heard them speak, and thought that they were teaching evil things.

But why did he think that what the Sophists taught was evil?

Because he could show that what they said was not true, and if not true it was clearly evil.

But because of what previous event?

Because of no previous event, just because of the argument, Socrates.

Now I do not understand what you are saying, Steno.

It's really very simple. Look at our previous example; we know "All men are mortal" to be true and that "Aristotle is a man" - and we need no previous event to tell us that "Aristotle is mortal".

So we choose that conclusion, rather than "Aristotle is immortal", is that it?

Yes.

Then Socrates chose his way of life because he thought it to be the true one? And if true, good?

To be sure, he chose to live his life as he saw fit, and by fit we mean appropriate, and clearly what is good is appropriate to man, and evil inappropriate.

But now to consider the whole of this, our argument, the most important thing - that is, what is good - seems to have been left out of your formulation of the reasons for studying history, if, as you said, our knowledge of the past gives us power to improve upon the past. For how can we improve on something, that is, make it better, if we do not know what is good. And this is because in so far as history deals with the causes, the dependence, of events upon past events, it omits the very important factor of human freedom which, according to our argument so far, is independent of preceding events, and by which men are able to do good. For we are agreed that what is caused or determined by past events is not something about which a man can choose.

Socrates, I think you deliberately played a trick on me, for the difficulty we are in is only caused by dealing with such minuscule problems as the death of one philosopher. I said originally that each period of history depends on the preceding period, and this I still maintain to be true. It is the periods not the individual events which depend on one another.

Perhaps so. But I do not understand what you mean by a period of history. Do you mean this year, and last year, and the year before?

No, Socrates, I mean large spans of years - the Roman Empire, the Dark Ages, the Middle Ages, the Renaissance, the Reformation, the Counter-Reformation, the Age of Louis Quatorze, the Enlightenment, the French Revolution and the Nineteenth Century.

Certainly it all sounds very grand. But, tell me, are these periods not made up of events?

Yes, of course.

Then, all our previous arguments still hold. But these periods, are they themselves events?

I do not understand you, Socrates.

I really mean something very simple. When my namesake drank poison in the Athenian prison, we commonly call that an event, do we not?

Yes.

And when Washington crossed the Delaware, that, too, was an event?

Yes.

And when Luther nailed his theses to a church door at Wittenberg, was that an event?

Yes.

If, then, as it seems, we mean each single human action to constitute an event, do these historical periods each constitute an event?

I am not sure about the use of the word 'event', Socrates, but if we take the meaning our examples suggest, then clearly the historical periods are not events, but rather some powerful principle which cause events.

So that the cause of Luther nailing his theses to a door was the Reformation?

That's right, Socrates, you understand perfectly.

If what you say is true, then we both need to undergo another reformation.

Why, Socrates?

Did we not affirm that man is free to choose at least some of his actions?

We did.

And was Luther free to nail his theses to a door?

Of course, and we admire him because he did it.

But now you say that the Reformation caused him to do it; he did not do it because he thought it right or true, but because the Reformation caused him to do it.

That is what I thought, Socrates.

Come now, if these historical periods are so important in the study of history, tell me how should I find out about them, where do they exist, and in what manner can they be investigated?

Well, they exist somehow in the atmosphere of the times.

You mean like water-vapor, so that we could organize a period-index similar to a humidity-index?

Socrates, you are making fun again.

Not at all. I am just curious to know what kind of thing this is that operates like a Homeric god "hidden in air".

I did not mean the atmosphere in the literal sense of air, but in a metaphorical sense. It is evident to everyone that in every period there are certain ideas that are current and popular and which are powerful enough to mould the future. We talk about the spirit of the times, and it is that which determines the periods of history - each historical period having its own spirit.

It is really a spirited spirit if it can mould the future as you say. But at the moment it seems more like a ghost to me - for as yet you have not told me where I should look for it, and how I can come to know it.

You must look for it in the actions of the period, Socrates, for since it causes these actions it will be manifest in them.

But, my friend, we seem to be involved in a circle - for the spirit determines the period, but you say by examining the actions of the period we will discover the nature of the spirit. But by what means shall we determine what the periods are, without knowing this spirit you speak of?

I do not know, Socrates.

And where are these spirits now, that were once so powerful? Where can I investigate this Renaissance spirit - does even it need to be re-born so that I may investigate it?

and attempt to discover its nature?

