

# EDITORIALS

## Fraternities - Pro or Con?

Few campus characters are more loved and loathed than that enduring Greek-American institution, the college fraternity.

If the ancient Greeks invented democracy, some say their latter day fraternal namesakes have let the flame go out. "I do not see how a fraternity can be truly democratic. They are selective by nature, by history, by tradition and by necessity," says Dr. J. Earl Moreland, president of Randolph-Macon.

This argument is as old as fraternities—Phi Beta Kappa, the first, was founded in 1776 at William and Mary—and still unsettled. But while the fraternities still insist on their right to pick and choose their brethren, the AP survey shows a definite trend to more liberal values in selection.

At Stanford the local Sigma Nu chapter quit the national parent organization last fall because of its discriminatory clauses. Stanford chapter President Thomas Grey explained "it is becoming increasingly difficult to find a good pledge class which is willing to accept membership in an organization which denies admittance on purely racial grounds."

But what of fraternity selectivity per se, based not on any racial or religious basis but just on whether or not the brothers like your looks?

On a large Big Ten campus where rarely more than 30 per

cent of the undergraduates are Greeks, the non-Greek can have four pleasant, productive years uncaring whatever Hellenic pleasures may have been denied him. On a small campus, with a high percentage of Greeks, rejection can wound deeply.

Despite the heckling of the anti-Greek chorus, fraternities are not unwanted. On the contrary. A national survey of college deans showed they would like to have 500 more fraternity chapters added in the next five years. A building boom is already under way.

This means desperately needed housing—usually at private expense—for colleges facing the swift swelling of enrollment.

But money and barbecue pits will not be the saving of the fraternity system. The growing challenge before them today is to prove they are a desirable adjunct to the educational process, a challenge to which the Greeks are beginning to respond.

These scattered reforms don't yet form a definite trend. Nor do they indicate the fraternity on the whole hasn't done well. They indicate some educators want it to do better.

While it is under pressure, the decline and fall of the Greek empire is not yet.

Reprinted in part as appeared in The State-The Columbia Record, Columbia, S. C. Written by Sid Moody, Associated Press writer.

## Goodnight!?

It was suggested at the SGA Convention that for the first semester next year Freshmen women be required to have lights out by midnight. Special permission would be needed to have lights on after this hour.

When we come to college we are told by our parents and others that we are supposed to be making a big step toward maturity and the responsibilities of adulthood. Most of us understand that we and we alone have then become responsible for our actions and suffer either the happiness or consequences of our decisions, whichever the case may be.

This proposal impinges on one's personal habits in that it ordains when one would go to bed, and other related activities. Enforcement of such a regulation, were it instilled into the SA Handbook, would be a thing of wide variance—from those who would "go by the book" beyond the point of reason, to those who would fail to enforce it all.

F.P.B.

# The Lance

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 The Lance is published every other Tuesday except during holidays and vacation periods. Offices in the Student Union. Subscription \$2.00 for the remainder of the year.

## The Roving I

By LONNIE MANN  
 "Let's Play Grown Up"

Let's pretend that we're having a parade. We'll put on mommy's and daddy's clothes and wear a tin pot on our head and make wooden swords and make believe that we're grown up. Is the St. Andrew's student "a poor player who struts and frets his hours upon the stage," is our pseudo-society here "a tale told by an idiot, full of sound and fury, signifying nothing"? Until each student can assume a mature responsibility and refrain from sucking his thumb and wetting his diapers, he had best count himself fortunate that this school, unlike many larger institutions is interested enough to try to give him toilet training, even though baby doesn't always like it.

A great deal has been written and said lately about apathy and indifference among our students. I believe that these matters are simply manifestations of the many immature attitudes prevalent in the college society. A mark of maturity is the ability to assume responsibility; some people obviously have never grown up. We have been criticized from within and without about the way many on campus have conducted themselves. A great deal has also been said about the student's not having the freedom they allegedly deserve. This seems to be somewhat paradoxical. How can such an inert, irresponsible group sincerely expect the privileges that can only be earned through a legitimate sense of mature values? The best way I can think of is to show that we can take on the challenge of honest responsibility. In this consideration I am sure that I have stepped upon more than one set of toes, but others have been unaffected. So if your toes tingle my comments were addressed especially to you, yes, you with the soggy thumb.

### Elections For '63-64 Complete

Campus elections wound up last week with the election of Day Student Representative to the Senate and Presidents of Winston-Salem and Concord dorms.

Day students elected to the Senate were Louise Evans, Junior and Robert Pinkston, Junior.

Mary Ellen Elmore was elected President of Concord dorm, and Bill Campbell President of Winston-Salem dorm.

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## Letters Are Written

Editor's Note:

(A letter which appeared in an SA student to the reader.)

icates is the state of man is A letter which appeared in the last issue of The Lance, written by an interested reader and which concerned a St. Andrews student who has contributed articles to The Lance caused a number of comments on the part of students, The following is a reply written by a SA student to the reader.

Barry G. Greever  
 Box 439, S.A.P.C.  
 Laurinburg, N. C.

Dear Mrs. Lander:

Since we both share in Christian concern, this means that we both are concerned with the situation of man with which we, as Christians, must deal. I find in your letter three sentences which reflect this concern. In one sentence you use the term "the milk of human kindness" and in another you say that "this is what the world craves for." It seems to me that the general view which the Bible indicates is the state of many is something entirely different from the picture one would draw from your letter. The Biblical view of the state of man is one in which man is alienated from his true nature. This alienation is expressed in the word "meaninglessness." Man is enveloped in this meaninglessness and yet tries to act as if he were related to life and to himself. In this sense it might be said that "life is hell!" Or in another sense it might be said that this is a part of the absurdity of existence. It is only when one realizes this as the state in which we are forced to act is he able to understand the meaning of the mission and purpose of Christ "behold, I am making all things new" without first realizing with one's whole being that life is absurd.

You say also that "there is no such thing as freedom to poison, etc." I fail to understand how you can say this when it is exactly this freedom which is responsible for the hell-existence of slum life (which, somehow, the milk of human kindness has

never gotten around to), and other situations equally condemning to the present shallowness of the church. I feel, however, that the type of writing which your letter depicts as anti-Christ, is actually very Christian in pointing out situations which Christians refuse to admit exist. It is, I feel, very definite in its purpose.

In your letter I find also several comments regarding the censoring of such "unholy contributions." The church is not the "guardian" of the Christ, but rather his servant, neither is a paper which attempts to serve Christian students the "guardian" of Christ against all attempts which bring the predicament of man into light but rather serves to bring these into the Christian responsibility. If the church shuts itself off from the people it is responsible to, it loses its purpose and ceases to be a "servant." I despise any brand of so-called Christianity which shuts itself off from the human situation, and I find much of this in your view of the church.

I fear that, while your expression was made out of concern, as a matter of personal Christian conviction I must disagree with you. I wish to thank you for your patience in allowing me to express my convictions and I remain,

Yours in Christ,  
 Barry G. Greever

(Continued from Page 1)

### SA Student Assoc.

the Class of 1965. A number of other Senators have expressed new reservation. Certain to be brought up are questions on possible communist elements within the organization, the radical proposals passed at the last national convention, and some of the tactics used by the N.S.A. and its backers in attempts to defeat the opponents of N.S.A. at Ohio State and Indiana Universities.

In order to stop the proposed affiliation with N.S.A. in the Senate, a resolution will have to be passed reversing actions already taken. If the opponents of N.S.A. cannot achieve this, the students will then be required to decide the issue.

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