



Two Fraternities Vote Against IFC Statement

In view of the student reaction to the last issue of the FIAT, Don Hughes, president of the Interfraternity Council was reached and asked if a statement would be forthcoming.

A statement was submitted to representatives of the fraternities by the IFC, and was endorsed. However, there were repercussions in three of the houses, which subsequently decided to hold special meetings concerning the issue.

Before the meetings, the original statement was revised by the IFC and it was this new declaration that was submitted for consideration. This second statement kept the point that fraternities must retain the right of selection. It retracted the original declaration that the IFC had been "pressured" into holding the meetings on sectarianism but it still maintained that the meetings had been of no avail. The desire for maintaining harmony among fraternities on this campus was re-asserted.

After the special meetings with their houses, two of the fraternity presidents, Ray Nagan of Kappa Nu and Joseph Baim of Tau Delta Phi announced that their houses had decided not to approve the declarations.

Kappa Nu voted not to ratify the IFC statement and decided not to make any statement of its own.

Tau Delta Phi expressed the following policy: "We are a non-sectarian house and are unequivocally opposed to sectarianism in any form. We endorse the hope and aspiration of President Drake and the faculty for a free and open college community at Alfred University."

The remaining fraternities, Delta Sigma Phi, Kappa Psi Upsilon, Klan Alpine, and Lambda Chi Alpha approved the IFC statement and did not comment on this issue.

Hughes indicated that no statement would be released to the FIAT.

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Faculty Comments Discuss A.U. Policy

In printing an issue of the FIAT LUX, concerned with the implications and interpretations of President Drake's statement of sectarianism in AU fraternities, the editorial board of the FIAT felt it both relevant and necessary to gather faculty opinion on the statement, and the subject in general. Out of a total of 30 faculty members interviewed, the following are their expressed statements. The remainder declined to make comment.

NELSON MARSHALL

Dean of the College of Liberal Arts
"Certainly the President's Statement toward abolishing discrim-

ination represents a sincere desire and determination to correct a problem we must all face squarely. I hope that the fraternal groups concerned will catch the true spirit of the University's policy and will cooperate effectively to bring an end to any outstanding practices of discrimination on this campus."

CHARLES BUCHANAN

Professor of German

It seems reasonable to me that some sort of changes should be made. I know the particular difficulties that stand in the way, mainly national organization, and local charter hindrances. I suppose that some sort of negotiations would have to be carried on with the national organization.

THE REV. ALFRED GROSS

Professor of Theology

"No one can gainsay the truth of President Drake's statement as published in the Fiat Lux. The Christian heritage and tradition of Alfred University could never countenance any discriminatory policy. We hesitate to 'draw a line where God has not.' It is not a question of whether we shall have integration or not; the question is 'how?' And that is another story."

HENRY LANGER

Professor of Economics and Business

"I'm in one-hundred per-cent agreement with the statement and the idea in back of it."

WILLIS RUSSELL

Professor of History and Political Science

"Your Fiat editorial assumes, and for all I know rightly, that some Alfred groups 'are directly violating the principles that Alfred University stands for' by 'fraternity prejudice.' If this is true and they are not freely selecting their own members, they obviously are little disturbed by limitations on their right to ignore race and religion as a test for membership. Until they are concerned by the situation there is no hope of reform from within the group and little likelihood that action from outside would do anything effective to change the hearts, minds and actions of its members. I believe that many within the groups must be concerned and that the general climate of opinions at Alfred before too long will have the majority of them questioning the wisdom of their exclusiveness."

As an undergraduate at Wesleyan University I was a member of a national fraternity, Delta Upsilon, but the Wesleyan Chapter of that fraternity no longer exists. The national organization drew the color line. I am proud of the fact that when my chapter decided that they would like to pledge a colored boy both students and alumni, with only one dissenting vote, preferred to have the chapter become a local than to be mandated into racial discriminations. The Wesleyan action was drastic and in many ways unfortunate. The local chapter suffered by losing its national ties and the national suffered from the loss of

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Text of Administration Policy

The faculty and administration of Alfred University are opposed to discriminatory clauses which control fraternity membership. While we will uphold the right of fraternities to select their own members, we are on record as opposing discriminatory clauses which prejudice a student before his arrival on our campus.

It is our considered judgment that a student should be accepted or rejected for fraternity membership solely on his individual merits rather than on the basis of race, religion or color. It is expected that the fraternities on the Alfred University campus will work toward the elimination of discriminatory clauses through negotiation with national officers and local advisory groups.

The faculty and administration of Alfred University is vitally concerned about the progress made toward the solution of this problem and will review the matter again during the college year 1958-1959.

M. ELLIS DRAKE

Students Present Views On Administration Stand

Last week's issue of the FIAT carried a statement made by President Drake outlining the faculty-administration stand on sectarianism. In an effort to assay the reaction of Alfred students to this statement, FIAT reporters interviewed 54 students chosen at random. Of the 54, 25 were independents, five belonged to sororities, and 24 belonged to fraternities; of the fraternity men, twelve were members of houses whose constitutions included discriminatory clauses, and twelve belonged to non-sectarian houses. The reporters kept their questions as impartial as possible: they were seeking no predetermined general opinion, only sincere reactions to the statement.

The fraternity men belonging to sectarian houses were unanimous in their opposition to University pressure. Their views varied, however, from the student who said, "I don't think any change should be made . . . To change (the) clause would mean the transformation of the whole foundation of the fraternity . . . The only thing we would accomplish by desegregating the fraternities is to destroy the one binding force among fraternity members," to several who felt time alone was capable of correcting what is wrong. Six brought up the question of nationals, but only one went so far as to say, "If the nationals wanted to drop the sectarian clause, I'm sure the locals would go along with them."

"NON-SEC" OPINION

None of the twelve "non-sec" fraternity men favored sectarianism. However, one stated, "No matter how much we philosophize on

whether or not sectarianism is morally right, we must face the facts. First of all, this is a white Christian world. Secondly, a fraternity is a selective organization, and has the right to select its men on any basis that it wishes . . . Whether or not a fraternity has in its constitution that it is non-sectarian, it will still judge its men on certain grounds, two of which are race and religion."

A majority of the twelve, albeit they opposed sectarianism, held, in the words of one student, "It is a problem that must be solved by the individual fraternities and not by the University." Several declared that, in fact, it was impossible to force a change on the part of the fraternities, and a few others also advocated caution, asserting, ". . . Gradual measures are better than drastic (ones)."

Compared with six of the first group, only two "non-sec" fraternity members referred to the problem of national clauses; one enumerated the business and social advantages of belonging to a national, while the other referred to it thusly: "It (President Drake's statement) would also help the house try to sway the national."

