

The Daily Tar Heel

In its sixty-ninth year of editorial freedom, unhampered by restrictions from either the administration or the student body.

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Greeks In The IDC?

On Wednesday night the Inter-dormitory Council will consider an amendment to its By-Laws which will, if passed, open the Council to members of social fraternities.

Presently the By-Laws prohibit members of fraternities from membership in the IDC and this has been the case for quite some time. This means, of course, that a member of a social fraternity who lives in a dormitory cannot serve on the government organization of that dormitory in any position above that of vice-president. He is barred from being a dorm president or an IDC representative because these officers are members of the IDC.

Why should such a restriction exist? Does the IDC presume that a dorm resident who belongs to a fraternity is necessarily less interested in his dorm's activities or less qualified for IDC membership than the non-fraternity resident? Does the IDC presume that once a dorm resident has joined a fraternity, he is then a "frat-man" and can no longer be a "dorm man"?

Obviously these presumptions cannot be entirely valid. There are, however, some valid judgments here.

It is true, for instance, that most dorm residents who pledge fraternities do lose interest in their dorm's government and activities and because of this many of them would have no real qualifications for IDC membership. And it is true that most dorm residents who pledge fraternities do lose the title "dorm man" whether they continue to live in the dorm or not.

These judgments do not show, however, that all dorm residents who pledge fraternities lose interest in their dorms. Many do not. Neither do they show that all such residents are so involved in their fraternity activities that they would be unqualified for IDC membership due to lack of time.

To illustrate this we offer a case in point. Last year IDC President Jim Gauden appointed a new IDC

representative for one dorm to fill out an unexpired term. This young man was a freshman and pledged a fraternity after his appointment to the position. He wasn't removed from office because the IDC officers didn't learn of his pledge until his term was nearly up. The point is that he continued to function in his dormitory as an active representative of the IDC. And he attended the IDC meetings religiously, despite the fact that his fraternity met on the same night. In other words, he obviously was interested in his dorm and qualified for membership in the IDC.

The basic problem here is not peculiar to the IDC. The problem is the old one of Carolina's split campus; the dorms vs. the fraternities. This split exists, of course, more in the minds of the students than anywhere else; but in that way it is quite real. It is reflected strongly each year at the spring elections approach. Then begins the annual struggle between the "fraternity party" and the "dorm party," with each one denying its label and claiming to be the only "all-campus" party.

This split campus concept is silly to say the least, but it is therefore no less influential. It is definitely a part of Carolina and cannot be ignored.

The IDC is not the only place where this concept has shown its influence, but this organization is the only one in a position to rise above it. This organization has jurisdiction over all dorm residents, whether they belong to fraternities or not; it overlooks the only point at which the two factions meet.

The IDC should therefore, open its membership to fraternity men for two major reasons: 1.) Fraternity men who live in dormitories often have the interest and qualifications to make good IDC members and 2.) Doing so would take a significant step in the direction of uniting Carolina's split campus.

—Owen Bishop

Rushee: You Pass Yeah, Yah, Hooray

Tonight, amidst cheers and shouts amidst smiles and giggles, many fraternity rushees will be told that they "passed the house."

Oh, what sweet bliss, to be accepted, wanted, and passed. What doors will fly open, what promises will be made, what progress toward maturity. Shouts, smiles, giggles and screams. Yeah, yah, whoopee! We want you, we want you. Yeah, yah, ha, ha, ha!

And somehow, in the midst of

this screaming nonsense, the rushee is to decide which house he wants to join—which group is best—which about the most sincere.

Yeah, yah, whoopee! We want you, we want you! Whoopoooo!

