



Dr. Killian And Dr. Frederick May Eliot Delivered Keynote Plenary Addresses

In a sober atmosphere of expectation, the 200-odd delegates to the MIT Intercollegiate Conference on Selectivity and Discrimination in American Universities heard Chairman Eldon H. Reiley '55 call the keynote plenary session to order. After describing how the conference had been in the planning stage for more than a year, Reiley said, "That's a long incubation period as conferences go, and for those of us who have been associated with the Conference over this long period of time it is a very

great thrill to find assembled here at last in the new MIT auditorium you students, deans and professors from colleges all over the United States."

He went on, "This conference has been planned solely by our undergraduate student body, but throughout the past year we have had the constant support of the MIT administration and faculty." Reiley then introduced Dr. James R. Killian, Jr., President of the Institute and the first keynote speaker as "one of the first administration officials to become enthusiastic about the proposed conference."

In his opening remarks President Killian affirmed that the conference was a strictly student-planned function. "The salient fact about this conference," he said, "is that the American college student, vintage 1955, wants to talk about such subjects as discrimination. He is willing to give up even a week-end in order to discuss an important issue of our time. This differs from the stereotype of the college student most familiar to the public."

President Killian went on to say that this conference was an important experiment. "Many people," he said, "are interested to find out whether students can tackle so controversial an issue as discrimination in education with calmness, objectivity, and mature judgment . . . I

express confidence . . . that this conference will seek sense instead of sensationalism, a meeting of minds rather than a display of headlines."

"I venture the suggestion that this discussion of discrimination can be most successful if it directs its attention toward the development of harmonizing sentiments and toward the strengthening of the public philosophy in this country . . . I have a conviction that such social problems as discrimination must in their final

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DR. KILLIAN



FREDERICK M. ELIOT

Dean John Ely Burchard Gave Conference Summary

John Ely Burchard, Dean of the MIT School of Humanities, delivered the summary address to the discrimination conference at its final Sunday afternoon session.

Opening with a decisive "well done" to the delegates, Dean Burchard praised them and the guest speakers who "sought more light than heat."

Dean Burchard, quoting President Killian's opening address, reminded the delegates that the conference itself was an important experiment, to determine whether students could tackle "so controversial an issue . . . with calmness, objectivity, and mature judgment." Citing Dr. Eliot, he repeated that the delegates had met "to shed some light on a baffling and complicated set of problems, and not to organize a crusade," and expressed satisfaction at the realization of that hope.

He continued: "In spite of the calm sobriety of the discussion there was a sense of crisis in the meeting. Several speakers implied that we were at a crossroads in this particular affair."

Concerning a useful definition for discrimination, Dean Burchard cited Panel 5:

"Discrimination is a group judgment, while selectivity is applied to individual cases. Discrimination puts

persons in a separate, special category that has derogatory connotations . . . Discrimination can finally be defined as the act of depriving someone of something he might reasonably have had were he not of a certain race, religion, or ethnic group."

Continuing with Panel 5's definitions, Dean Burchard declared that not every group suffers everywhere from discrimination, and cited several groups that suffer somewhere: Negro, Jew, Catholic, Oriental, immigrants and foreign born, Puerto Ricans, Mexicans, and American Indians. He stated, however, that most discussion had centered around the Negro and the Jew, and that the Negro has by far the worst of discrimination. He reminded the essemblage that discrimination in colleges is only part of a larger problem, and that there were other major barriers to equal educational opportunity. And, returning to the main point:

"The root cause of discrimination . . . can be expressed by one simple word: Fear . . . Fear of the stranger. This fear is noteworthy in all primitive societies. Often they kill the stranger . . . This fear has been going on for a long time . . . (It) can be quieted down . . . if the stranger

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Conference Arrangements Very Smooth And Efficient

There was no room for doubt in the minds of all who attended the MIT Conference on discrimination that all the rumors they had heard about Techmen working hard were true. To the smallest detail, the entire conference was planned with a care and precision that would have made a major military campaign look simple.

The arriving delegate fell first into the hands of Gene Davis '55, who was in charge of registration and accommodations. Davis had arranged to procure 180 rooms in Baker House to house the delegates.

Next the delegates cleared dining and theater arrangements through Chan Stevens '55. Stevens had also made all air transportation arrangements, as well as obtaining facilities for dining and informal discussion on Saturday evening.

The guides who conducted the delegates to dinner and the theater, as well as the recorders at all the discussion panels during the conference had been lined up by Glenn Jackson '55.

Dave Nasatir '55, was responsible for all other arrangements for the panel discussions, including everything from the scheduling of lounges to the provision of pencils and pads, and coffee and doughnuts.

The guides for all the plenary sessions were assisted by Tom Marlowe '55, who made travel accommodations for them, and personally saw to their comfort during their stay. Len W. Brooks '55 took charge of the plenary sessions when they reached the Institute and made sure that they had no problems while they were here.

Those delegates with problems saw to them at the information desk, which was open for the length of the conference. Brooks was also instrumental in the preparation and documentation of the conference—the three-page agenda and the blue book.

Topics for the panels were discussed and placed in the blue

book by Reiley, Nasatir, Wharton, and Brooks, weeks before the conference began.

The multitudinous reams of paper work, including the copies of all plenary speeches, as well as the summaries of all panel discussions, were disposed of by the secretarial staff, headed by Ash Stocker '55.

The non-sectarians service held on Sunday morning was planned by Harry Schrieber '55.

In charge of national and local news publicity, as well as news releases to the papers of the schools which sent delegates was Pete Toohy '55.

There was little question in the minds of those at the conference that without the hard work of all these men, the conference could not have functioned as it did—so smoothly that the delegates were able to dedicate their time solely to the conference topics.

Conference Aim Stated By Reiley

Eldon Reiley, Chairman of the conference, pointed out the purpose of the conference at the beginning of the Sunday morning plenary session. The conference was to "provide a place for the exchange of ideas and, hopefully, for the furtherance of understanding between the various participants of the conference . . . For this reason, then, no time was budgeted for legislative considerations . . . Last night, two of the discussion groups, formulated tentative policy statements which they thought perhaps should be presented to the plenary session for formal consideration." The panel leaders and the steering committee met and decided "that consideration or passage of a resolution as a policy statement would be out of place." The planned discussions and agenda were therefore followed.

Progress, Urbanization, Southern Situation Cited In Third Plenary Panel Discussion

A focal point of the conference was the panel discussion on Attitudes and Viewpoints. Speakers Ralph Emerson McGill, Clarence Berger, Jonathan Daniels and Louis M. Lyons both explicitly and implicitly illuminated the complexity of the problem of discrimination and selectivity. All agreed in their ideals and were of a single mind in their hatred of any form of racial, religious or ethnic

Louis M. Lyons, Curator of the Nieman Fellowships at Harvard and a WGBH commentator, was the first speaker. He cited the initiation of the conference by students and the chief resistance to such attacks on college discrimination coming from alumni as an example "the eternal war of the generations", the struggle between progress and conservatism, warning the delegates that "as you

Israel, and said that "most of us have . . . some Israel we do not recognize, which is the reason we are here today."