SORORITY SAY

Of the sorority girls, two agreed wholeheartedly with President Drake's statement but added that it was unfair to force action. A third expressed herself this way, "If the fellows themselves took a stand against segregation, it would mean more to them. I think the ban on sectarianism should come from within the fraternities." A

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AU Positions, Campus Opinions Leading to Recent Statement

Since many persons might not be aware of the events which preceded President Drake's recent statement on sectarianism, the FIAT will review the University policy and campus opinion as it has developed for the past ten school semesters.

STATE UNIVERSITY BAN

After the State University banned national fraternities and sororities from establishing chapters on their campuses, President Drake released the following statement to the FIAT LUX on October 13, 1953:

"While the action taken by officers of the State University of New York in banning national fraternities and sororities from the campuses of state operated units does not apply to the College of Ceramics, it is in harmony with the anti-discriminatory policies of Alfred University."

"The Alfred faculties refused two years ago to approve the location of a chapter because this fraternity requires racial and religious discrimination of its chapters in the selection of members. The trend among national social fraternities at the present time is definitely in the direction of local autonomy for chapters in the matter of membership."

"If any Alfred national or local fraternities or sororities have 'discriminatory clauses' it is expected that these will be eliminated as soon as possible."

EARLY STUDENT REACTION

Reaction to this statement did not appear in the FIAT either in editorial or letter. However, on January 12, 1954, it was announced that the Ag-Tech chapter of the American Association of University Pro-

fessors had lodged an official protest with the State University because they felt that (1) the ruling was an infringement upon the personal liberty of the individual, (2) it did not guarantee the elimination of discriminatory practices; (3) it deprived the fraternities and sororities of private property without due process of the law.

The release went on to say that the Ag-Tech charter does agree in principle with the aims of the State University, "to eliminate any artificial criteria such as discrimination on the basis of race or religion in the selection of members in student social organizations."

The first expression of student reaction to the issues came in the February 17, 1953 issue of the FIAT LUX, as an editorial, "Clarity," by Dorothy Sachs. It explained the situation of the Williams College chapter of Phi Delta Theta which pledged a "non-Aryan" although their constitution called only for members with "Aryan" blood and the chapter was suspended after warnings from its national.

The editorial quoted the president of the chapter as saying "We feel that the discriminatory clause is incompatible with the principles of friendship and ethics as espoused in the bonds of Phi Delta Theta."

Miss Sachs, writing for the FIAT editorial board, commended the sororities on avoiding national affiliations which brought discriminatory clauses, but felt "there is still room for improvement."

The State University ban and the reaction at Alfred came later

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From the Editors . . .

And nothing but . . .

A campus newspaper exists for the purpose of being an agent of student, faculty, and administration opinion on subjects of relevance to the university population.

A topic of such concern as that of sectarianism in certain of the fraternities on campus should stimulate the campus citizenry to some voicing of opinion. The campus newspaper here enters the picture as the instrument through which these opinions must be expressed.

Issues deemed controversial by the campus as a whole tend to be hidden from the public scene. This situation only serves as a means of propagating false statements and preventing the real issues involved from being aired.

The only way in which truth may be preserved and promoted is by a frank and open discussion of all issues and events concerned.

Too many people feel that their views should support one or the other side of an issue. The student newspaper, however, asks only for frank opinion, no matter which side favored. A clear understanding of a problem, such as that of sectarianism in Alfred University fraternities, can only come about through honest expression of opinion.

Truth — to be positive and purposeful — must be representative of all the facts involved in an issue.

M. G.

Now Is the Time . . .

As an individual editor, we (editor plus responsibility) would like to set forth the following argument:

1. The faculty and administration stand on sectarianism is a strong one.
2. The final two sentences of the statement are perhaps the most important and forceful declarations in the release, yet have been misinterpreted in every possible manner.
3. The University has stated that it expects the AU fraternities to work toward eliminating discriminatory clauses. The fraternities have not been asked; they have been told that they are now expected to . . .
4. The faculty and administration will review the matter again in the college year 1958-59. What makes the campus think that this is stalling? No one said that sectarianism will be reviewed, vaguely. The faculty and administration stand is clear — and final. THE PROGRESS MADE DURING THE NEXT TWO SEMESTERS WILL BE REVIEWED.
5. In the light of this chance for action that the fraternities have been given, the reactions of the campus are very interesting.
6. 1960 should be a very arresting year.
7. Now is the time for all good men to stand up and be counted. All in favor — say "non-sect;" all opposed — say "sect."
8. We suggest that the fraternities and the Interfraternity Council set forth concrete plans for progress in this area, in the realization that the University does not intend to compromise with moral responsibility.

Sincerely,
MHB

Thank you . . .

We would like to thank those members of the FIAT staff who helped turn out this EXTRA and express appreciation for the cooperation rendered the FIAT by faculty and students alike. We hope that this edition has helped to pave the path to a clearer understanding of the complexities of the problem of sectarianism in AU fraternities.

Fiat Lux

Alfred University's Campus Newspaper

Published every Tuesday of the school year by a student staff. Entered as second class matter Oct. 9, 1913, at the post office in Alfred, New York, under act of March 3, 1879.



Represented for national advertising by National Advertising Service, Inc., 420 Madison Avenue, New York City, New York. Subscription \$4 yearly.

Alfred, New York, Tuesday, May 21, 1957

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Letters to the Editor

MEANINGFUL PRINCIPLE?

To the Editor:

I was involved in the formation of a group at Alfred set up to discuss sectarianism. I was chairman of the group until the end of last year when, after a few particularly stupid and vicious remarks were made, I felt I could no longer maintain an impartial status in the group. I resigned the chair.

I learned two things of importance during those months. The first is that, although there may not be any strong or violent anti-semitic feelings in Lambda Chi, Kappa Psi, and Delta Sig, there just as certainly is no strong feeling of guilt at precluding Jews from the secret rites of these several Royal Orders.

The second is that the Jews are as insouciant about being stepped on as the clanners in Lambda Chi, Kappa Psi, and Delta Sig are about whom they are stepping on. For a Jew, denied membership in one of these high societies, to accept an invitation to a party at the sacred house strikes me as being singularly disgraceful.

In any case, the principle involved is an abstraction, meaningless to both the discriminators and those discriminated against. It is meaningless to the University which can not possess its integrity unless it either sides with sectarianism or abolish the fraternities which practice it on the Alfred campus.

If the FIAT wants this practice done away with they must work through the faculty and administration and only indirectly and through pressure with Lambda Chi, Kappa Psi, and Delta Sig.