I thought I understood this, Socrates, but now it is very muddled in my mind.

The spirit of these muddled times must needs be muddled also, then, if such a spectral being really exists. But if not, then we must attribute our confusion to no-one but ourselves. Perhaps we should re-examine the nature of the events, the actions, of the past in case we should find these spirits you speak of lurking somewhere.

That would be reasonable, for the actions are what we are most clear about.

Good; then let us be clear. The spirits are assumed to have vanished at the word of the wizard, yourself, who conjured them up. But tell me where will I find one of these actions of the past which are so intimately related to the present, according to you?

Find them? Socrates, you know perfectly well that if they took place in the past, they cannot be found anywhere; they are over and done with.

You mean that you have no subject matter to investigate? This must be a wonderful kind of knowledge which you seek, when the subject matter disappears, and no longer exists.

The subject matter doesn't exist, if you understand the actions to be the subject matter; but the effects of these actions continue to exist and they constitute what is important.

What is this evidence of the past actions of men of which you speak?

Well, Socrates, we have buildings and artefacts - material things which have been preserved, and then we have, of course, many documents which relate to the past - including all the histories which scholars have written as a result of their study.

But the scholars, as you call them, must have used the same sources, the same evidence, as we ourselves have - or, if not, if the evidence has perished, we must acknowledge that we have no means of checking their results.

That is correct, Socrates, but many of the sources of evidence we have are eye-witness accounts - and they are direct sense-perceptions of the writers, and they surely should be accepted.

But why do you say this? You remember that at the trial of the philosophic namesake Socrates, he made a defence speech, an Apology. Well, Plato who was there left us a record of the speech, and Xenophon, another friend of that Socrates, also left an Apology. But they differ vastly from one another - and they both claim to have been witnesses. Now which should we

believe? It seems impossible that they can both be true accounts of what was said - and perhaps they are both false.

That is certainly a problem, Socrates, and I do not know how to answer you. But the evidence of the material things is unimpeachable - they are there for everyone to see.

Certainly, for the temple to Pallas Athena which was built at the order of Pericles during the lifetime of the other Socrates can still be seen, in ruins, overlooking Athens. But how does this relate to our understanding of the events of the past, and the way in which the present has come to be?

Well, the building of the temple was an event which clearly took place, for the results of the event are still with us on the Acropolis at Athens.

As you say, perhaps; but when you say we must understand the events of the past, do you mean we must simply acknowledge that they took place?

What do you mean?

It is well-known, is it not, that if a stone be dropped from a height, it will fall to the earth?

Yes.

In other words, it is understood that it will fall.

Yes.

Because this is, as we say, a fact. But do we understand the reason for the fact itself - I mean, for example, do we understand why the stone falls?

Yes. Because of gravity, Socrates.

And what is this gravity which you introduce so lightly?

It is what makes the stone fall, Socrates.

So you say, but what is it?

I do not know how to answer you.

Well, consider this; do we understand how the stone falls, that is, the rate at which it falls?

Certainly, we know that the distance fallen through is related in a certain way to the acceleration and the time of fall; the physicists speak of $s = 1/2 at^2$, but I think Anaxagoras has something like it.

I believe I have heard so. But tell me, do you call this an understanding of the fact?

Yes, Socrates.

And why is this an understanding of a falling stone?

I don't know, unless it is because it is something which applies to all falling bodies.

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Campus Spotlight

In this issue of the newspaper the Spotlight falls on two members of the college community who write regular columns for the Statesman. The first is a Junior, Gene Dailey, who compiles the column, "Sound Advice". The other Ann Meilinger, a Sophomore, has her byline on the new column, "Polity Pulse".

The male member of this duo, Gene Dailey, takes his place in the ranks of the commuters. A resident of Farmingdale, Gene has an older brother who is a priest. Gene began his newspaper work when he attended Farmingdale High School. He did not limit his energies to journalism alone, but was an active member of the French Club, Drama Club and the president of the Senior Historical Society. Gene's extra-curricular activities did not prevent him from becoming a member of the National Honor Society.

A change in schools from Farmingdale High to State U. has not affected Gene's interest in promoting worthwhile extra-curricular activity. Here at State he is a member of the Newman Club and is one of the people responsible for the tremendous success of the Curtain and Canvas Program. The Statesman, too, has greatly benefited from having Mr. Dailey on its staff. His informative column appears without fail in each issue of the paper. Gene is, also, currently engaged in working on class rings for State's first graduation class.