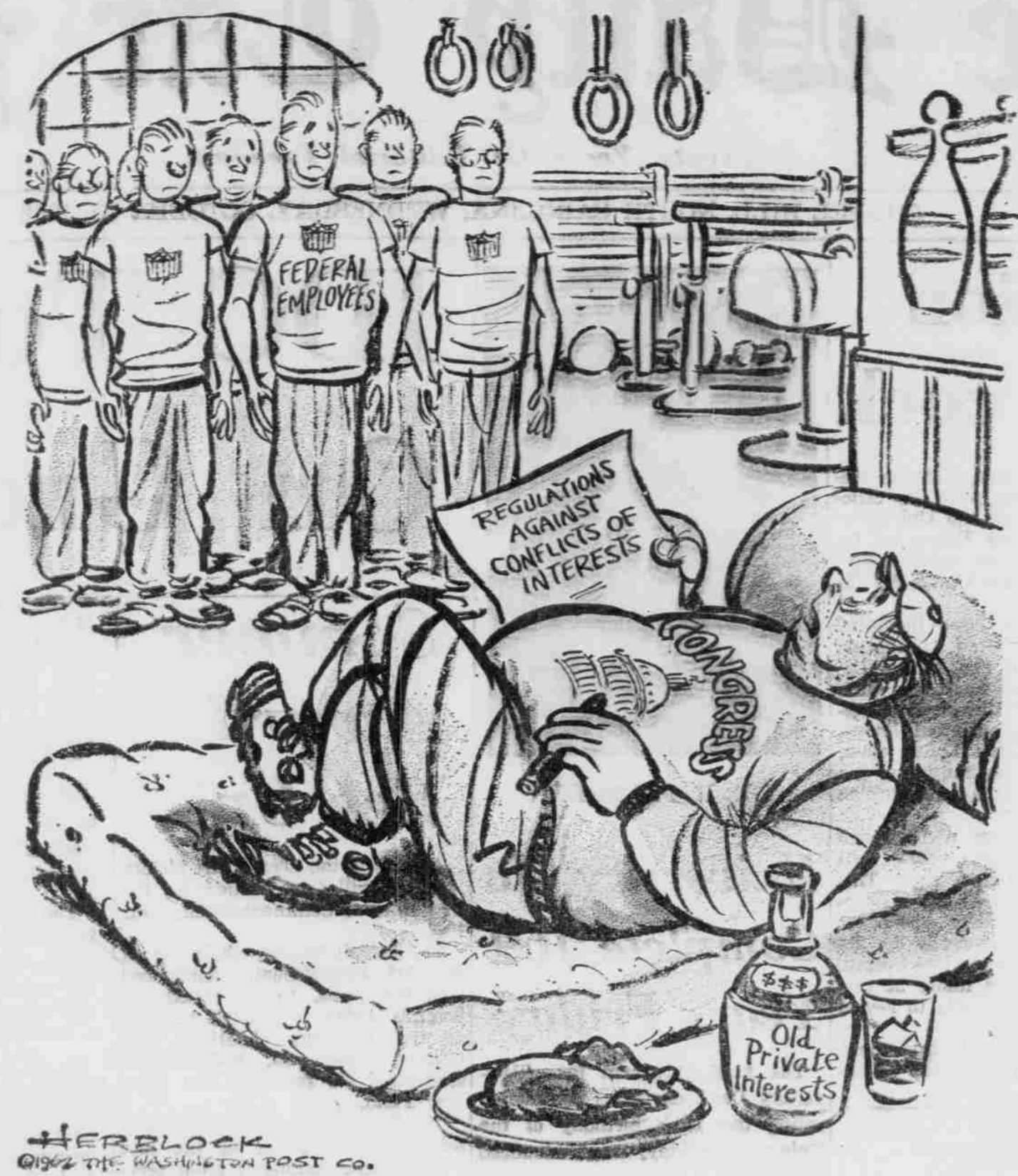
It must be difficult, to judge, that is. A good freshman, and there are quite a few, will have received numerous bids. He will have visited many good fraternities, and there are several, within the past four days. He will have had to answer questions about himself and about his background. He will have made an attempt to get to know those who questioned him. And all this is difficult. It is difficult to answer questions, difficult to sound sincere, and difficult to judge.

Yeah, yeah, yeah! Yah, yah, whoopoooo! Whoopoooo!