Eugene F. Lane

MUST FACE CHALLENGE

Dear Editor:

Since the early part of last semester I have heard many discussions in connection with your campaign against sectarianism on this campus. The recent release by the university officials, published in the FIAT, seemed to verify an opinion that I have always held as to the university's true stand on this matter. Although encouraging on paper, I am inclined to believe that this stand is an appeasing one; a stand that has been made to temporarily relieve disension, and further serious discussion on this matter. However, I might be entirely wrong. It should be realized that direct action should come from the students, but as to date, an evasive attitude appears to be the only action taken.

College life is a unique life, in that we learn to understand the changing world amongst us. The student is free to use an open mind on most matters, without fear of subjection, internal pressure, libel, or slander, that so often occurs in an everyday society. Socially, as well as intellectually, we have an opportunity to learn something about existant things; to learn about us, as people. So, if for no other reason, I feel that Alfred students should subjugate fraternity sectarianism on campus. Major action should come from the sectarian fraternities, themselves. It is no great pride to say that we were forced to eliminate sectarianism. This is not synonymous with the racial and religious discrimination that exists in some parts of our nation. Society's discrimination on ethnic groups is primarily an economic one. Sectarianism is a social dilemma. Here, at Alfred, there is no need for such a way of life to exist.

We cannot be the first to pave the path of human rights on an institutional level, for other institutions have already taken de-

liberate action on this matter. However, we can be honest with ourselves, and face the realism of this problem, as intelligent adults should.

Perhaps, this is what the university officials expect from us; perhaps, this is the reason for the passive attitude expressed. At any rate, the challenge has been presented, and we, the Alfred students, whether we like it or not, will have to face it, or else we, the Alfred students will lose the self respect and dignity acclaimed to college students by society.

Sincerely,
Joseph A. Finlayson, Jr.

PREJUDGMENT WRONG

Dear Editor:

College social fraternities work within certain presumptuous limitations: the brothers reserve the right to judge their fellow man, an act in itself discriminatory.

But I believe that every fraternity, working within the structure intrinsic in fraternities, must reserve the right to choose its members if it is to exist.

However, I feel that, practically speaking, if I were to choose men on the basis of race, religion or origin alone I would be depriving myself of a wonderful opportunity to encounter attitudes different from my own; I would be depriving myself of the kind of stimulation conducive to introspection of my own faith.

To prejudge is to assume a superiority not commensurate with the basic dignity of man; to prejudge is to set up a system of values contrary to those which decency and Judeo-Christian thought dictate.

I am aware of the fact that a sectarian fraternity which wishes to eliminate discriminatory clauses in its constitution is in a difficult position. Alumni must be contended with and often a national organization must be approached. To a chapter of a national fraternity, the risk of disenfranchisement is often enough to allay any desire to challenge a sectarian clause. Severance from the national or from alumni support can often be tragic.

But at a college such as Alfred, which has pledged (at least) itself to be against sectarianism, and in a country such as ours, I cannot see how anyone could take a negative or apathetic attitude toward sectarianism, a principle which threatens the very existence of all that we consider noble and good. It seems that the sectarian fraternities on this campus have been unwilling to take any kind of stand.

The University, I feel, can do no more than state its policy, which it finally has done; action must come from the fraternities themselves. Anything else would be, as one professor here has put it, "like plowing the sea."

Sincerely yours,
Joseph Balm

STRESSES NEED FOR ACTION

Dear Editor:

Much hope for liberalism is expressed in the recent release of the faculty and administration of Alfred University concerning discrimination in fraternities on campus. The statement expounds loudly with righteous words concerning the basic liberal ideals that should prevail in judging individuals for membership in fraternities. However, it also gives off the disheartening hint of procrastination. It seems to me that the faculty and administration are quite willing to say discrimination is wrong, but unwilling to do anything effectual about it. The power to end bias and Jim Crow is theirs! In not using it,

the faculty and administration are condoning and upholding discrimination on campus.

Among educated people in the north, to be unbiased and the champion of minority rights has been regarded as an essential qualification of prestige. I hope that the recent release is not an attempt by the faculty and administration to appear what they are not, but is rather the beginning of a sincere and active effort to end discrimination in the fraternity system at Alfred University.

Yours truly,
Emmett L. Walker

"SELECTION" QUESTIONED

Dear Editor:

Fraternities are set to argue in favor of maintaining their "inalienable" rights of autonomy, especially when it comes to choosing their members. I would like to comment on the idea of prejudgment and selection, and who really gets on the wrong end of the score.

According to restrictive clauses in the constitutions of three houses, the male student body is split into a majority group and a numerically strong minority. Worse yet, this division occurs before either group of students arrives on campus. If they plan to go fraternity, they can look into Alfred college directories and discover who their prospective "brothers" will be, but worst of all, the decision is a hand-me-down. Certainly the freshmen do not make it. The whole minority and enough of the thinking majority stand to lose — not only on a personal basis, but morally as well. How about the present brothers? They did not decide either; some would make the decision if they had to, others don't know and others don't care.

Well, who is left? Unfortunately we must look to the alumni — fraternity men who determined a generation ago exactly who could get the coveted bid today.

Fraternity men, in non-sectarian as well as sectarian houses, argue that they must be allowed the right to select their own members. They feel discriminatory clauses are a means to this end, but what possibility of selection do they have? If their ancestors determine who can have the honor of joining, where does freedom lie for the fraternities?

Although I am not advocating arbitrary and sudden removal of sectarian clauses in fraternities I would like for a moment to assume this to occur tomorrow. Then:

1—The status quo would probably remain. Fraternities, all six, would still have the right of selection. This is obvious when you look at the three non-sect houses on campus now. Each has a majority of students from one group or the other. The sectarian houses would experience the same situation. Discounting personal prejudices, most members would still prefer to associate with those students whose ideals, personalities and background are the most similar to their own.

2—This is natural, and should be viewed sympathetically. However, one preferential Sunday there appears at ex-sectarian house A, a rushee of a minority racial or religious group.

If the members like him as well as others who are up that day, they now are free to admit him. They now, and only "now" after they go non-sect, have the full right to select solely on the basis of a freshman's prospects as a future brother. The old generation of fraternity men are no longer the grim black-baller, working with-

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Letters to the Editor, Continued

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out a single no-vote at a meeting.

What is there to do? I am against forcing the fraternities into anything, not because it will harm them morally as much as they like to think, but because the solution would be much more final and effective if it came from the houses themselves.

I would like the non-sect houses to stand opposed to sectarianism in general, not as it applies only to their houses.

I would like the members of sectarian houses to work towards solution in their local chapters, and in any respect in which it applies, with their nationals.

I would not like the administration, nor the campus to delay deliberately or bog down fruitlessly in moving toward a solution.