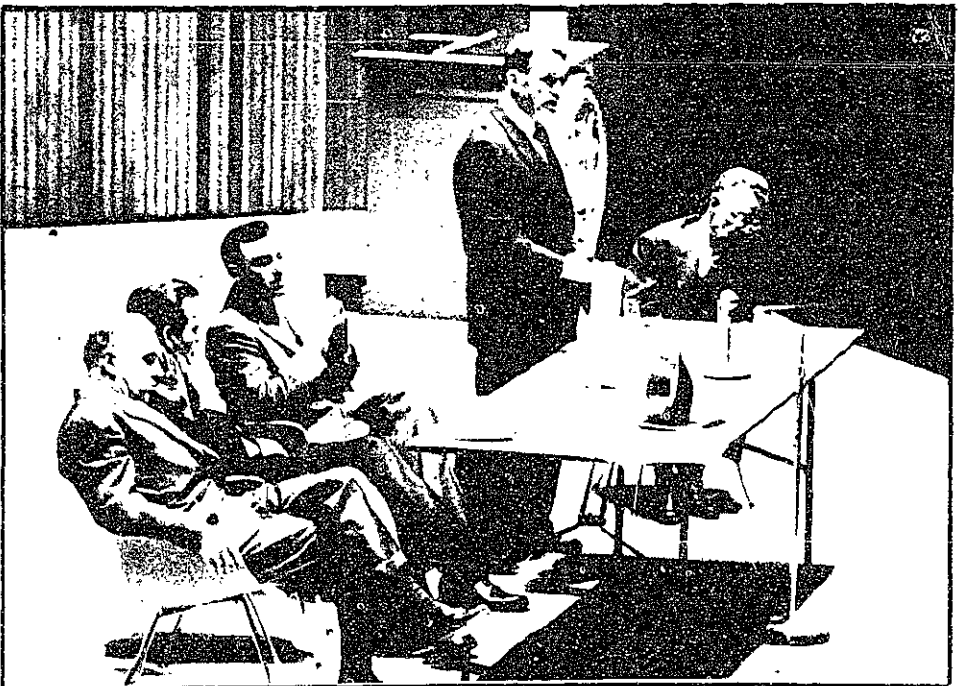
Urbanization is bringing congestion to the world, he said, and this congestion is making it increasingly difficult to ignore prejudice in oneself and in others. "We now have to resolve the problem. He spoke of his own youth, saying that he had lived upon a farm and had not encountered discrimination until he "went off to college and was bid to a fraternity."

He pointed to the "dismal paradox that the time and the place seeking to broaden the mind . . . college, (is) a time and a place when very many boys are for the first time initiated into and indoctrinated with . . . prejudice." He cited the two world wars as the great leverage against segregation and all other discriminations. War, he felt, "has made almost all the difference from my generation to that of my sons."

He noted his experience with the Cambridge City Unity Committee, stating that it has "been doing effective missionary work in the field of housing." Using this as his argument, he concluded optimistically that "The individual who cares can . . . make his own choices and certainly help educate those who respect him. And I think he will often be surprised at how many of those there will be."

Clarence Berger, Dean of Administration at Brandeis University, was the second speaker. Berger, who through his work as educator, soci-

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The Tech Photo—R. W. Bloomstein
From left to right: Louis M. Lyons; Clarence Berger; Professor Mann of MIT, Moderator of the Discussions; Ralph Emerson McGill, standing; and Jonathan W. Daniels.

discrimination, but their varying attitudes were tacit proof of the complexity of this great social problem.

Professor Arthur Mann of the MIT Humanities Department, serving as moderator, gave further meaning to the conference when, correlating the panel and the object of the conference, he pointed out that "the problem of discrimination in the college community reflects the problem of discrimination in the larger community." In addition to the expert job he did in managing the panel discussion, he supplied the socio-historical background necessary to give the conference a sound theoretical basis.

grow out of your present activities into others and become yourselves alumni, you tend to conform to the same patterns as they and soon find yourselves replacing them . . . That, of course, is the key struggle of life—to keep on being yourself . . . individuality inevitably has to blend with society in order that society might function at all . . . Only to the extent that some of it (individuality) is saved by the right individuals does society make any gain."

He told of the Arab who, only a week ago in Cambridge, refused to share a platform with an Israeli because his country did not recognize

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The Tech

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OFFICES OF THE TECH

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Calendar of Events

from April 6 through April 13, 1955

WEDNESDAY, APRIL 6

- Aeronautical Engineering Department. Seminar: "Trends in Aircraft Propulsion." Prof. E. S. Taylor. Room 35-225, 4:00 p.m. Refreshments in duPont Room from 3:30 to 4:00 p.m.
- Civil and Sanitary Engineering Department. Hydromechanics Seminar: "Hydraulic Testing and Practice." Leslie J. Hooper, Professor of Hydraulics, Alden Hydraulic Laboratory, Worcester, Mass. Room 48-208, 4:00 p.m. Refreshments served in Room 48-208 at 3:45 p.m.
- Electrical Engineering Department. Colloquium: "Application of Classical Dynamics to Energy Converters." Prof. D. C. White. Room 10-275, 4:00 p.m. Refreshments in Room 10-280 at 4:30 p.m.
- Metallurgy Department. Lecture: "Mechanism of Stress Corrosion." Dr. T. P. Hoar, Department of Metallurgy, Cambridge University. Room 12-182, 4:00 p.m.
- Mathematics Department. Colloquium: "The Concept of Enchainment—a relation between stochastic processes." Dr. Bayard Rankin. Room 2-245, 4:30 p.m. Tea in Room 2-290 at 4:00 p.m.
- Lecture Series Committee. Illustrated Lecture: "Exploring Secrets of the Underwater World." Dr. Dimitri Rebikoff, vice president of the French Marine Institute. Room 10-250, 5:00 p.m. Admission: FREE.
- Inter-Varsity Christian Fellowship. Lecture: "The Crucifixion." The Rev. Train. Room 10-280, 7:00 p.m. All are welcome.

THURSDAY, APRIL 7

- Mechanical Engineering Department. Colloquium: "Theory and Future of Turbomachines." Dr. George F. Wislicenus, Pennsylvania State University. Room 3-370, 4:00-5:00 p.m. Coffee in Room 3-174 from 3:30 to 4:00 p.m.
- Physics Department. Colloquium: "An Experimental Study of Shock Waves in Gases." Prof. Walker Bleakney, Princeton University. Room 6-120, 4:15 p.m.
- American Society of Mechanical Engineers—Student Chapter. Finals for the Student "Paper Contest." Awards totaling \$70 given to best four papers. Room 3-070, 5:00 p.m.
- Lecture Series Committee. Film: "Mr. 880," starring Edmund Gwenn and Dorothy McGuire. Room 1-190, 5:05, 7:30, and 9:45 p.m. Admission: 30 cents.

FRIDAY, APRIL 8

- Mechanical Engineering Department. Seminar: "Review of Aircraft Icing Problems." Mr. John Milsum. Room 3-370, 3:30 p.m. Coffee in Room 3-174 from 3:00-3:30 p.m.