But do not base your judgment on screams alone. This, absurd as it may see, is merely their way of showing you their enthusiasm; enthusiasm for you and for your difficult decision. A decision which they do not regret—a decision which they would indeed like to make for you. They sincerely want you to join their fraternity. They have deliberated, argued, and chosen. Rush has been as difficult for the "houses" as for the rushee. They have tried to get to know you, and to let you get to know them. And you have passed.

Yeah, yeah, yaahooo, yipeee, hooray! (cw)

"On Your Toes, Now! I Want All Of You Clean And Fit"



Chancellor's Report

No 'Witch-Hunts' At UNC

(Eds' Note: The following is the text of a report to the Board of Trustees "On Communism and the University" by the Committee of Chancellors, dated May 24, 1949. It is reprinted here because of its relation to the current requests by the local American Legion for an investigation of Communism at UNC.)

America's freedom had its beginnings on the shores of North Carolina . . . In 1587, Sir Walter Raleigh's first colony landed on the coast of what is now our state and there kindled "freedom's holy light." . . . The hopeful flame flickered and faltered, but its gleam lighted the way across the Atlantic for thousands of freedom-loving men and women who came to found America—sweet land of liberty.

So, there is historic reason why right here in North Carolina freedom is cherished as dearly as it is anywhere else on earth.

To perpetuate this freedom, since the days of Fort Raleigh, many generations of noble men have fought and died . . . To bulwark this freedom with intellectual foundations, our Revolutionary forefathers came home victorious from Yorktown and founded in Chapel Hill the first University of the people in all the world . . .

Other sons of freedom established free universities throughout the land of the free and for over a century and a half these great liberal institutions have played a vital part in making America the most powerful nation in all history, a great force for good among mankind, and the leader of the entire democratic world . . .

Treasures beyond description are ours—spiritual, cultural, intellectual, scientific and material.

We have builded strong and crusading religious faiths. We have two and one-half million students in colleges and universities more than all the rest of the world combined.) We own 85 percent of the world's automobiles and 7 percent of the world's population living on only 6 percent of the world's land we produce one-half of the world's goods. We generate one-half of the world's electricity. Our people have 50 million savings bank accounts; and 75 million Americans hold about 200 million insurance policies.

This wealth is not enjoyed by a limited few. It is shared by all. Our workers, with the shortest work-week in the world, receive the largest wages and enjoy the highest standard of living ever known.

The history of man records no parallel to the United States. And all this has been achieved in the freest and most democratic nation

ever developed.

THE IRONIC CURTAIN

Men the world over who are permitted to know about America's record of achievement look to this free land as the hope of mankind. . . . But the Soviet Dictatorship hides the Story of America from all peoples held as blinded slaves behind the Iron Curtain; and, at the same time, the Communists deploy their agents to undermine the very freedom that has made America so great . . .

Some shrewd observers say with cold-blooded frankness that democracy is not winning the struggle with the Soviet Dictatorship . . . International Communism, they say, is gaining momentum all the way from China to Chapel Hill . . .

Of course, the Communists would like to destroy the University of North Carolina . . . Why? Because it is FREE! It is the free University that the Communists fear, the free University that produces free men like you and me . . . The Communists know that Communism will not live long in a land where men are free . . .

TIME FOR DECISION

The Communist threat calls for straight thinking and prompt action . . . Neither a time for Communist Revolutions nor for anti-Communist Resolutions . . . It is a time for cool heads; rather than hot headlines.

The decision that our Board of Trustees makes today will determine whether the University of North Carolina will continue to be a constant compass guiding free men to Truth or become a mere weather-vane whose direction is determined by the way the current winds of fear are blowing . . .

If we would keep our University free, we must keep it free from anyone who would destroy it . . .

We must never forget that a free University can be destroyed as quickly by its friends as by its enemies . . .

At the same time, we do not believe that it is necessary for the University to commit suicide in order to prove to the world that it is not afraid of freedom.

The Communists are taking advantage of the unlimited freedom of our University. And if we are not realistic, prudent, and cautious, we may discover, too late that we have been latitudinarians (or plitudinarians) who have stretched our freedom and tolerance to the point that we have been unwitting "collaborationists" of the Communists.