I would like everyone to think, to allow themselves to be swayed to the argument which sounds best to them and then act.

I would like to see the Alfred University community show everyone it can be done.

Pete Shapiro

GRUNDGISTANS

Dear Editor:

The opinions expressed herein are not necessarily those of any group, either sectarian or non-sectarian. You have invited comments. Here are a few from my point of view.

I have come to feel, within recent months, that a mountain has been made of a very small molehill on our campus. President Drake's statement in the FIAT LUX of May 14, publically proclaims the policy of Alfred University. AU has held the same policy during the three years in which I have been privileged to be enrolled here. It has been my observation that the "Minority Groups" of the Alfred University campus have had their rights and privileges well protected.

It is to be expected that people of different background, when brought together for the first time may, because of previous indoctrination, or extremely limited and unfortunate experience, hold certain prejudices toward each other. I feel that with continued education, one's outlook should be broadened and one's insight deepened with the end result being the pushing aside of old attitudes and prejudices. With most of us, this is probably the case. However, there are a few among us who stubbornly cling to the old uneducated adolescent way of thinking. A few individuals of the "Minorities" are just as guilty of this type of thinking as are a certain number of those belonging to the "Majority Group."

Allow me to cite a typical example. In the large country of Lower Slobovia, the citizens indoctrinate their children from birth with the idea that all the people in the very small country of Grundgistan are out to gain everything possible by exploiting the Lower Slobovians. Because of the Slobovian attitude the Grundgians indoctrinate their progeny by telling them never, when associating with a Slobovian, to forget the fact that they are Grundgians. If these attitudes are not broken down through education and experience, then relations between the two peoples will never have the chance to improve.

As far as the question of sectarianism in fraternities is concerned, I am absolutely certain of one thing. I do not have the answer. Of those people who appeared at non-sectarian houses preferential Sunday, I wonder how many would have shown up at the

other houses were they not sectarian.

Respectfully submitted,
Ed Law

SPIRIT EMPHASIZED

Dear Editor:

Eliminating discriminatory clauses is good, but the problem is not that simple. We may subscribe to an idea on paper but in actuality we may contradict this idea.

Students have to live together and like it. They cannot be forced to live in harmony by omitting a clause. Prejudice has to be overcome by the individual's feelings, which cannot be changed by any exterior force, such as the changing of several words in a constitution.

I sincerely believe that the only answer to the problem is the spirit in which the individual accepts others; accepting them as individual men and not as members of a group.

Sincerely yours,

Ronald Vince

REVIEWER REVIEWS REVIEW

To the Editor:

I am quite sure you had several good reasons for printing Jenny Floch's magoo . . . review of the play, but unless the primary one was a violent hatred of Jenny Floch you were, I feel, completely unjustified. You don't think she knew what she was talking about, do you? What after all was the purpose of that magoo?

There is drama as literature and staged drama. "A Doll's House" was staged in arena. There were problems and resolutions peculiar to arena that were resolved and completely ignored by the magooer. What does the magooer think "The rest of the cast performed well" means? It means, "With their small talent and meager comprehension of the play the actors went through their motions adequately."

If Warren Mintz's acting is to be attacked at least let it be said that his characterization of Helmar underwent a complete metamorphosis between the first and second performances.

The word "fine" is applied to the total production, the acting, John Emery's understanding of the play, and Lewis Marks' exhibition of photographs. Except for some vague kind of laudatory connotations I derive from the word I have no idea of what it exactly means.

"The set seemed comfortable to work in . . ." It sounds like it was made of old carpets and cushions and smelled from cinnamon and apple pie. "Only the lighting seemed to be unsatisfactory, tending to be flat." Come now, was the lighting unsatisfactory or did it only seem to be, and why does the magooer keep us in suspense? Did this tendency to flatness in lighting mean the lighting alternated between some pregnant rotundity and a plateau-like flatness?

Two last comments on this uncritical "review" and I am finished. "Lewis Marks' exhibition of his photographs was very fine but seemed to have been done an injustice by poor placing." Aside from the insistence of the terms "fine" and "seemed" need I call to the magooer's attention the fact that to exhibit is to display.

And finally, dear Jenny, the play was directed, you know.

Yours truly,

President of the Footlight Club

ROAD TO FORTUNE?

Dear Editor:

After four years of sitting in the editor's chair of the sports department, I find that I must write this letter to the editor to try and explain what I believe to be an injustice to the FIAT.

During the past week or so, I have been answering various queries in regard to the salary which I have been receiving during the past years, or about the salaries which other staff members receive, or about the new raise in salaries for staff members which would come about as a result of a raise in the subscription rate for the FIAT.

In the first place, the FIAT, to my knowledge, has never formally gone to the Student Senate, or any other student group during the past semester, and asked for any increase in the subscription rate.

While it is true that more money is needed, no formal request has been made.

As for the salary which I have been receiving—the sports editor has never been paid by the FIAT, nor does he receive any remuneration at the present time for any road trips which he may make with the athletic teams. This is also true for any members of his staff making road trips.

Certain members of the FIAT editorial board receive token honorariums for their work on the paper, but the highest "salary" is \$150.00 per year for the editor-in-chief, which comes to about a half cent per hour, per semester, and a drop of about 1.00 in index for this same period.

In regard to a raise in salaries, no mention of this has been made during my tenure with the paper, nor is one now being contemplated.

However, it is true that the FIAT should receive an increase in the subscription rate. I have in my possession a copy of the FIAT constitution, written in 1942. In it the rate is listed at \$1.50 per semester. The rate is now \$2.00. A period of 15 years has elapsed. The price of printing the FIAT by the Alfred Sun has gone up; materials, cuts, other expenses, all have risen, as is to be expected: however, the FIAT rate has remained as constant as possible under the circumstances.

With the new paper size and the additional pages, either there will have to be a cutdown in the future or the subscription rate may have to go up.

In regard to this matter, I know very little. Since the FIAT has not made any definite statements, to my knowledge, nor has any set plan been formulated. I should like to know just what is being done, and should also like to know if any plans have been formulated? If they have not, I would urge that some action be taken as soon as school resumes in September.

Sincerely,

Allen J. Siegel,
Former FIAT Sports Editor

Alfred Influences Blue Key Change

A 59-4 vote effected the removal of a clause providing for racial discrimination from the national charter of Blue Key at their national convention held on December 28-29, 1949, in Chicago.

This came on the heels of a decision made on December 7 by the Alfred chapter of the Blue Key to drop from their constitution the clause limiting membership to men of the Caucasian race, on the grounds that "it is incongruous with the aims of a service fraternity."

At that time a letter was sent to all chapters asking that consideration be given to the removal of this restriction.