SATURDAY, APRIL 9

- Freshman Sailing Team. Nonagonal. M.I.T. Sailing Pavilion, 1:00 p.m.
- M.I.T. Bridge Club. Club Championship. Baker House Cafeteria, 1:30 p.m. and 6:30 p.m.
- Varsity Lacrosse Team. Match with Boston Lacrosse Club. Briggs Field, 2:00 p.m.

MONDAY, APRIL 11

- Metallurgy Department. Lecture: "High Temperature Calorimetry." Dr. Willy Oelsen of the Clausthal Institute in Germany. Room 12-182, 4:00 p.m.
- M.I.T. Staff Players. Play-reading: "The Lady's Not for Burning." Faculty Club Penthouse, 8:00 p.m. Supper at 6:15 p.m.

EXHIBITS

- An exhibition of drawings and paintings by M.I.T. Faculty wives will be presented in the Faculty Club through April 15.
- "Flies and fly-tying" is the subject of an exhibit to be held in the M.I.T. Faculty Club through April 15.
- A photography show on Venezuela will be presented by the Club Latino in the Lobby of Building 7 through April 14.
- Photographic Salon prints by PHOTOGRAPHY Magazine will be on display in the Photo Service Gallery, Basement of Building 11, through April 16. All prints were selected from among the prize winners in the magazine's Annual International Picture Contest.
- A photo-mural exhibit on "England and the Italian Renaissance," compiled by M.I.T.'s Museum Committee and departments of Architecture and Humanities, will be shown in the New Gallery of the Charles Hayden Memorial Library through April 21. Hours: Monday through Friday, 9:00 a.m.-5:00 p.m.; Saturday and Sunday, 2:00-5:00 p.m.

CALENDAR OF EVENTS

Although THE TECH will not appear on Tuesday, April 12, the Calendar of Events will be published as usual, carrying announcements for the following eight days (Wednesday through Wednesday). Notices, typewritten and signed, must be in the office of the editor, Room 7-204, not later than noon on Thursday prior to the date of publication. Material for the Calendar of April 13-20 is due April 7.

Third Plenary

(Continued from Page 1)

ologist and member of the Anti-Defamation League staff had become well acquainted with the problem, made a major contribution to the conference, introducing what had been a previously overlooked facet of the subject which he called the "automatic processes of discrimination."

The greater part of discrimination in college admissions was, he felt, "a result of conditions existing within our society today." He pointed out "that most large metropolitan communities do not have really high level high schools. 'The finer schools,' he said, 'are today in the small, new suburban areas.' He explained this 'automatic process of discrimination' by reminding the delegates that the people who live in these large metropolitan communities are in the minority groups and, therefore, 'automatically many of them are disbarred from a college education.'

He concluded pessimistically, stating that "from what little I know of this situation, the factors existing in society are responsible to a larger extent for discriminating against youth minority groups than anything that is taking place or could possibly take place on campuses themselves." Loking to the future he pointed out that "in five to seven years when the war babies come into the college level age bracket there should be a college population of four million. This is going to mean competition; competition leads to prejudice inevitably; colleges are notoriously slow; they are not going to be able to move fast enough to gear themselves for an almost doubling of college population. As a consequence, the charges and counter-charges relating to prejudice in college admissions is going to increase greatly."

Introducing the third speaker, Ralph Emerson McGill, Editor of the Atlanta Constitution, Professor Mann pointed out that "Since the Supreme Court decision on segregation, American attention has focused . . . on the South. We have two representatives who will speak now for themselves from the South."

McGill cautioned the audience against interpreting his speech as reactionary noting that he was attempting "to describe and evaluate the current situation in the South", and emphasized that he was not "defending the situation" or "expressing any personal opinion."

"The progress made," he said, "is absolutely fantastic . . . Yet a visitor coming in would, of course, be appalled by much of the situation."

He referred to a "sort of tongue-in-cheek" letter written by William Faulkner to the Editor of the Memphis Commercial Appeal. Faulkner had, he said, after poking fun at the Southern school systems said that "there is no limit to . . . how silly you can be, but how silly you can be in terms of dollar and cents."

McGill thought that this is "going to be what will break down the 'separate but equal' theory which is going to persist for some time and in at least five states . . . They can't

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Keynote

solution rest upon the shared convictions of a society and not upon coercive measures . . . You cannot legislate ideas and prejudices out of the minds and hearts of men but you can develop laws and regulations which express the minds and hearts of men.

President Killian closed by expressing welcome and appreciation to the conference members and speakers "who seek to grapple fairly and objectively with weighty matters."

After President Killian's address, Reiley introduced Dr. Frederick May Eliot, President of the American Unitarian Association.

Dr. Eliot began by saying that he "would not attempt to anticipate what will be said at the later sessions," but would try "to suggest a general attitude of mind that may prove useful to the participants as they turn their attention to the theme around which the conference has been planned."

In developing that attitude, Dr. Eliot said, "The word 'discrimination' like the word 'segregation' is to

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afford one system which is adequate, so when they start trying to finance two they simply won't be able to do it, and in time it will break down."

He spoke of the historical background and pointed out that the problem is, of course, greatest where there is the highest Negro population, but "it also will be more of a problem where you have a long history of political exploitation and agitation of the race problem." These were the regions, he said, "where you have mostly plantation economy . . . and you may well expect . . . the most stubborn resistance to change."

The fourth speaker was Jonathan Worth Daniels, Editor of the Raleigh (N. C.) News and Observer, author of a number of important books on the south and a former member of the United Nations subcommittee dealing with the question of discrimination and minorities.

Daniels said he felt that there was "more of a sense of dealing with something dangerous here in Boston than would have attended a debate of this subject in Atlanta."

He cited Berger's point of automatic discrimination through the superiority of schools in wealthy new suburban communities and elaborated upon it from his experiences in the South. "What we are facing today," he said, "is not so much integration but abandonment. Those who feel themselves superior are geographically separated from those they feel are inferior to them. They're going out and building those better

schools. They're providing better conditions of every sort of separation."

What this means, Daniels said, is that desegregation will produce a system analogous to the Westchester-Harlem New York. He felt that this was even more serious than the school problem because there are not enough Negro businesses to provide him to point out that the South "is expanding at the rate of a million . . . only about five percent of that new industry at the rate of a million dollars a day . . . went to the colored people although the labor force there among the colored people is at least twenty-five percent. In the last two decades the Negro population has not declined, but the white people have gained 2,700,000 jobs and the colored people have lost a million . . . they remain the last hired and the first fired."

In conclusion, he agreed with the previous speakers that the case of acceptance of outstanding individuals was more or less irrelevant in terms of the movement, and reiterated his idea that abandonment must be considered with integration in the problem of desegregation.

"I doubt that your generation will solve (the problem of abandonment and integration), but I do know that unless you work at it to give men not only an equal place, but an equal chance we shall not make this country the pattern of democracy which we like to hold up to the world."



On Campus with Max Shulman

(Author of "Barefoot Boy With Cheek," etc.)

FOR BETTER OR FOR WORSE

The first thought that comes into our minds upon entering college is, of course, marriage. But how many of us go about seeking mates, as I like to call them, in a truly scientific manner? Not many, you may be sure. Most of us simply marry the first person who comes along. This can lead to unpleasant consequences, especially if the person we marry is already married.

