

Now Or Never

You are right and everyone else is wrong.

Though the phrase is often used to belittle a person who steps out of line with a group, it really should not be used as such.

In fact, too many students and groups are afraid to judge themselves on the basis of their own ideals, but judge themselves on the basis of group ideals. This is not as it should be.

One of the best examples is the fraternities and sororities. Instead of judging their chapters on the basis of their ideals, they judge themselves in relation to what other chapters are doing.

Thus, each chapter feels that it is progressing satisfactorily because that's what all the other chapters are doing. But progressing is hardly the word. Sitting pat is more like it.

★ ★ ★

Agreed that fraternities and sororities are social organizations. But does social merely imply the ability to get a date or have a party? The social teachings of most fraternities and sororities, as they now exist, would have one believe so.

Webster defines social as "of or having to do with human beings living together as a group in a situation requiring beings living together as a group in

that they have dealings with one another."

Fraternities and sororities, as they now exist, can only have defined group in its narrowest sense.

Group implies much more. It implies the University community, the state, the nation, and even the world. And merely being able to get a date or attend a party is not going to help one get along in these greater spheres of the word group.

It is going to require that fraternities once again return to their original ideals of scholarship, justice, friendship and individual merit and not just grant these ideals lip service. They must become real, and should be held up as a judge of each action.

Had fraternities and sororities stuck by their original ideals, they would not now be facing such issues as deferred rush.

Nor would the Greek system be in the "sick" condition it is now, if it had not measured its growth by what everybody else is doing rather than measuring its actions against its ideals.

The Daily Nebraskan could not emphasize enough the statement made by Terry Bullock, Delta Upsilon's alumni president at Kansas State:

The Greek system must return to its basic ideals or face its demise. And it must be done now.



Big Difference

Americans have a strange tendency to generalize or lump two totally different entities into one big assumption.

This is never so apparent as when one talks to a member of a veteran's group about the Vietnam War.

It is automatically assumed that if one does not support the war in Vietnam, then he does not support the men fighting there.

Yet it is wrong to lump these two totally different views into one generalized statement.

It is possible to oppose the war and at the same time still support those who are required by law to fight in Vietnam.

Under the democratic structure of the United States, one is given the right to disagree with a policy or law. Yet this does not give one the right to oppose those who enforce the law or the policy. Whether they like it or not, those who enforce such a law or policy must do so.

If one has even a simple knowledge of government, he knows that laws are changed through the branch of government which makes them, not through the branch that enforces them.

If adults would only ask students and not make assumptions, we are sure that most students who oppose the war in Vietnam would admit they do support the men fighting there.

In Southern States

U.S. Dollars Support Segregated Schools

By David Lloyd-Jones
Collegiate Press Service
Strong, Ark. — Hundreds and possibly thousands of Southern school districts are receiving money in clear violation of section 601 of the Civil Rights Act, and the Department of Health, Education and Welfare has managed to enforce the act in 67 cases over three years.

Title six of the Civil Rights Act of 1964 is quite clear: its meat takes up only four lines of the 24 piece column that laws are reproduced in.

Section 601 states, "No person in the United States shall, on the grounds of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.

Since the Brown decision of 1954 established that separate school systems are inherently discriminatory, Section 601 makes it illegal to run a segregated school system with Federal funds—and to supply Federal funds to a segregated school system.

NOT SIMPLE

Things are not quite so simple, however, to ex-secretary of Health, Education and Welfare Anthony Celebrezze, to the present HEW Secretary John Gardner and to Lyndon men, who are responsible for the regulations which enforce the Civil Rights Act, and who have tortured logic to allow a plan for desegregation and "reasonable assurance" that it will be carried out to qualify in the place of desegregation for the purposes of qualifying for federal funds.

School systems, by the Civil Rights Act will be treated as desegregated, at the taxpayers expense, as soon as it has either confessed the opposite or been found guilty of segregation in a Federal court.

That the Department of Health, Education and Welfare is naive about the results of this Albee in Wonderland reasoning is not to be assumed, however. In an HEW brief, written by an HEW attorney to be heard before an HEW hearing examiner, the precise implications of some of the plans "demand" in compli-

ance with the law are laid out:

"This means that under these ('free-choice') plans accepted by the Commissioner, somewhere between 95 percent and 99 percent of the Negro students (in the South) remained isolated in separate schools that were originally established for the purpose of segregating them from their white neighbors and contemporaries. It is certain that in at least 100 districts with accepted free choice plans, total segregation was left completely undisturbed by the 'free choice' operation. Hardly any districts took more than the absolute minimum step toward faculty desegregation, which was to desegregate staff meetings. Many did not even do this."

For HEW Secretary Gardner, watching television in the back of his blue Cadillac limousine, of course such a statement by one of his own underlings does not have much force.

In their rural village near the Louisiana border, by contrast, the harsh reality behind the words is an obscenity at variance with the complacency of limestone Washington.