Clause Changes Noted; DS to Discuss Matter

One way to approach the problem of sectarian fraternities is to find out what has been done in the past to eliminate sectarianism on the Alfred campus. Out of six fraternities on our campus, three include sectarianism clauses in their constitutions. A fourth, which was sectarian, changed its discriminatory clause and is now non-sectarian.

This fraternity is Kappa Nu. In 1948, the KN national admitted only Jewish boys. In that same year, KN on the Alfred campus admitted into their house three boys of the non-Jewish faith, violating the discriminatory clause of the national charter. During the 1948 national convention of KN, the problem of changing from sectarian to non-sectarian was discussed. Alfred's KN house was one of the first to initiate this debate, threatening to withdraw from the national if measures were not taken. At their national convention in 1949, an amendment was passed recognizing the individual house's jurisdiction to declare its own policy on discrimination for membership. The Alfred chapter of KN eliminated its discriminatory clause.

A modification in fraternity constitution was also made at the 1954

Lambda Chi Alpha national convention held in Miami, Florida. The membership clause was changed from "white caucasians of non-Semitic blood" to "men socially acceptable to the general fraternity of good moral character who believe in the principles of Christianity." This alteration was initiated in a national committee in charge of revising sections of the constitution.

Delta Sigma Phi, also a national fraternity, plans to discuss their discriminatory clause and sectarianism in their fraternity at their next national convention, which will be held August 28 and 29. A committee of two, consisting of Ray Urode and Tom Curtin, will bring up the issue at that time.

A local house at Alfred, Kappa Psi Upsilon, requires a 3-4 vote of both active members and alumni before any amendment pertaining to their membership clause can take effect.

The remaining two fraternities at Alfred, Tau Delta Phi, a national, and Klan Alpine, a local, have been non-sectarian since their initiation on our campus.

The FIAT will continue to report on the progress that has been made in the fraternities in the area of sectarianism.

Student Opinions on AU Stand Gathered by FIAT Reporters

(Continued from page one)

fourth concurred, "You have to live with everyone in order to maintain a democracy. A good place to begin is in a sorority or fraternity."

Only one of the girls cited the nationals; she said, "I'm not for sectarianism, but the frats on campus can't do without their national standing which supplies prestige, power and money."

INDEPENDENTS

Four of the twenty-five independents that were questioned favored sectarianism, or at least wished to preserve the status quo. One student reasoned, "It is easier to live with people of the same religion." An independent boy responded, "(Fraternities) have one thing in common, their religion . . . It is this which keeps them together and makes others feel out of place. Even though frats lose out . . . by having to pass up certain fellows who might benefit the frat, they are maintaining the bond which keeps unity. Sectarianism doesn't hurt the campus, and the school should have no control over the frats."

One girl said she was both for and against sectarianism: "I feel it is better to have all of one religion living together because of possible conflicts on holy days. Sectarianism, however, is undemocratic and does even more to promote tensions between different groups."

MAJORITY OPINION

But the majority of independents were overwhelmingly opposed to sectarianism. To quote one boy, "What I do know is that to distinguish between race, class, or religion is entirely against my Christian principles;" and another, "Sectarianism is but a facade of fear;" and yet another, "When one comes to college, he does so to broaden his outlook. This cannot be accomplished by limiting acquaintances to one type (of person)."

One student was particularly articulate: "Sectarianism . . . is a threat to democratic thought and process. To state that some people are more equal than others smacks of Orwellian fantasy . . . This is not the so-called wonderful 'pure' race with one religion, one color, one idea, one bland dead face. It is spineless, cream-fed, bending to pressures less than man-like, to ideals lower than human individuality. If others should bow their heads, we, as a University, should stand and say, 'We have no intolerance of race or religion, or other belief. We stand united as brothers, not as inferiors. We stand for the Rights of Man, his best achievement, not a 'Fraternal' travesty."

Few of the independents, however, had much to say regarding a course of action to get rid of sectarianism; of the seven who did, five felt the action should originate from among the students, while two advised University pressure. One of these two affirmed, "We have been debating this matter for years now; how much longer will it be until the University will at last decide to intervene?"

ON NATIONALS

Eight of the independents brought up the question of nationals. Most seemed to agree with the girl who said, "It is not worth being kicked out of a national, for the national connects a university as small as Alfred with other campuses."

Two suggested that the fraternities write their national headquarters, feeling that the nationals themselves should take action. One student asked, "Which is more important: being national or being non-sect?"

And one girl declared, "If a school such as Cornell . . . has the courage to wrest itself from the bonds of sectarianism, and thereby incur the wrath of the all-mighty nationals, why can't Alfred, nestling cozily in the bosom of obscurity, do the same?"

A.U. Faculty Members Express Their Views On University's Statement on Sectarianism

(Continued from page one)

a strong reform chapter. The removal of discrimination in Delta Upsilon was probably delayed rather than hastened by the Wesleyan action.

There is little doubt in my mind that racial and religious discrimination is on the way out in national college fraternities. I hope the Alfred groups are doing all they can to help the movement. If an Alfred fraternity has to choose, and I hope they don't, between national membership with discrimination and a local organization without bias I hope they will follow in the footsteps of my DU chapter."

CHARLES D. SMITH, III
Professor of Speech
and Dramatic Production

"President Drake's unequivocal pronouncement seems to me just a statement of policy. Out of the action that will follow, a more satisfactory definition of fraternity emerge."

HOMER WILKINS
Professor of Physics

"I am in full sympathy with the stand of the University administration and faculty on the issue of sectarianism in fraternities. My only complaint about it is that I feel that it could have been a stronger statement, pointing out definite action that must be taken, with dates specified. Perhaps I am not aware of the intricacies of the problems.

I even seriously question whether social fraternities and sororities have a legitimate place in the academic community, especially that of a small college. What goes on in the name of 'fraternity' often is a far cry from the legitimate aims of an institution of higher learning. I am thinking of the exclusiveness; the petty rivalries; the wild parties; the overcrowded social calendar; the pressure to conformity, to be one of the gang; and the sacrifice of time for rushing, initiations, hell week, house parties, house meetings, etc.—time that I feel could more legitimately be spent on studies, on INTELLECTUAL extra-curricular activities, and on true interpersonal relationships. When you add all this up it comes to a large price that an educational community is paying for the small improvement of brotherhood that is realized from it.

If fraternities are to be permitted, I agree that the students should be allowed to choose their own members, but I feel that the institution has a right and even an obligation to examine and to accept or reject the explicit or implied criteria used for selection of members.