The University of North Carolina, for almost 160 years now, has been the foundation stone for the faith of a people who, under God are determined to keep freedom forever

as the firm basis for the fulfillment of all their powers. No university anywhere in the world stands more steadfastly for the freedom of the human mind and spirit—for freedom of thought, freedom of speech, and freedom of action . . . But we must keep the University free from those who would destroy it.

COMMUNISM NEVER

The University of North Carolina, in all three of its institutions, stands united—unequivocally opposed to Communism. We are against Communism because the Communists would destroy American freedom and supplant it with Soviet Dictatorship. We are against Communism because the Communists would destroy free universities like the University of North Carolina.

Look at the Communist record. Wherever the Iron Curtain has enshrouded a nation, the Communists first destroyed the Churches, then they destroyed the Universities . . .

There is only one avowed Communist Party member now teaching at any of our three institutions. His appointment is temporary and it expires June 1, 1949.

We do know of several alleged "Communist sympathizers," or so-called "fellow-travellers." The University Administration, however is firmly convinced that we should not conduct any "spy-hunt" or "witch-hunt." These persons were employed in good faith, they have all signed the oaths of allegiance to the Constitutions of the United States and the State, as required by the Board of Trustees since 1941. The "eyes" of the FBI and SBI are on them; and we strongly recommend that all detective activities in this connection be left to these "professionals" who are trained for the job.

KEEP THE FAITH

The Consolidated University Administration recommends and urges that the Board of Trustees leave the Communist problem in the hands of the Administrative Officers and the Faculties of the Consolidated University. If the Board of Trustees will put its trust in us, we believe that we can keep the Faith—keep Faith with you, keep Faith with our Founding Fathers, and keep America's first free University faithful to the principles of American freedom.

The Committee of Chancellors
William Donald Carmichael Jr.
Robert Burton House
Chancellor of the University at Chapel Hill
John William Harrelson
Chancellor of State College
Walter Clinton Jackson
Chancellor of the Woman's College

Bill Hobbs

Fraternity Changes Forced From Outside

(Eds' Note: following is the second in a series of three articles on fraternities by the DTH associate editor. The first article maintained that the "idea" behind fraternities was good, although seldom realized. Hobbs is a brother in one of the social fraternities here.)

The fraternities have largely failed. By their nature they could and should be places for a person to grow. Many should provide an atmosphere in which the individual could find new personalities, learn to know them, and benefit from this knowing. But instead they tend to stifle the very traits of personal development and individual growth they are best suited to encourage.

Too often the fraternities smother a person with their rat courts, their required extra-curricular activities, their discrimination clauses and their pledge training. The failure of the fraternity idea is a result of the innumerable rules and customs which form a standard mold into which each pledge is forced. And if the pledge does not fit, he is balled.

First on the list of Rules are the discrimination clauses. It is strange that these should be one of the most hotly contested points of dissent about fraternities, because in actuality they are merely symptoms, not causes, of the fraternities' failure.

The discrimination clauses have become an "Issue" surrounding fraternities today because discrimination is an "Issue" everywhere today, not because the clauses have any basic significance to fraternities as such.

There is no doubt that the clauses are wrong, that discrimination in any form is wrong, particularly when it is organized, written discrimination. In that sense, certainly the clauses are a Bad Thing which should be eliminated as soon as possible.

But there is another way to look at the discrimination clauses. The picture you see is still unpleasant. But it is a different picture from that painted by the liberal integrationists. It is the picture of supposedly intelligent, mature and interesting young men of a different color or culture because of their elders' narrowness and because they do not have the insight to see this or the interest to change it.

This is not a thing related to integration or liberalism or any of the other innumerable causes which spur people to jump heavily upon the necks of the fraternities. Rather it is something which concerns fraternities alone. It is one example of the debilitating rules and unchanged customs which have crippled fraternities' ability to give their members the opportunity to grow. For fraternities, the discrimination clauses should be viewed not as "Issues" in the fight for individual equality, but rather as excellent examples of the way fraternities have come to limit themselves with a binding set of rules and customs.