Despite this schedule of activities, Gene finds time to spend on his favorite hobbies, high-fi, bowling and camping.

The distaff member of our two-some is a Sophomore, Ann Meilinger. A commuter, Ann lives in Glen Cove with her parents and younger brother. She has been active in both high school and college. At St. Dominic's High School she held the position of Vice-President of her class, and was a member of the Student Council and Journalism Club. For Ann, also, work as a writer began back in high school when she was a top member of both the yearbook and newspaper staffs.

Ann came to State to pursue her education toward her goal of becoming a Math teacher. Ann has managed to keep her grades high and at the same time to expend much energy to make student activities a success. She serves as an active member of the Newman Club, and is currently the Corresponding Secretary of our Student Polity. Besides this she has worked energetically on the Statesman's staff during the past two years. She has recently inaugurated a new regular column, "Polity Pulse", which will appear in each issue of the Statesman.

When Miss Meilinger is not busy with school work or activities, she enjoys sewing her own clothes and frolics with her dog Jet.

Our hats are off to this hard working pair. We thank them for what they have done, and we know they will serve the college with the same spirit in the future. Don't miss either of their columns which appear in this and every issue of the Statesman.

Polity Pulse

by Ann Meilinger

The Executive Committee at long last has received a confirmation of fact that the rest of the student body knows that it exists and is functioning. This confirmation takes the form of two petitions of objection presented to the committee at the last meeting held on Jan. 19th in regard to the committee's legislation closing the third floor study hall.

This room was closed by the committee because of the continued disrespect shown for the committee's requests to keep the room quiet and orderly. The committee expected as well that by closing the room, student opinion on the fate of the room would make itself heard.

This is just what has occurred. One petition supported almost totally by Freshman requests that the Study Hall be reopened as a lounge. The other petition supported mainly by upper classmen desire the committee to preserve the room as a study hall. Rosemarie Capone the Moderator invited the supporters of petitions to present arguments for their positions at a meeting held on Tuesday, February 9th. Since the Statesman goes to press before Tuesday, the results of that meeting cannot be disclosed here. However, it might be wise to remind both the committee and petitioners to examine the study and lounging facilities on campus with an open mind. You have only the library in use for study now. On the

other hand you have the coffee shop, cafeteria and the cafeteria balconies, recently provided with more adequate lighting to serve as lounging areas. You must also consider any decision about lounging versus study space in terms of your purpose in attending this institution. Are you here for an education or to gamble the hours away unobserved in an out of the way spot?

If Freshman and Upperclassmen desire a cause to champion, why not combine forces on a problem to both?

A side issue which has developed out of this situation is the flagrant disrespect shown to the requests of the Executive Committee. If the Committee cannot hold authority by moral sanctions alone, some type of judicial power will have to be instituted to handle the few errant beings, present in every society, even an intellectual community.

At the meeting held on Tuesday, the Executive Committee also appointed a new Election Board. A slot of candidates was presented by a committee organized for that purpose.

Check the Polity Bulletin Board often.

STENO

(Continued from page 3)

You mean that it is a law, a universal rule applicable to all the particular building bodies?

Yes.

Let us, then, take the other case of the Parthenon, the temple to Pallas Athena, of which we spoke. If we are to understand this in the same way, we must regard it as a particular and find the universal rule, or law, which applies to all similar cases. Now, to what class of action does the building of the Parthenon belong?

Temple-building.

And what art is concerned with temple building?

The art of the builder.

And he who knows about building would be best fitted to discover the law which is common to all such activity?

I suppose so, Socrates.

The builder, and not the historian?

Yes.

And we could take another example, of battles. What art is concerned with the fighting of battles?

The art of the soldier.

And he who knows about soldiering would be the best fitted to discover the law which is common to all such activity?

I suppose so, Socrates.

The soldier, and not the historian. Yes.

And would not this be true of all the arts - of building, soldiering, of politics, of painting, of economics and of all the rest?

It certainly seems so.

Well, then, tell me exactly what is the particular kind of rule or law which the historian is seeking through all the particulars. It is not any one of the laws of these other arts, or do you think so? Certainly not, Socrates.

Because then the historian would have to know the arts of building, of soldiering and all the rest?

Yes, and this is clearly not the case.