OLIGARCHS

That there are men of good will in the South—even in the tiny villages and settlements that dot the sand and clay back roads of Mississippi, Alabama, Louisiana and Arkansas—is an important truth. Though the neanderthals, with their strident voices, dictate much of the "tone of the South, they are a pitiful minority: the embittered old, the threatened local oligarchs, the more repressed of the working class and the scattering of professional larynxes whose venom is their livelihood.

But the power of the people committed to desegregation is easy to overestimate. The small town black preacher, often the only person informed or interested in challenging segregation, may have a grade twelve education and receive \$35 a month from his church. His job depends on his white employer. And his white employer is likely to be not a Klansman but a plant need, bowing to the winds of opinion.

Though not everyone is a

segregationist, everyone assumes that segregation is the dominant way of life and that to move against it is to offend. Like juvenile gang members who go along with some stupid or vicious action because each assumes that the others approve of it, Southerners continue to act out segregation because most assume that all others expect it of them.

Such a circle of habit reinforcement can only be broken by bold declaration of the untruth being lived or by someone outside the circle stepping in to break it. But for the native Southerner, particularly in a small town, to be the first one to call the segregationist mythology a lie is to be bankrupted and ostracized.

COWARDS

Of the thousand people in Strong the only man who has the strength to do so is a merchant with inherited money. That he told a woman in the town to take her washing to the next town if she wanted a coin-washer that only whites used, refusing to segregate machines in his own laundromat cost him perhaps a third of his business.

It is men like this who are betrayed, as much as the blacks, by the administrative pieties: "establish an administratively feasible method of securing non-discrimination," "process of transition," "reasonable allowance" and so forth.

The plight of the Southern white liberal, however, is nothing to that of the rural poor blacks. The liberals, at least, have their money and their good intentions. For the blacks there is not just despondency; there is the progressive erosion of the hopes built up during the so-called civil rights revolution of the early sixties.

"The Negro has been patient," a Christian Methodist-Episcopal minister cum sawmill worker will say. "In 1966 they said by 1967 we would be all done with this mess. Now it's 1967 and we're still just chewing the cud."

In Strong there were 15 black kids willing to risk hostility and failure by transferring to the white school. All were rejected for no apparent reason, though the school board claimed

that "we have opened the door. Now the culd folks just have to walk through it."

Last year, after the rebuff, there were only nine willing to take the step. Far from snowballing into complete desegregation, the hating and the gentle hints around the town took their toll. This year there are only four black youngsters in the white school, and there may be less next year.

Two vignettes illustrate why "free choice" integration, which depends on the black to take the initiative of moving into the hostile

environment of the white school, is a vicious and unfair device. It is characteristic of the method that there had to be a thin edge of the wedge, there have to be some people who will identify themselves as willing to defy the old customs.

ALONENESS

And these people expose themselves to retaliation and their children to the frightening aloneness of being unique in the classrooms they desegregate. "I smell a far," went the first line of an exchange popular with white kids in the hearing of

black students. "A ceegar?" "No, a neegar." The 13-year-old who told me that was proud of the sense of humor it betokened.

And for the Rev. G. L. Evans, who "truck patches" a few acres outside the town, the result of sending his children to the white school was a mysterious car following the school bus to the point where his wife met the children every day. Not much of a threat, but enough to remind him that a dead child is dead forever. His children are now all back at the rambling shack that is school for 500 black youngsters.

Sutton Place

By Don Sutton

Hi fun seekers. Well, last week we played "tell it like it is." The game anybody can play. The rules are simple. You just throw out the truth and glance up to see whose toes you've stepped on this time.

Last week I'm afraid I really went off the deep end in exposing a bit of double-dealing on the part of the AWS committee chairman who, despite official statements to the contrary, threw out the proposals which the committee chairman had decided on in a "special meeting." This week I promise to repent and be positive. (Mainly because my original column, exposing the unfounded accusations of Dr. Patrick Wells, concerning the University's lack of concern in recruiting Negro scholars.)

I shot off my mouth about how false the accusations were and shot down my own column. Oh well, pass it off to "Total Education."

Yes, Suzy Creamcheese, there is a certain amount of positive thinking in "Total Education" aside from "which of our business friends can profit from construction, etc."

And yes, Suzy Creamcheese, even that hardened critic of the system, Sutton, can "think positive" on occasion. Just watch my positive smoke, baby!

Every Sunday night we find several thousand women students in search of several thousand male students with one thing in mind, they're hungry. Since there are no meals served in the living units on Sunday nights, dates are easy to come by. In fact, sometimes they're hard to avoid. So what happens? You take a girl down to King's, spend a dollar on food, and an hour later she's back in the dorm. Right?

Moving on we see the Union with a 10% drop in business due to the difficulty involved in just going in and out, a condition brought about by the construction activities.

Looking around still further at our campus Sundays we say of the day, in general, "what a drag." Right?

Enter "positive thinking." (Stage left.)