Let us today make a scientific survey of the three principle causes of marriage—homogamy, personality need, and propinquity. We will examine these one at a time.

Homogamy means the attraction of like for like. In marriage it is rarely opposites which attract; the great majority of people choose mates who resemble themselves in taste, personality, outlook, and, perhaps most important of all, cultural level.

Take, for example, the case of two students of a few years ago named Anselm Glottis and Florence Catapult. Anselm fell madly in love with Florence, but she rejected him because she was majoring in the Don Juanian Poets and he was in the lowly school of forestry. After graduation Anselm got a job as a forest ranger. Still determined to win Florence, he read every single Don Juanian Poet cover to cover while sitting in his lookout tower.

His plan, alas, miscarried. Florence, sent on a world cruise as a graduation present, picked up the betel nut habit in the Indies. Today, a derelict, she keeps body and soul together by working as a sampan off Mozambique. And Anselm, engrossed in the Don Juanian Poets, failed to notice a forest fire which destroyed 29,000,000 acres of second growth blue spruce. Today, a derelict, he teaches Herrick and Lovelace at the Connecticut School of Mines.

The second reason why people marry, personality need, means that you often choose a mate because he or she possesses certain qualities that complete and fulfill your own personality. Take, for instance, the case of Alanson Duck. As a freshman, Alanson made a fine scholastic record, played varsity lacrosse, and was very popular with his fellow students. Yet Alanson was not happy. There was something lacking in his life, something vague and indefinable that was needed to make his personality complete.

Then one day Alanson discovered what it was. As he was walking out of his class in Flemish pottery, a fetching coed named Grace Ek offered him a handsome brown package and said, "Philip Morris?"

"Yes!" he cried, for all at once he knew what he had been needing to round out his personality—the gentle fulfillment of Philip Morris Cigarettes, the soul-repairing mildness of their vintage tobaccos, the balm of their unparalleled taste, the ease and convenience of their bonny brown Snap-Open packs. "Yes, I will take a Philip Morris!" cried Alanson. "And I'll also take you to wife if you will have me!"

"La!" she exclaimed, throwing her apron over her head, but after a while she removed it and they were married. Today they live in Prince Rupert, British Columbia, where Alanson works with an otter glazing firm and Grace is a bookie.

Propinquity, the third cause of marriage, means close proximity. Put a boy and a girl in a confined space for a long period and they will almost surely get married. A perfect example is the case of Fafnir Sigafoss. While a freshman at Louisiana State University he was required to crawl through the Big Inch pipeline as part of his fraternity initiation. He entered the pipe at Baton Rouge, Louisiana, he passed Lafayette, Ind., he was agreeably surprised by a comely girl named Mary Alice Isinglass, a freshman, who had to crawl through the Big Inch as part of her sorority initiation. When they emerged from the pipe at Burlington, Vermont, they were engaged, and, after a month, they were married. Today they live in Klamath Falls, Oregon, where Fafnir is in the weights and measures department and Mary Alice is in the roofing game. They have three children, all named Norman.

For your enjoyment the makers of Philip Morris have prepared a handsome, illustrated booklet called MAX SHULMAN REVEALS THE SECRETS OF MARRIAGE, containing a selection of the best of these columns. Get your copy absolutely free, with the purchase of a couple packs of Philip Morris at your favorite tobacco counter. Hurry! The supply is limited.

Hughes, Franklin Discuss Discrimination From Standpoints Of Sociology, History

Saturday morning the Discrimination Conference was addressed by Dr. Everett C. Hughes, Professor and Chairman of the Department of Sociology at the University of Chicago, and Dr. Hope Franklin, Professor of History at Howard University.

Dr. Hughes started the plenary session with an outline of the historical development of colleges and universities in the United States. He spoke of the five principal origins of the American institutions of higher education. These were the religious schools started as "Bible training schools", the agricultural and mechanical schools or the land grant schools, the normal schools established to fill the need for teachers, the city colleges which were started as night schools, and the freedmen colleges started by various protestant denominations as missionary efforts. All of these groups of schools were started with a special purpose, "to provide one kind of training for a new kind of people." These schools soon developed into regular four-year colleges granting the usual bachelor degrees.

More young people will be going to college and more colleges will be needed. "The question is: What will the schools be like? What basic discriminations will we make in determining not who will go to college, but who will go to what college or what kind of college. If the best are to be as good as the best ought to be, they must get the best students. And those who are potentially the best student should not have their ways blocked and their places taken by people who are less than the best in ability, in standards of effort and in

the goals they set for themselves." Another basic problem that Dr. Hughes brought to the attention of the conference concerns the pre-college education. "Those who are the last to come out from under the weight of legal and formal discrimination may find that the inequality of access to early schooling of high quality, the complete absence of inspiring living models form their life-space, and the ugly disorganization of slum life will rob them of the birth-right of being able to use their talents." Dr. Hughes did not profess to be able to give his audience

those who have furthest to go. Dr. Franklin of Howard University noted that when American schools were first formed the notion of education for all was not a factor in America. Thus the "colleges became the centers of social snobbery . . ."

"By the time the notion emerged that everyone in a democracy should be educated, prejudice had induced so many reservations that the word 'everyone' had taken on a new, narrow, and awful meaning. 'Everyone' could be educated, but, of course, not the Negroes. 'Everyone' should be



DR. FRANKLIN



DR. HUGHES

the solution to this problem. The two extremes were the continuation of the laissez-faire notion that if education is really desired it will be obtained, or, a discrimination in reverse by spending more to bring to college

educated, but not too many Jews. 'Everyone' should be educated, that is, 'everyone' except women."

Dr. Franklin remarked that the students themselves contributed towards the inequities in American education by the organization of "fraternal and other social groups whose rituals contained the requirements 'white only' or 'gentile only', thereby participation in an even uglier ritual of defiling the high principles of which education is supposed to stand."

The quota system was also heavily attacked by Dr. Franklin. He called it " . . . the most undemocratic procedure that has ever been devised by educational institutions . . ." Dr. Franklin also attacked the allegedly common practice of American universities to "appear democratic while practicing the artifices of excluding or restricting the admission of prospective students because of race or religion."

The momentous developments of the last ten years in the elimination of discrimination were noted by Professor Franklin. He remarked, however, that " . . . the colleges and universities are all too seldom in the vanguard of this movement and . . . all too frequently they are dragged along by it, kicking and screaming . . ."

EPISCOPAL HOLY COMMUNION
8:00 a.m., Wed., April 13th, in Litchfield Lounge, Walker Memorial
Breakfast Together
Afterwards in Walker,
Through by 9:00 Classes

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The Tech

Discrimination Conference Issue

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Editorials

DISCRIMINATION

... AT MIT

Campus discrimination takes generally two forms. Of the first kind—discrimination in admissions policies—MIT has none. The wide diversity of the student body is adequate testimony to this fact.

Of the second kind—discrimination in living groups, specifically fraternities—MIT has long had more than its share. And this is the area in which we must apply ourselves.