Now, even though I was reared in the South and was thoroughly indoctrinated with race prejudice, and therefore have as much 'reason' as anyone to form my social ties on the basis of race, I can say that for a group identified with an educational institution to use race as a criterion of membership is to disavow the very democratic principles on which an institution of liberal learning is founded. This is especially deplorable in this day of the delicate balance between the forces that would destroy democracy.

On the side of RELIGIOUS discrimination, I can say that I have had time to get a fairly accurate picture of the place of religion in the lives of Alfred students. I am one who would like to see true religion become a vital force in people's lives, and I trust that not all

my efforts in that direction will not be in vain.

However, knowing what I do about the lack of importance of religion in determining the character of student life at Alfred, it seems truly hypocritical for a group to claim religion as the basis for social interaction. Religion is simply not a vital force in making of social relationships in our culture, let alone in the college community. I wish that religion WERE important enough to be a vital factor in the formation of friendships, but if I see the picture at all correctly, this is not the case except for a handful of students. And if true religion were an important factor in friendships. It could not be so on the basis of exclusiveness, prejudice, and superficial acquaintance. Rather, friendships would be based on a deeper understanding of the other person's character, experiences and aspirations.

Let true religion be the basis of social relationships, and then we will see real brotherhood. But as I see it, we do not have real brotherhood in our campus social groups, and the claim of brotherhood is made even more hollow and hypocritical by invoking religion to bolster the claim."

MELVIN BERNSTEIN

Associate Professor of English

"The President's statement speaks for the hopeful and determined faculty and students at Alfred and people of good will everywhere. If you take notice of campus activities as reported in the small print of our national daily newspapers, you are aware of the calm weather in the mind of university people in our country. I am convinced that one by one the national fraternities and sororities are abandoning the sterile ideal of exclusiveness."

FREDERICK ENGELMANN

Associate Professor of Political Science

"The President's forthright and courageous statement points toward the early attainment of social equality on our campus. Alfred chapters of discriminatory fraternities will find, as many others have found before, that they can integrate with integrity even if there should be no change in the policy of their national organizations."

DAVID JOHNSON

Associate Professor of Music

"I personally would like to go on record as advocating strongly a campus completely without discriminatory regulations or sectarianism.

The problem is, however, so complex, and there are so many personalities involved, that a simple solution to its many aspects may not be quickly reached.

Having lived in segregated communities many years of my life, I am aware that people cherish very deeply the privilege of choosing their neighbors and associates. It is sometimes said that arbitrary intervention in this regard denies a person certain basic freedoms.

However I live under a strong Christian conviction that all men deserve equal basic rights, privileges and opportunities. Having this point in view I stand against segregation."

MYRON SIBLEY

Associate Professor of Philosophy

"In view of the general concern for a 'single standard' by which individuals are to be judged in our society, I find the recent statement of the President's to be most welcome. Now we of the Alfred University community know where the administration stands on the issue;

there is no longer any necessity for debate as to whether or not the University approves a policy of pre-judgment in the selection of members of the various fraternities and sororities on our campus.

Further, I welcome the statement for the reason that it clarifies the problem as it comes up for debate in the various houses. It makes possible a clear opposition on the part of the Alfred chapters to any orders from national headquarters which continue to insist that the individual chapters retain clauses in their constitutions contrary to the principles set forth in the president's statement."

RONALD BROWN

Assistant Professor of Speech and Dramatic Production

"Discrimination is an invention—not a natural process. The more society becomes 'social minded,' the more discrimination is LEARNED as a necessary adjunct to it. Fraternities and sororities are fertile breeding grounds for the fine art of snobbery—their very existence is founded on paradox.

It's too bad that in a University one of its units has to 'un-learn' a policy antagonistic to what should have been its basic credo."

DAVID LEACH

Assistant Professor of History and Political Science

"The President's statement is, I think, a constructive approach to a difficult campus problem. He has set forth in clear unequivocal language the policy of the University, but in doing so has allowed the social groups concerned ample opportunities to bring their particular policies into line with that of the institution with the least possible disruption to their organizations."

W. VARICK NEVINS, III

Assistant Professor of Mathematics

"I would like to add my voice to the statement of President Drake in last week's FIAT LUX."

MILTON TUTTLE

Assistant Professor of Ceramic Engineering

"I can agree with the general meaning or intent of President Drake's statement. However, I would raise the query as to whether the elimination of a minority group based on sincere belief would ever be accomplished or is intended. I would dislike to see the complete elimination of the valuable minority. These minority or pressure groups are vital to progress and activity in any society."

JOHN KELLEY

Instructor of English

"For my reaction to the issue of sectarianism, I merely ask one question: can we afford any longer to go on giving the lie to what every prospective student reads in our catalog: 'Alfred University is non-sectarian and welcomes students of all denominations and religious faiths to equal privileges and equal consideration.'"

BRUCE MacDONALD

Instructor of English

"The President needs no one to second his motion.

We all recognize that if the democratic ideal of equality of opportunity means anything anywhere, it should mean it on a university campus."

LEONARD RAKOWSKI

Instructor of English

"I consider President Drake's statement just and wise, and would like to express my support of this measure. The individual is important first for the human reality he

Fraternities the Topic Of Book by A. M. Lee

The following article is reprinted from the February 28, 1956 issue of the FIAT LUX.

"Fraternities Without Brotherhood," by Alfred McClung Lee, is the first published account of the facts about racial and religious discrimination in American college social fraternities and sororities. The careful, documented research grows out of the work of the National Committee on Fraternities in Education, of which Dr. Lee is chairman.

As Dr. Lee put it, "the crucial problem facing men's and women's fraternities is not scholarship, or hazing or wild parties, but self-segregation—segregation on the basis of race, ethnic origin, and religion. Although fraternities have taken positive steps to deal with scholarship, hazing, and parties, only a few have seen the need to combat and eliminate self-segregation."

To the extent that "aryanism"—the acceptance and rejection of persons for membership on ground of race, religion and national origin—persists in them, social fraternities represent a basic threat to democracy in the United States and to the effectiveness of American leadership in world affairs. If men's and women's fraternities will rid themselves of this disastrous theory and practice, they can contribute greatly to the development of democratic leadership.

Aryanism does not stop its influence after a few "primary" discriminatory clauses. Exclusiveness breeds more and more precise and complex rules of exclusion. One sorority of white gentile girls at the University of Missouri excludes students of Greek background just because they are Greek. The sorority has, of course, a Greek-letter name. So the paradoxical situation seems to exist whereby "Greek excludes Greek!"

What is being done to eliminate this edict from our college campuses? Among the 125 leading "fra-

ternity colleges" — those with twelve or more fraternities—surveyed recently by the National Committee on Fraternities in Education, only 30 have undertaken any responsible action. Of these 30, 10 have done little but express hope; 12 have barred new discriminatory social fraternities; and only 8 have taken positive steps to cope with the present biased membership practices. But at 95 of the 125 colleges surveyed, the policy of the administration is apparently a negative one, a failure to accept responsibility even when asked to do so by undergraduates.