Then what kind of universal rule or law is the historian seeking?

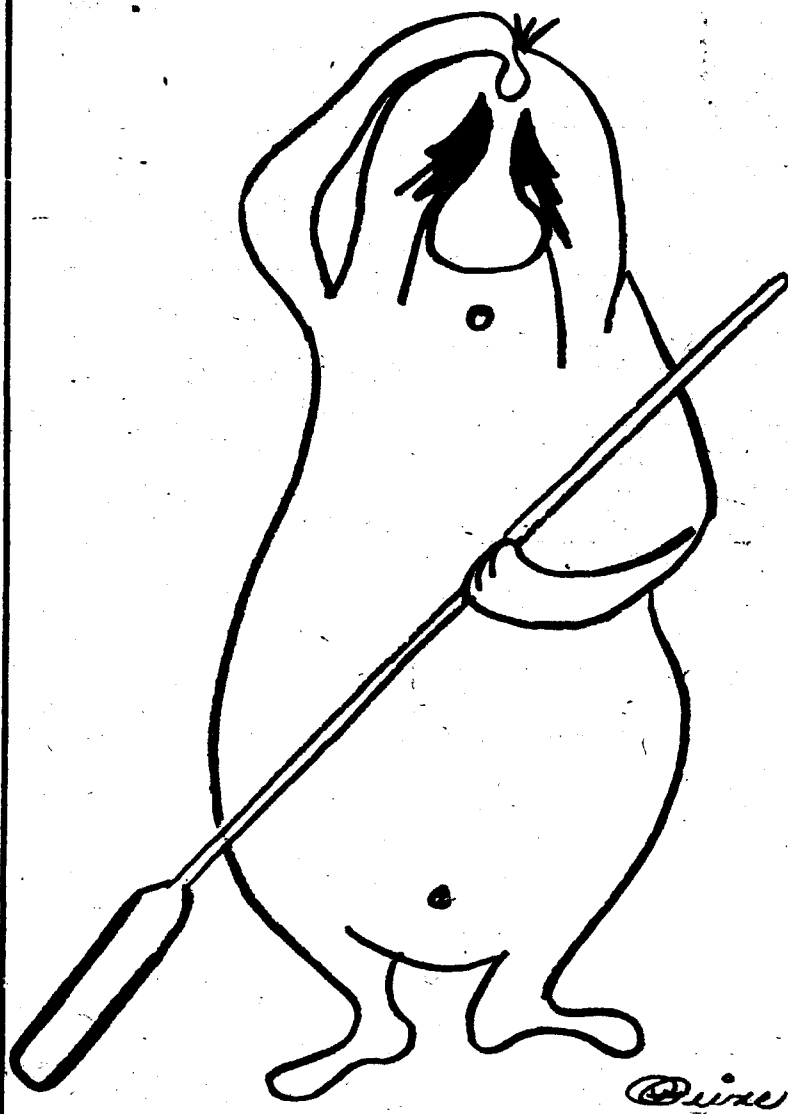
I don't know what to say, although I have always enjoyed history and thought it a most important subject with which every educated man ought to be familiar.

The subject matter of history seems to have disappeared again, and in a most startling fashion. And your professors seem to have been poor educators of you, and Prodicus of me, if we are really as perplexed as it appears. Do you think our error is due to the fact that we have been discussing why we should study history rather than what history is?

It's possible, but I still want to know the way in which the present comes to be out of the past.

You are not prepared to re-con-

Nebbish-SUCOLI Style



Is this an oar?... What is an oar? and... Why is it an oar?

sider any of the alternatives you were offered earlier?

Remind me of them, Socrates. What were they?

The first stated that the relation of past to present is like the relation of the positions of heavenly bodies to the eclipse - that is, the cause of the eclipse is wholly external to it, or rather that it is simply a particular relation. We could call this an atomic view of history.

What was the second view?

The second view was that the past is related to the present as an acorn is to an oak-tree - that is, the past has a principle of growth within it which is guiding events,

but that additional material is added to be shaped and fitted to the goal of history, just as the acorn takes in the elements and organizes them in a way so as to form an oak-tree. We could call this an organic view of history.

And the third?

The third view was that the past is related to the present as the premises of a syllogism are related to its conclusion - that is, that the present is wholly contained in the past, and is a necessary outcome of it. We could call this a logical view of history.

I must think about it before committing myself, Socrates.

Very good.

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