While the Institute itself does not discriminate, and does not in any way itself condone discriminatory practice, student autonomy here is equally sacred with civil rights. The problem is one which concerns student groups, and MIT believes in leaving the solution of student problems to the undergraduate body itself. Concerned though it is with inconsistencies with our educational ideals the Institute has decided—and rightly so—to effect a policy of hands off, committing itself solely to the support of whatever sensible action the students see fit to initiate.

The attitude of the student body has been that coercion of the fraternities having discriminatory clauses is equally as bad as coercion from the nationals to retain these clauses. A sweeping dictate to the fraternities to rid themselves of these restrictions has the effect of catching many helpless victims of reaction along with the reactionaries themselves. We cannot therefore support abortive attempts at progress which force the good to suffer for the sins of the bad. While the right of student and administrative bodies to legislate fraternity clauses—or the fraternities having them—off campus remains unquestioned, it is clearly a right to be exercised only as a last resort when all other constructive efforts have failed: it is a penalty which must not be discarded, but yet must be held in abeyance.

Student government here has long recognized the necessity of some effective action to aid the elimination of discriminatory fraternity practices. The next two meetings of Institute Committee will deal with the Conference and methods of applying the knowledge which MIT's delegates acquired there. Incomm's annual Leadership Conference will also consider this area and means of action in aiding MIT's fraternities to eliminate a concept of inequality foreign to the traditions of reason and science upon which the Institute is founded.

... IN THE NATION

Several points the conference succeeded in making eminently clear. First, that only pressure—from the minority groups and from an increasing enlightened segment of the general public—can accomplish the drastic changes and progress in elimination of discrimination which have occurred in the past 25 years. Pressure must be continuous and it must be unyielding, nothing is accomplished if the "sleeping dogs" are let lie. Second, the speakers who composed the plenary panel on "Attitudes and Viewpoints" could not remind the students too often—that if we are to eventually attain the liberality we now espouse we must never become "alumni", a word harmless in itself, which unfortunately became at this conference a synonym for the reactionary and the immature.

Third, the conference has succeeded in demonstrating at least one other major hypocrisy of which we northerners should more often take note: our linen is as dirty as that of the southerners whom we so often castigate for their narrowness.

... IN THE FUTURE

We hope that in future conferences of this type—and there will be many before the question of discrimination may be finally set aside as "out of date"—the topic of racial intermarriage, so fundamental to our contradictions in action and expression, will be examined calmly and thoroughly as suggested in the Summary Plenary, and not circled and avoided delicately as it was on many occasions at this conference.

We hope that the newspapers of the universities of America will aid the process of enlightenment and education. We suggest an exchange of articles discussing the local situation as it exists on different campuses throughout the nation, and with this issue we open our columns in the hope that other publications are desirous of such an exchange with us.

... OUR THANKS

to the delegates of the 64 participating colleges whose efforts in the attempt to clarify and resolve this "weighty matter" enormously advanced our understanding of the problem and our appreciation of its scope—and whose combined wisdom added very greatly to the edification of our staff.



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PANEL DISCUSSION SUMMARIES

PANEL 1

Valid grounds for selectivity in colleges were determined to be (1) geographical distribution, and (2) the desire of a religious group to further the faith of the group by selecting their own students for colleges which they operate. The panel approached the idea of legislative removal of restrictive clauses with caution. The panel did not believe that any type of legislation would help the removal of discrimination in colleges.

The factors of history, psychology, education, and economic need were seen to be influencing factors in the complex beginning of discrimination. Discrimination itself was felt to be the same in all cases, i.e., religious discrimination was brought about for the same reasons as racial and other types of prejudice. The inertia of the people was seen as the main reason for lack of positive action, especially in the South where the whites really have a fear of the Negro.

It was felt that a little nudge and plenty of time would solve the problem of discrimination. The nudge would consist of ideas and/or mild legislation. It was further felt that putting Negroes in responsible positions would not help the southern situation because the Negroes are not ready for responsibility in industry. The panel agreed that there was little discrimination in athletic participation, the topic agreed upon by the panel leader.

A delegate of a southern girls' college said that she would have to discuss the conference with the administration of her college before being allowed to talk with the students of her school about it. She also said that even the discussion of the racial problem "was being discouraged." An Eastern technical institute was said to have discouraged minority groups from entering because of few job opportunities after graduation. Prof. Mason (MIT) remarked, "All the prejudice (there) is carefully rationalized." Almost all the other colleges were completely devoid of discrimination according to their delegates.

This group resolved that the delegates of this congress encourage discussion of these problems (of discrimination and segregation) on their respective campuses in the hope that progress will be attained.

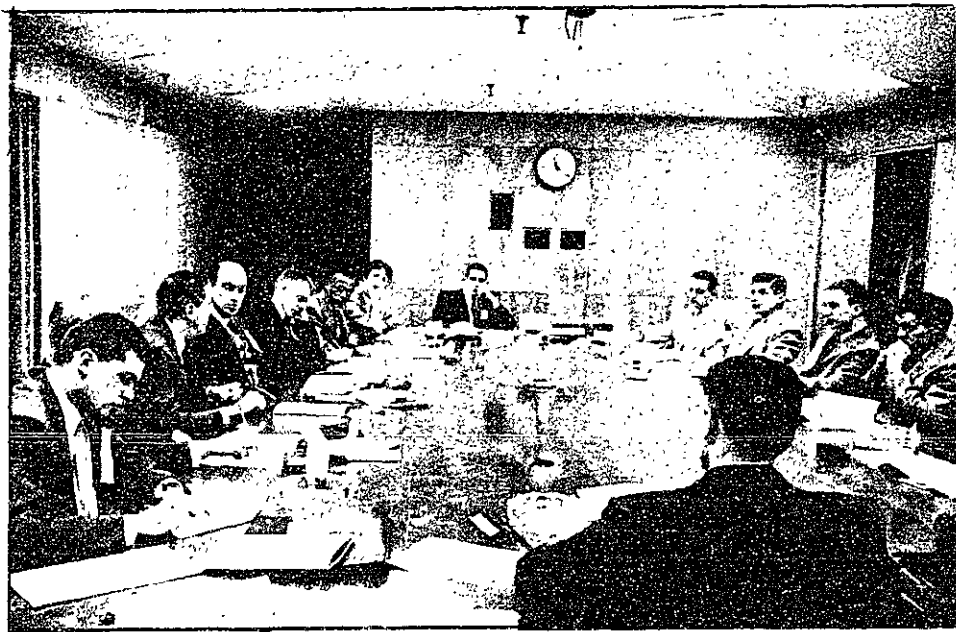
PANEL 2

Panel 2 of the conference met in the Management Lab of Building 52. The well-lit comfortable room with a mammoth conference table that seemed to expedite the efficient exchange of ideas minimized the warm-up period that all groups of this kind must go through before ideas flow freely.

The discussion opened Saturday morning with a general criticism and evaluation of the morning speeches. Professor Hughes' definition of discrimination—that "discrimination is the denial of something a person would otherwise have except for his race, religion, or nationality" was accepted as valid. There then followed a list of readily supplied sources of discriminatory practices in colleges which included admissions, fraternities and other groups. Apparently, everyone had essentially the same idea of what discrimination, bad discrimination, was.