THE DISCRIMINATION clauses have no real effect. They are not actually forces in fraternities today, because of the one-ball system. In practically any fraternity there will be at least one member who would ball a Colored boy or a Jewish boy whether or not the house had a discrimination clause. And in fraternities where a Negro or a Jew could pass the house, the members usually feel strong enough to force their national organization to give in or else go local. There are many examples of this throughout the country, several in fraternities with chapters at UNC.

The clauses are not really important forces in fraternities, and yet they remain. Sometimes they are used as crutches by fraternities. It is very easy to be able to say, "We wanted to pledge him, but our national has a clause which says we couldn't." It is not so easy to actually come to grips with the problem and pledge him or reject him on an individual basis without being able to hide behind the clauses.

The fraternities should have the courage to fight the clauses themselves. As it is now, they are being forced to change by outside forces, usually the Universities. There are many members of fraternities who are open-minded on racial and religious matters and intelligent enough to see how the clauses can be harmful to their houses. These people should speak out in their local chapter meetings and in their national meetings. The problem is one which the fraternities have created and which they should solve by themselves. But they refuse. They wait until outsiders push them into solutions.

This is typical of fraternities. We had an excellent example of this type behavior among UNC fraternities recently. The administration, looking at fraternity members' often poor scholastic showings, passed a rule which cut off rush privileges from any house in which 80% of the members failed to make a 'C' average for two consecutive semesters.

The fraternities shouted until they were blue in the face. Finally, after the "90% Rule" had taken a serious toll in lost pledges from several houses who failed to make the grade, the Inter-fraternity Council passed its own rules on fraternity scholastics and got the administration to rescind its rule.

ONCE AGAIN, the fraternities had been forced into change by outside pressures. Why did they not pass their own rule first? And why should even that rule be necessary? The trouble first is that they apparently cannot create a serious atmosphere and place a reasonable emphasis on study unless they do it under outside pressure or under their own threatening rules. Even when they were suffering under the administration's "90% Rule" they did not look at studies as an individual problem. They looked at it as a game in which the administration was the opposing team. They dropped scholastically weak brothers from their lists and played statistics with quality point averages. Only rarely did they take a serious look at the individual problems with studies.

Again, this is typical.

Rush week is another example. One would think that fraternities would be genuinely interested in pledging only a person who was really interested in joining their house, a person who joined it in full awareness of what the house was like. But apparently this is not true. They have created innumerable little rules to keep themselves from "dirty rushing" a prospective pledge. They actually forbid a fraternity man to talk to a prospective pledge at any time except specified hours during rush. You would think it would be logical and intelligent to give a rushee more information than he can get in a few hectic hours. But they have learned that this is not so. They have had to put the fraternity-rushee relationship under a strict set of rules because so many houses are only interested in "getting" a "sharp guy" and will stoop to any level of trickery and deceit to do so.

This may be changing. The IFC has approved a deferred rush plan which would set rush back a semester and give both the house and the rushee a better chance to know each other before pledging. But even this proposed improvement has taken too long and come after various forms of outside pressure. Already it has been set back one year from the original proposed time. It is a step, but a very small step.

DISCRIMINATION, SCHOLASTICS, and rush. These may seem like unconnected problems. But they are not. The connection is in the fraternities' reaction to each of them. In each case the fraternities have taken an individual problem and put a series of rules and restrictions around it.

They have taken the very personal aspects of accepting another's racial or religious background and simply said, "We will not have anything but white Anglo-Saxon protestants." In doing so they have automatically cut off the possibility of meeting and knowing persons of another religion or race.

They have taken the individual problems of study and scholastic work and said, "You will make the following grades or else." In doing so they have put intellectual interests on the level of an IBM machine.

They have taken the all-important problem of finding new members for their group and put this process on the level of a game with a series of complicated rules.

In every instance they have taken problems which could be greatly helped by the type of community living and friendly atmosphere a fraternity could offer, and cut them off from this atmosphere, turned them into stale formulas of rules and customs, and allowed them to stagnate.

They have largely denied the very purpose of their existence. And yet that purpose still exists.

(Tomorrow: Why you should pledge a fraternity. Yes, Melvin, we know that sounds funny as hell.)

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