Since college administrations and professors overwhelmingly oppose racial, ethnic and religious restrictions, the problem of working toward a solution chiefly concerns issues of method and timing. In general, fraternity alumni and professionals dislike firm mandates from the academic community as to method and deadline. But there are other fraternity leaders who regret that present academic attitudes, largely laissez-faire, in effect permit the national to forbid undergraduates to choose members from certain groups and give the undergraduates little chance to obtain reforms. This "autonomy" is a term in the fraternity struggle over restrictions roughly comparable to "states rights" in the national political struggle over racial desegregation.

In most cases college administrators have proceeded with great caution, national fraternity leaders have dragged their feet, and student pressure for change has been stalled. College officials are well aware that "a generation" of college undergraduate leaders lasts at most only four years, and in an effective sense, usually only two or three years. Influential alumni and donors, on the other hand, are powerful and continuing factors both in colleges and fraternities. Only where college administrators support the regulation of fraternities can students translate their beliefs into campus-wide accomplishments. Regardless of student interest and activity, effective decisions concerning campus policy rest—by action OR BY DEFAULT—with the academic administration and ultimately with the board of trustees.

"Fraternities Without Brotherhood" points out that fraternity discrimination is being combatted; some fraternities have broken down the barriers; local chapters have split from national affiliations; undergraduate opinion is reported to be almost 90 per cent in favor of democratic practice.

Dr. Lee, himself a member of five fraternities, has attempted to summarize a factual report concerning fraternity and sorority discrimination. The result is a highly enlightening report, which forcefully brings to light many facts which we would tend to overlook while judging college fraternities and sororities. The first step toward the removal of any obstacle is a recognition of the problem. "Fraternities Without Brotherhood" enables us to do that. Once the problem of such discrimination is readily observed and acknowledged, we may proceed with those steps deemed necessary to wipe out the problem for all time.

"Fraternities Without Brotherhood," Alfred McClung Lee, Published by Beacon Press, Boston, Massachusetts, 159 pages.

New Coach Announced

President Drake has announced the selection of Pete Smith of Columbia University as new head coach of basketball and assistant professor of physical education. Mr. Smith fills the position vacated recently by coach Jay McWilliams.

COMMENCEMENT TICKETS

Family tickets for Commencement are now available to seniors and may be obtained at the Office of the Dean of Women. Each senior is allowed three tickets with a possibility of obtaining more.

Please call at the Office of the Dean of Women for your three tickets before May 24.

represents; any other is subordinate to this."

The following was received by the FIAT after the deadline, but the editorial board felt that all statements should be printed where possible, and have printed it here.

FRED GERTZ
Dean of Men

"While I endorse President Drake's statement, I think that this special issue of the FIAT does not help the University community in its efforts to solve the problem."

Some Steps Taken At Other Colleges

Alfred McClung Lee's book "Fraternalities Without Brotherhood" seems to indicate that there is a national trend among undergraduates toward the elimination of restrictive clauses in fraternity and sorority constitutions.

The FIAT has tried to compile a representative list, from Mr. Lee's book, of various ways in which universities, fraternities and sororities have tried to eliminate discriminatory clauses.

On November 8, 1954, the United States Supreme Court sustained a decision of the State University of New York; the University had given the fraternities on its campuses until October 1958 to sever all connections with nationals or cease to exist.

The University of California, the State University of New York, and C.C.N.Y. are among twenty "fraternity colleges" (those having over twelve fraternities) which have either barred new discriminatory fraternities or have taken positive action.

The establishment in 1895 of Pi Lambda Phi was a reaction against the segregationist trend prevalent at the time. Its Preamble reads: "We . . . appreciating the need of a fraternity which shall eliminate all prejudice and sectarianism . . . do hereby associate ourselves as this Pi Lambda Phi Fraternity."

In 1928, President William Herbert Percy Faunce of Brown University, stated that separate fraternities for Jewish or other students were wrong in principle and harmful to the objectives of the University. For this reason he refused to sanction the establishment of a Jewish fraternity at Brown.

In 1946, three Jewish students were accepted as pledges of Alpha Sigma Phi at Middlebury College. Upon being reminded of a discriminatory clause in the ritual by their national, the chapter decided to protest and voted that it would withdraw from the national if a policy change was not forthcoming. The national refused and the Middlebury chapter withdrew and formed a new local, Alpha Sigma Psi.

The Williams chapter of Phi Delta Theta pledged a student ineligible under the "full Aryan blood" clause. They were suspended by the national. The fraternity continued on the Williams campus.

At Columbia University, the committee on student organizations in 1953 set an October 1, 1960 deadline for the withdrawal of recog-

nition "from any fraternity, social organization or other campus group that . . . is compelled by its constitution, rituals, or government to deny membership to any person because of his race, color, or religion."

The University of Chicago set October 15, 1954 as the final deadline for the elimination of any clause which would prohibit membership on the basis of race, religion, color or national origin.

In June 1948, Thomas W. Gibbs, a Negro, was pledged by Phi Kappa Psi at Amherst. The chapter was eventually dropped when the executive council of the national heard of Gibbs. A new fraternity—Pi Alpha Psi—was organized in 1948 and Gibbs was among the first initiates. Dr. Charles Woolsey Cole, President of Amherst, observed: "We are extremely proud of the action and attitude of the Amherst Phi Psi, which exemplifies the democratic spirit of Amherst College."

At Upsala College in New Jersey, in the spring of 1947, Bernice Petty, a Negro student, was proposed for membership in the Phi Omega Chi sorority by Naomi Charner, a member of the sorority and valedictorian of her class. Naomi found that some of her sorority sisters regarded Bernice's color to be an insuperable obstacle to her selection. Because of this, Naomi resigned from the group. Several months after this incident, Upsala obtained a new sorority, Delta Beta Delta, formed as a non-segregative group. Both Bernice and Naomi were members.

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CAMPUS UNION

Events Leading to Alfred Policy Reviewed; Covers AU Statements, Lee's Book, Meetings

(Continued from Page 1)
that year, but the discussion appeared to rest.

During the two year interim that followed there were occasional exchanges of letters in the FIAT arguing pro and con over the general merits of the fraternity system. Although there were references to pledging as being too selective, the issue of prejudgment was not referred to.

ALABAMA DESEGREGATION

In early 1956, attention was once more focused on the problem when the first negro student was admitted to the University of Alabama. Students on that campus organized in violent protest to both that action and the Supreme Court ruling on desegregation.