The conversational atmosphere thawed at about this time and the panel developed the idea that the very fact that people tend to congregate in groups of their own background is a source of discriminatory practice. But, it was pointed out, people like both to belong to a group and to be able to move among other people of different backgrounds.

At this point the panel moved into the consideration of specific problems. Since school did not make provision for its women dorm residents to follow the Jewish dietary laws, while requiring all women students to live in the dorms and eat there, this might be considered a discriminatory practice. After Robert Grossman, editor of The Dartmouth, suggested that a student implicitly accepts the local situation at



The Tech Photo—Felipe Vicini

Panel Two Meets in the Management Lab.

a school by applying for admission there, but that attempts should nevertheless be made to provide for the food problem. Howard Berg of Caltech pointed out that a Christian university, in following Christian ideals is virtually required to make such provision. It subsequently developed that several schools do provide for this problem, among them Caltech, the University of Chicago, and the University of Oklahoma.

By now, the discussion was free and easy. Brad Donaldson of the University of Oklahoma suggested that all problems and discussions methods be outlined. Allen Janger of the University of Chicago averred that a free discussion of problems as they came up would be more valuable. Through the whole conference the panel moved from topic to topic, pausing only occasionally to fit their conclusions into a general framework.

The remainder of Saturday morning's discussion was rather general. Foreign students seem to be integrated with difficulty at most schools and ways of improving this situation took up a lot of conversation. The problem of fraternity discrimination was brought up for the first time. The specific problem was whether or not "the national organization, an outside group, should have the right to require the individual in the fraternity to conform to national fraternity practices."

The role of individuality was prominent in the discussion here, and Janger suggested that a large part of the discrimination problem could be solved simply by treating people as individuals rather than members of a particular group.

As recorder George Lubmann '56 phrased it in the summary, "throughout the discussion, the fundamental question was where to draw the line between outside guidance and individual choice. How much should an individual be guided by others in his choices, and how much latitude should he have in his own choice? Perhaps an extremist view either way might be classed as 'discriminatory'."

The Saturday afternoon discussion was spent almost exclusively in describing in more detail the problems that exist at the schools represented by the delegates. These proved to be remarkably wide in scope, indicating that general solutions would be difficult and pointing up the extreme complexity of the discrimination question generally. The major concrete suggestion of this session was a program of education as the solution in small communities. The panel members felt that too much publicity about the issue could destroy gains by fostering resentment.

The discussion Saturday night was informal. The panel delved into all aspects of discrimination, but concentrated on the fraternity problem against the background of the problems in the broader outside community. The relative merits of education and legislation were discussed in application to community problems, and discussion then shifted to the fraternity question.

The two best known methods of getting rid of discriminatory clauses in fraternities are attempts at persuasion, combined with education and patience in the hope that these clauses will be abolished in national conven-

tion, and direct coercion by means of threatening to withdraw college recognition of these groups. Michigan State has adopted a variation of the latter plan with a time limit. The Michigan State representative, Bill Hurst, stated that this "is only a paper solution," because gentlemen's agreements will replace explicit clauses. The panel members seemed to agree nevertheless that, since this kind of legislation casts a bad light on discrimination, it is beneficial. Actual crystallization of the groups views on the value of legislation did not come until the Sunday morning session. (Some members attributed this to the fact that everyone had a martini or two before the dinner that preceded Saturday night's talk.)

The real value of three sessions of very general discussion was clear at the Sunday morning meeting, designed to deal with actions and follow-up. This was the high point of the panel's proceedings. Everyone's views had been solidified and sharpened by two days of intensive listening and thinking.

Discussion started in high gear and moved smoothly from point to point. Since students stay at a college for a brief space of time, emphasis should shift from individual understanding to action, ways of combating "institutionalized discrimination" should be developed. Legislation is valuable in this respect, but each specific situation must be treated differently because there is a vast spectrum of problems, both in intensity and type.

Legislation is most effective when it is initiated in quarters closest to the area where it will be applied. Thus, legislation to remove fraternity discrimination clauses is best when it is developed by the IFC at a particular campus, next best when developed by student government-at-large. The primary value of national legislation is to give the impression that the American people are united behind efforts to fight discrimination, although such things as FEPC have positive value in themselves as well.

This session also demolished the idea that the abolition of explicit restrictive clauses would lead to a set of firmly entrenched gentlemen's agreements. The feeling here was that without explicit clauses, education and the passage of time would ultimately end discriminatory practices as the membership changes. Even if attitudes do change now, clauses are an effective barrier to such progress. In this connection, it appeared that the relative revolution at such places as Amherst would open the way for evolution at other schools.

One of the best approaches to solving the problem by concerted effort was put forth by one panel member who said, "I see it as a problem of steps, and you have to take the steps one at a time." Thus, a process of continual "needling" was endorsed as being a good way of inducing organizations to rid themselves of discriminatory practices.

The last panel meeting ended with a universal feeling of cooperation and good fellowship and an eight-point program for "attempting to solve the discrimination problem":

- (1) Notification and publicity about the accomplishments of this conference;
- (2) Discussion with faculty members;

- (3) Working within the fraternity group;
- (4) Setting up student committees;
- (5) Continuing conferences of this type;
- (6) Encouraging student initiative;
- (7) Recognition of the foreign student problem of integration, and
- (8) Continual needling of organizations having discriminatory practices.

maining fraternities possessing them was somewhat unfounded. Quite likely these remaining groups will prove very difficult road blocks because of alumni pressure and the desire for a common bond between brothers from campus to campus will be striving to keep these clauses.

Removing the restrictive clauses of a national fraternity would not necessarily mean that a chapter would have to pledge members of a minority group but would only give the chapters the right to pledge whom they pleased. Many fraternities would bid such men but cannot because of the clause in the national constitution.

Some of the chapters have made a compromise with the constitution by having social members; these are men who enjoy all the privileges of membership without learning the ritual and other secrets of the fraternity.

In a discussion of the system used by the administration at Amherst it was generally felt that many of the fraternity characteristics were lost when a chapter having a restrictive clause is forced to become a local or else lose the chapter on a campus.

The panel thought that the college has a right to invoke the so-called 1950 rulings for the removal of restrictive clauses. These rulings generally states that living groups must have no restrictive clauses in their constitutions after a certain date, or the school will withdraw recognition of that group. Since the school came first, and the fraternities followed after as a secondary educating factor of the school, college administrators definitely have the right to invoke these rulings. The group agreed on the point that fraternities are a social education to supplement classroom and laboratory work of the school.

The panel thought that there were dangers in these actions because in forcing the fraternities to remove themselves from national affiliation an important driving force for the removal of the restrictive clause is also removed.

A possibility of having northern and southern sections of the fraternity was voiced to meet this great problem.

Panel suggestions for the follow-up of this conference include sending summary reports of this conference to as many colleges as possible and urging the National Students Association in its Congress in August to devote more time and energy to these discriminatory problems.

PANEL 3

Panel three agreed that negative discrimination and selectivity are a great evil in the United States and should be removed through an educative process. Those who plan to remove this problem with a society that is integrated and has no racial and religious differences were thought by the panel to be attacking the situation almost blindly.