I would like to hear the reactions of any of you who would be in favor of a Sunday night "Camp Film Festival." A regular Sunday night activity in the Union which would offer as a package deal for the huge sum of \$1.00; a "camp" film (W. C. Fields, Charlie Chan, etc.), a hamburger basket and a 10c drink. I have already discussed this proposal with Allan Bennett, Nebraska Union director, who has said that the Union could provide all of this for the price I suggested and still show enough of a small profit to justify its existence. He also said that he personally would like to see such a thing. Would you? If you would, how about firing off a letter to the Union Program Committee, the Campus Opinion column in the Nebraskan, Mr. Bennett or myself (in care of the Daily Nebraskan).

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I should like to point out to the students that the easiest way to re-institute the 5 cent refill in the Crib is to take a clean cup each time you get coffee. You see, the Union makes more profit on a five cent refill than it does on the original cup (things like dishwashing, etc, that aren't involved in a refill cost about seven-and-a-half cents per cup.) Also, if you're paying the price of a new cup, then you are entitled to a new cup.

A few days of this should bring about the desired change. Just tell the cashier when you do it.

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After the revolution, business as usual.

CAMPUS OPINION

I spent two years at the University before entering the Marine Corps and in a short time I will be returning to finish my college education. The Daily Nebraskan was always one of my favorite papers and with the coming elections I know you will be printing letters to the editor about them.

Recently I was reading Time magazine and I ran across the letter which I am enclosing with the hopes that it may find its way into your column. I believe it does very well in expressing the feelings of all of us over here. The only change in it's content should be the "Republicans and Democrats," not just the Republicans.

Yes, get out of Vietnam, but only when we are assured that the people of South Vietnam will be free to choose their own form of government and not be forced to submit to the aggressions of North Vietnam as soon as we leave.

Here is the letter:

"Sir:

The Republicans should keep in mind that there will be large numbers of Vietnam veterans exercising their privilege to vote for the first time in this coming presidential election. These men are not about to vote for a 'peace at any price' candidate. Such a candidate would be telling us that all the sweat, blood and human life that we have given was in vain.

"Such a candidate would, in effect, be selling us out. I can say from experience that no one wants peace more than those who must fight the war. Still, we realize that any peace reached must be a just one that meets the standards that sent us over here in the first place.

"We are willing to pay the price and see this thing through. We are looking for a man who will not throw out our sacrifices. We want a man who will exercise our capabilities wisely and bring us to a just peace as soon as possible."

Pfc. Douglas E. Blayne

U.S.M.C.

Time, Asia edition Oct. 6, 1967

Thank you for taking the time to read this letter. I will be returning to the U.S. in 20 days.

Cpl. John M. Polk

U.S.M.C.

Reviewed Review

Dear Editor:

In regard to Cater Chamblee's "Sight'n . . . Sound," Oct. 12 concerning his review of "Ulysses": I am curious to know the exact position which Mr. Chamblee holds on your staff. Is he supposed to be a reviewer of the movies or a critic of the audience?

If the former is his job, then the movie should be the object of his praise or criticism, not the audience. I personally admire persons who have so much respect for their principles and are not willing to let them be compromised, even to the point of walking out on "Ulysses" upon finding it offensive to their tastes.

It appears that Mr. Chamblee turned upon the audience as the object of his sharp, critical faculty, upon finding that he had nothing but praise for the movie.

One does not read Mr. Chamblee's column for his tactless opinions on audience reaction. In his own feeble way, he should concentrate on the movie and nothing more. He should not exercise his almighty judgment upon those people who stood up for their morals and principles. This does not fall into his area of criticism.

James W. Healey

Dear Editor:

Re: Cater Chamblee's review of "To Sir With Love"—I refuse to "read black" (as suggested by the article), but see red.

Sidney Poitier is indeed wasted—wasted on movie-goers such as Mr. Chamblee who superimposes personal prejudices upon a film which is striking for its piercing commentary on the teaching profession and on several other issues—not the most important of which is racism.

I recommend to Mr. Chamblee that he devote future reviews to a discussion of the movie itself—and not to the broadcast of personal political bias.

Rita Yerdis

Dorm Life

I have finally had the wonderful realization of the value of total education as it is embodied by living in a dormitory.

I confess that I was discouraged with dorm life in the middle of second semester last year, but I see now that living in a University residence was an invaluable something that allowed me experiences I would have suffered miserably without.

Dorm living made it possible for me to experience a hospital visit, something that had eluded me for 17 years. I have been ever grateful.

The dormitory soon made it possible for me to lose some extra weight I'd been carrying around when I switched to a diet of no-doz and coffee in order that I might both go to my classes and still be able to spend my nights in bed listening to the vociferate manifestations of my fellow scholars.

I also learned interesting things about people. When I tried to change roommates the residence director said I had insufficient reason.

So I'm sorry now that I relegated myself to the mad wilderness of the off-campus beyond reality and I can just hardly control myself in waiting for the University people to come and urge me gently back into the protection of the steaming flock.

Adam Craft

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