Alfred campus reaction was immediate. The Student Senate voted to have President Al Potter write to the administration of Alabama University stating the opinion of the student body on the segregation issue. The letter, published in the FIAT on February 21, 1956, congratulated Alabama's President Carmichael on the University's stand.

The message went on to declare that "We believe that every individual—regardless of race, creed, or religion—possesses equal educational as well as religious and legal rights. In accordance with our beliefs, we are definitely opposed to racial segregation in any form."

An editorial in the same issue expressed the "hope that the students of Alabama, being exposed to an institution of higher learning, would lead the way to the

round table rather than resolve the situation on street corners."

In a letter to the editor the following week, Philip Lau discussed American segregation and its ramifications in South East Asia. He saw action to be necessary to restore the trust of his people in the United States.

Concluding, Mr. Lau said: "Keep it up Alfred. Strike the cymbal hard and show the world the other side of the picture."

LEE'S BOOK REVIEWED

In the same issue a review of Alfred McClung Lee's book "Fraternalities Without Brotherhood" was published. It is a careful, documented research conducted by the Committee on Fraternities in Education headed by Prof. Lee on racial and religious discrimination in America.

The review presented these problems discussed in the book:

1. Unlike problems of scholarship or hazing, "Only a very few (fraternities) have seen the need to combat and eliminate self-segregation." This represents a basic threat to democracy in the United States and effective leadership in world affairs.

2. The solution is chiefly an issue of method or timing. But since the campus population is limited to maximum four year effective generations, Lee saw administrations and trustees as eventually having to make the final act.

The overall effect on campus of both issues was felt quickly. In an editorial on May 8, 1956, Editor Nate Lyons told of an "irate campus citizen (who) stood before us,

letter in hand and demanded: 'I want this printed.' The author was provoked by Lee's book, and directed his tirade at the fraternities on campus which held discriminatory clauses.

The editorial revealed that the editorial board of the FIAT decided the best thing to do was to let the fraternities decide themselves. On April 22, a meeting was called, at which four of the six fraternities were present.

The letter was presented and the role of the FIAT described: "The establishing of some sort of (Continued on Page Six)

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Five Year Review On Sectarianism

(Continued from page five)
workable procedure in the discussion of the issue." President Drake's statement in "Fraternalities Without Brotherhood," was read concerning the administration's refusal to allow national fraternities with discriminatory clauses to enter the campus in the last few years. The policy committing the University to eventual elimination of all sectarian houses formed the conclusion of the statement.

When the discussion was turned over to the floor, several points were made: (1) denial of rights to any group of people as a group is morally wrong; (2) the possibility of a University edict, and the danger of such legislation on social attitudes; 3) the difficulty of local chapters working with their national fraternities if a decision were made; (4) presently the problem was of creating an awareness among fraternities of the issue.

The editorial describes the subsequent meeting, where each member was to speak as an individual and not as representative of a house. The FIAT emphasized that the discussions were to be conducted with moderation and objectivity. The subject was mostly confined to prejudgment, "and after much debate, a unanimous decision was reached on the moral evaluation of the term: prejudgment of an individual because of race, creed or religion is morally wrong."

The editorial closed with a "hope that the students of Alfred University will realize a specific direction is being sought."

A NEW SEMESTER

At the beginning of the present school year, the FIAT reminded the campus that "the desire was expressed at the end of last year to keep the FIAT forums on sectarianism continuing through this semester."

Seven issues later, November 20, 1956, an editorial entitled "The Death of an Idea" appeared. It outlined what had been done the previous semester, and then went on:

"The FIAT was approached by the President of the Interfraternity Council. He felt that complete responsibility for the continuance of the forum should be handled by the Council. We were pleased that the Council wanted to assume the task of carrying on the forum within their organization.

"The last chapter ended something like this; we stood there watching 'Idea' and Interfraternity Council walk from the FIAT office hand-in-hand.

It closed with a plea to attend the Alfred Student Christian Fellowship meeting where the issue was to be discussed.

TWO GROUPS DISCUSS

At the meeting held the following Sunday night, the levels of discrimination were discussed. The panel saw two: (1) some students refuse to live with members of certain faiths and races, while (2) they are willing to intermingle with them in classes. The status of the foreign student was discussed and it was determined that they are accepted by all four sororities and by four of the six fraternities.

Some present expressed the opinion that the controversial "national clause" did not mean anything to individual chapters, and that it is still possible for students to demand certain changes.

As far as a "level of attack," the group decided on two possible approaches: either in terms of discussions similar to their own, or through administration and faculty action.

A week later, a meeting concerning sectarian clauses in fraternities was held, sponsored by the Interfraternity Council, and open to all students and faculty.

PRACTICAL PROBLEMS

The practical problems of removal of the discriminatory clauses were discussed. In the case of the local fraternity, a 2-3 vote from alumni who are difficult to contact, is required for such a change. In order for a national fraternity to change its charter, a 3-4 yes vote from all chapters is necessary.

The point was made that it is difficult to sympathize with this view because personal discomfort must be accepted "when one wants an ideal."

Direction was returned to the problem on the Alfred campus when a student suggested that the final action would have to come on the part of the administration in abolishing the clauses. A faculty member said that, though possible, such an edict would be undesirable, because it "wouldn't operate as well as something from the students themselves."

After comment was made as to lack of fraternity attendance with the resulting ineffectual discussion, the group decided to hold separate meetings of the faculty and Interfraternity Council, with an open meeting to follow if deemed necessary.

REDEFINITION

The December 4, 1956 FIAT LUX described a joint meeting of

the Student Senate and faculty. One of the problems covered was discrimination. FIAT editor, Nathan Lyons, asked the faculty what had been done to carry out the administration pledge to eliminate sectarianism on the campus, and asked them to redefine their stand.

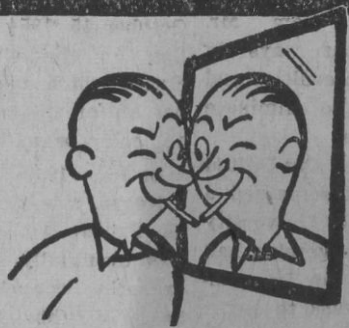
In an editorial of the same date, Mr. Lyons title asked: "What

Does AU Stand For?" He emphasized, that he was not asking for an administrative edict because he still felt that "the ideal solution would be a response through the student body."

The last issue of the FIAT carried President Drake's statement of the administration and faculty policy, which is being re-run this week.

IT'S FOR REAL!

by Chester Field



TO BE OR NOT TO BE*

Philosopher Berkeley did insist
That only things we see exist.
But if what's real is what I see,
When I'm not looking, who is me?

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