A process of education to remove the ignorance of people would be a much better plan. Segregation stems from the individual fears of the differences in man and the tendency of people to associate racial and religious groups with stereotypes.

It was agreed that there should be distinct racial and religious groups but having the differences made inconspicuous. Not recognizing natural differences is trying to make a heterogeneous conformist society.

Discrimination in state universities was examined as a problem of appeasing the tax-payers of the state while still trying to produce a fine school. This selectivity is not one of racial or religious background but rather of purely geographic nature. This selectivity allows almost any graduate of a high school within the state to enter the university while putting rigid entrance requirements for out-of-state students and then making these students pay much higher tuition and other fees.

The problem of post-graduate counseling for a member of a minority group who wishes to enter a profession that is mostly closed to members of this group was agreed to be a serious one. The panel agreed that the counselor should tell the person about the discrimination in this field but should definitely not express a personal opinion. The final decision in all cases should be left to the student.

The panel felt that the enthusiasm of Prof. Woodward toward the removal of restrictive clauses by the re-

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PANEL 4

The astute planning of the Conference in the makeup of Panel 4. Students from Columbia, MIT, Southern Methodist, Bowdoin and Rutgers contributed a wide variety of viewpoints. In addition, the panel included some distinguished faculty—conference speaker of Amherst; Dean Vellar of Michigan State; and MIT's Professor Karl I. provided the president of Columbia's student government.

The greatest factor in the panel's success was the readiness of each delegate to contribute frankly his own view, to consider the ideas of others, and to examine his own ideas in the light of what he had learned. For two days the members sought not unanimous agreement but mutual understanding.

The first question considered by the group was the basis for selectivity in a college admissions policy. All seemed to concur with Californian Dick Marston's statement that legitimate grounds for discrimination fall in the goals of education, but besides intellectual ability no specific bases could be agreed upon. It was pointed out that in public institutions with unlimited resources no discrimination should be practiced; consequently the discussion centered on private schools.

Most delegates accepted as unavoidable discrimination on a geographic basis to insure wide representation, but there was a great deal of controversy over the proposed criteria of race, religion, athletic ability, and adjustment to one's background. No one, however, endorsed a "quota" system of any sort, and no one was vocal in defense of race as a criterion. The person who suggested athletic ability pointed out that it is a measure of a man's ambition, whereas one cannot be held responsible for being a Jew or a Negro. Dean Wilson ventured that a man who has changed his name is likely to be insecure and a bad risk; but Professor Deutsch countered that even the Eisenhowers have changed the spelling of their name, and he expressed fear for those people who just haven't "found the right box."

There was general agreement that it is desirable to exercise some kind of discrimination in order to obtain a diverse student body, as ferment and a wide background are desirable. Most members endorsed Professor Deutsch's statement that a policy which makes the population more peaked is less desirable than one which makes it more diversified. It seems to have become fashionable to get Negro students to show how liberal you are. Colleges are engaged in competitive bidding for the Negroes.

There was a sharp split on how much information about a person's background should be required on admission blanks. One side maintained that much information is necessary to insure a cosmopolitan student body, while the opposition protested giving admissions officers any basis for discrimination. It was felt that those who request information on religion, etc., for the use of the Dean, medical department, and housing office are only making excuses, as this information can be obtained after admission. Schools which are forbidden to get such information for their application blanks will find other ways to get it. For example, some schools established an interview requirement after the passage of FEPC. The panel agreed that the crucial problem is not the amount of information on the application blank but the standards of the admissions officers. We should try to solve the problem not by FEPC but by the reorientation of our admissions people.

Dean Wilson severely criticized FEPC. He argued that it does nothing to limit the power of college administrators; that it has been devised to use it has no evidence and no punishments. He acknowledged, however, that the law, by its very existence, has done us good in casting a shadow on institutions. That colleges be required to disclose the number of applications in each region and then give this data to a public body (but he would not want the admissions to be on a pro-

portionate basis. The only fault in this system is that it would leave room for religious organizations to enter complaints as well as individuals. Professor Deutsch suggested that colleges ought to be given a choice between being given no information (as under FEPC), or being given all information and accounting for what is done with it.

The topic which excited greatest interest was fraternity restrictive clauses. All agreed that you cannot and should not force a chapter to accept somebody it does not desire, but you can force it to eliminate a discrimination clause. The great question is then, is it desirable to do so? There was unanimous agreement that racial clauses are unjustifiable, and near unanimous sentiment that religious clauses are as bad. One delegate felt very strongly that boys of any one religion should be allowed to have a fraternity dedicated to life within that religion, but after a great deal of introspection he decided that the role of religion should be left to the individual chapter and not prescribed in a national constitution. It was repeatedly stated that national clauses are unwarranted restrictions upon the choice of local chapter members, and that local clauses are unwarranted restrictions upon future generations. The panel felt that it would benefit fraternity, college, and individual if restrictive clauses were removed.

The greatest factor opposing local removal of clauses is the desire for national unity. Many fraternities fear an irreparable North-South split over the discrimination issue. Most fraternity members have great pride in being a part of a national body, and like to be able to find "brothers" in all parts of the country. Some delegates upheld a uniform national policy to insure that a brother of one chapter will be acceptable in any other chapter. The group sentiment, however, was that any chapter should have the right to refuse affiliation to anyone. This would apparently lead to an organization resembling a "federation" of local chapters.

The group agreed that the removal of written clauses was the pressing problem, for once written clauses cease to exist, "gentlemen's agreements" and sectarian rituals will tend to die out. Elimination of national clauses is extremely difficult, for most fraternities contain large "old guard" elements of alumni who are not sympathetic with national thinking. At the average fraternity convention undergraduates don't have much say. Affairs are controlled by a national executive committee of alumni, which often goes so far as to keep a motion from reaching the floor.

There was unanimous agreement that fraternity chapters have a responsibility to the school and that the school administration has a right to interfere in fraternity affairs. Everyone felt, however, that it is much more desirable that student governments, and especially IFC groups, take the initiative in getting rid of clauses. The role of the administration should be to state publicly that it opposes restrictive clauses and to sustain student-initiated projects to eliminate the clauses.

The panel considered briefly the position of minority groups on campus. It was found that in a small percentage of both state and private schools it is difficult for religious and/or political groups to obtain recognition and facilities. It was agreed that such groups should be tolerated and encouraged. Dean Wilson mentioned that a Communist had been invited to speak at Amherst and had done the community a great favor by showing himself up.

Perhaps the most discouraging field of discrimination is not on campus but in the college town. At many schools, minority groups and individuals, particularly "colored" students, have a great deal of difficulty in finding off-campus living facilities. Religious groups may be of help in "spreading the good word." Mr. Marcus Morton of the Cambridge Civic Unity Center said that a survey of Cambridge landlords revealed that eighty percent would not accept a Negro tenant.

