



arthur hoppe

The innocent bystander

"Wake up, Dick," said Mother. "Wake up, Jane. Today is the first day of school."

"Oh, Dick," said Jane, shaking her brother. "This is the day. This is the day we have been waiting for."

"What time is it?" asked Dick, sleepily. Is it time to go to school?"

"No, Dick," said Mother smiling. "It is not time to go to school. It is time not to go to school."

Jane laughed. "Dick is a sleepy head," said Jane. "Dick forgot we are not going to school any more. We are not going to school because of busing."

"Oh, yes," said Dick. "They want to bus us to school with black children."

Mother frowned. "We like black children, Dick," said Mother. "The President likes black children. The Governor likes black children. The Mayor likes black children. Everybody likes black children. We all want to go to school with black children."

Dick scratched his head. "Then why don't we, Mother?" Dick said.

"We don't like buses, Dick,"

said Mother. "The President doesn't like buses. The Governor doesn't like buses. The Mayor doesn't like buses. Nobody likes buses, Dick."

"If nobody likes buses, Mother," asked Dick, "Why do we have buses?"

"Because it is the law, Dick," said Mother. "Everybody likes the law. But nobody likes this law. Now, hurry, Dick, hurry, Jane. You must not be late for your first day of school. It will be very educational."

At breakfast, Mother had a surprise for Dick and Jane. "Here, Dick," said Mother. "Here is a brick. Here is a brick to throw through the bus's window. Here, Jane. Here is an ice pick. Here is an ice pick to stab the bus's tires."

"We must hurry, Dick," said Jane. "We must hurry to catch the bus. We must catch the bus before it gets away. Good-by, Mother. Good-by, Father."

"Good-by, Dick and Jane," said Father. "Do well out of school so that you will grow up to be smart."

"Good-by, Dick and Jane," said Mother. "Look for Mother on the bus. Mother will be chained to the bumper."

Dick and Jane walked and walked. Finally they stopped. They stopped on a corner.

"Look, Dick, look," said Jane. "Look and see. See the bus. The bus is coming."

"Watch me throw my brick through the window."

Jane clapped her hands. "Good shot, Dick," said Jane. "That will teach the bad bus."

"Look, Jane, look," said Dick. "The brick hit Father. Father was on the bus. There are no children on the bus. Father looks angry. They all look angry."

"I think, Dick," said Jane. "I think we caught the wrong bus."

"Run, Jane, run," said Dick. "We must run away and hide where Father and Mother will never find us."

"I know, Dick," said Jane. "Let us run away to school."

"Yes, Jane, let's," said Dick. "I do not like not going to school. Breaking the law is hard to learn."

"What is hard to learn, Dick?" asked Jane.

"It is hard to learn, Jane," said Dick, "which law to break."

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doug voegler

Greeks are not alone

Is there discrimination in Greek houses? The issue recently came up again with Regent Robert Prokop's desire to remove fraternities from the jurisdiction of the Council on Student Life because of "definite harassment by the more liberal elements on campus."

The Greek system is a social institution, and like all

institutions has to change with the times or perish. The Greek system has been changing, just as the whole fabric of society has been changing. Their change, like that of society, is slow and long, trying the patience of many. Many houses have already pushed reforms such as elimination of the blackball system along with physical and mental hazing of pledges. These reforms constitute a trend, not merely isolated instances.

Greeks are meeting the challenge of the times. They can no longer be characterized en masse as apathetic and interested only in booze, sex, dating, and athletics. They are involved in all aspects of campus, showing no less concern than those who claim a monopoly on it.

People, as pointed out by sociologists, are basically clannish, being attracted to groups of their own kind. This is true of whites, blacks, Catholics, freaks, or any other group. Look around. It is normal for people with similar

attributes to organize around that attribute be it religion, culture, values, nationality, or whatever.

Greek houses on this campus and in general are white and middle-class oriented. How could they be otherwise considering that the state and 90% of campus is. Greeks merely draw upon the surrounding people.

Greek houses have been condemned for "discriminating." Do Greek houses discriminate? Certainly they do.

They are not open to everybody. To join, one must have some asset or potential asset in the eyes of the members, such as social finesse, scholastics, athletic ability, financial stability, personality, honors, etc. Also one must not be physically or culturally objectionable to the members. These are the values of the Greek system. They are no more right or proper than those of any other person or group of persons.

Greeks have voluntarily chosen to live together for whatever benefits they may decide upon. They are organized under the laws of the nation, state and University. They have a right to their beliefs just as anybody else does. No group of persons is prohibited from organizing a fraternity under the law. No one is forced to join a house against his or her will. No one

contributes to their support other than those who have agreed to or want to.

There are two kinds of segregation and discrimination. There is that which is written into the law, and that which is for all practical purposes, through human action, in effect. This is de facto (in fact) segregation.

Very few houses still have "race clauses" written into their by-laws and charters. These are without question wrong and antiquated and will certainly be removed as these houses are put under sufficient national pressure by the individuals within the organizations themselves.

A fraternity or a sorority can not simply be given an ultimatum ordering them to take minority students or close down. This leads to tokenism, which is equally bad in its implications.

De facto segregation in fraternities and sororities will not be removed any sooner than it is in society as a whole. To get the written restrictions removed is a first, necessary, important step. It has been done to a great extent. To remove de facto segregation will take time and endless effort.

It will take the full force and power of human persuasion to remove the restrictions that exist in the hearts and minds of individuals.

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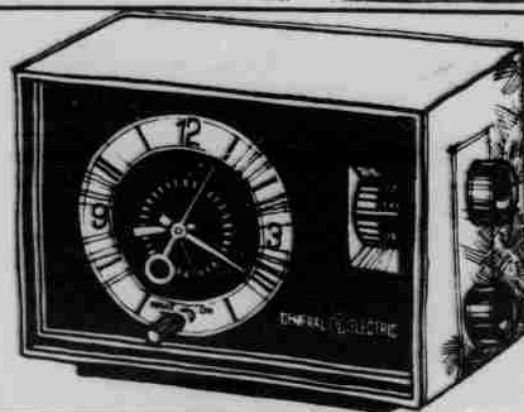
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