Professor Deutsch proposed a division of people into four categories: all-weather discriminators; all-weather liberals; fair-weather discriminators, who say, "I like to discriminate, but only when it is safe," and fair-weather liberals, who say, "I like to



The Tech Photo—A. Damirji

A Delegate addressing a question towards the panel members during the first plenary

give a man a break, but not if it's risky." The "fanatic" groups are hard to budge, but the middle groups are easily swayed. An impromptu survey of the campuses represented indicated that all except Southern schools lean to the liberal. In each case the extremist discriminators are practically nonexistent, but there is a vocal group of diehard liberals. In contrast to the colleges, the voting majority in Cambridge is made up of Irish Catholics falling into one of the groups of discriminators. There is in the city a strong civil rights group, but it is almost a voice in the wilderness.

The panel discussed ways of eliminating discrimination. It was pointed out that while school administrations are powerless, students can exert an economic influence on the community. Several people felt that putting people of unlike background into contact was a great help in breaking down barriers of prejudice, but Professor Deutsch reminded them that many racist leaders have come from contact areas. Hitler, for instance, came from the melting-pot of Vienna. Conclusion: the "putting together" is usually not well planned out. There was general agreement with the idea that "crusading" served only to intensify the undesirable situation. It is better to offer people a psychological reward than to use force on them, but we can sometimes use both means. Chuck Holland of SMU said that it will take education to carry out desegregation in the South. In colleges as well as grade schools there is a "wait and see" attitude. Professor Deutsch proposed Federal support for areas which desegregate ahead of schedule.

As the conference drew to a close, the delegates had only one unanimous sentiment: they had benefited greatly. For some, previously held opinions had turned to convictions. For most, ideas had changed as they were illuminated by "foreign" viewpoints. All vowed to share their new knowledge with their respective student bodies. In many cases, problems peculiar to one part of the country can be prevented from ever arising in other sections. When asked what he had gained, Paul Testa of Bowdoin replied, "It's like a liberal arts education. You don't know what it is, but it's there!"

PANEL 5

Panel 5 looked carefully at the general field of discrimination hoping to draw from the overall picture an understanding which would help in an analysis of the specific problems most closely related to the scholastic world.

Len Wharton of MIT, panel leader, noted in his introductory remarks the intellectual tenor of our time. The second world war has brought sharply to focus a feeling that we are not alone but are surrounded by groups different from us, yet closely related to us in a way both psychological and historical. We must find ourselves in the context of these differences.

The problem of what discrimination is and how it came was attacked first by pointing out which groups are discriminated against. It was felt that the situation depended upon the locale and differed in intensity and direction with each group. Jews for instance are probably more discriminated against socially than economically or scholastically.

The forms which discrimination took

were described. Essentially a group as opposed to an individual judgment, discrimination causes a person to lose something because of membership in a racial, religious, or ethnic group. The classification of people by groups, consciously or unconsciously relates to their personalities traits which are associated with the groups. These associations generally arise out of preconceived ideas received from cultural and social backgrounds and apart from personal experience.

The causes of discrimination were felt to be varied. While difference was acknowledged to be a prime motivation it was noted that until the differences constituted a threat to the normal life pattern of the majority no discriminatory action was taken. Fear was accounted the basic reason for discrimination. Fear survives because of ignorance—ignorance of motivation and of the nature of differences.

The panel logically concluded that since fear arising out of ignorance is the basic cause of discrimination, the most effective long range combative measure is education—education in the sense of training in a tolerant way of thinking. Differences were thought to be essential to the continued development of society. We, through discrimination, try to force conformity to the majority standard. Discrimination thus destroys differences. We must learn to accept people as they are and develop understanding of their standards.

Present discriminatory practices in the U. S. were discussed. It was noted that there are legal inequalities in many southern states, but it was also admitted that while in other areas discriminatory practices may be less apparent they are still very present. The political use of minorities was touched upon. It was acknowledged that politicians many times favor discrimination because of the power they gain in playing with minority interests.

After-dinner discussion was devoted mainly to the more familiar topic of restrictive clauses in fraternities. Most fraternities were founded originally on a religious basis and this influence is shown clearly in the ritual. The question arose as to whether a Christian fraternity could exclude a Jew because he cannot share completely the ideals expressed in the ritual. After some discussion, in which it was brought out that the "American way" is to judge a person on his merits, it was decided that the fraternity should not have to exclude anyone because of a clause. The individual should be left to decide whether he can honestly make the vows required in the ritual. It was also pointed out that the fraternity has become more of a social organization, and the ritual has, in the process, become less important.

The problem had now resolved itself into a question of what the chapter favoring no clause can do when faced with a national favoring clauses. Three paths were suggested: drop the national; get rid of the national clause; rule out affiliations. This last would allow a southern chapter to refuse membership to a negro member of a northern chapter if he transferred south.

The entire question of the campus situation was later discussed from the viewpoint of the undergraduate body as a whole. It was noted that Cornell and Middlebury had set up systems of review for fraternities. At each review all fraternities having clauses must show concrete work toward the removal of these clauses or suffer some penalty. "Gentlemen's agreements" may result from this program but it was felt that these would eventually break down. A very brief discussion of admissions policies concluded the work of panel 5.

PANEL 6

Leading the discussion in Panel 6 was Professor Robert Mann of the MIT Department of Mechanical Engineering, a past (1949-50) president of Institute Committee. Educators on the panel included representatives of Stevens Institute of Technology, University of New Hampshire, and MIT. Student delegates came from Radcliffe, University of Chicago, Tufts, Louisville, NYU, University of Rhode Island, and MIT. Panel 6 met four times; obviously no article can cover all

that went on, but these were the salient points:

First, what is meant by "discrimination" and by "selectivity"? The first discussion centered around this point. Both terms imply a choice among individuals, using various criteria as a basis for that choice. The panel agreed that the criteria are not all conscious and rational, and that many emotional factors and external social pressures are involved. The group specified "discrimination" as racial, religious, or ethnic, and, following the lead of Dean Fasset of MIT, defined it as depriving a person of something he otherwise might have had, because of his membership in a proscribed group.

"What are valid criteria for selection?" was the next point considered. The panelists distinguished between direct discrimination against minority group members because of their membership, and indirect discrimination because of the inability of the members to meet certain social, economic or other prerequisites. Condemning the former unequivocally, the delegates drew no conclusions about the latter before adjourning for lunch.

Saturday afternoon's discussion centered primarily around discrimination in student housing on and off the college authorities have trouble many college authorities have trouble finding off-campus housing for their foreign and minority group students, owing to prejudice on the part of landlords. Panel 6 felt that colleges should do all in their power to educate their surrounding communities toward tolerance, but had few concrete suggestions.

From there the discussion branched to cover problems of assigning freshman roommates—how important is it to match interests, economic, social, geographic, and religious backgrounds? Dean Fasset suggested matching interests without much regard for the other factors, but remarked jestingly that often a random selection might do better. Miss Nancy Campbell of Radcliffe remarked on the new system to be tried there this fall, whereby race and religion will not restrict freshman roommate assignments.

Although the panelists discussed the roommate situation at some length with much interest, lack of information prevented conclusions. Ed Roberts tried determinedly to return to the discrimination issues, especially those under control of colleges and students, but the panel pursued its tangent vigorously until adjournment.

A long informal conversation, the best the panel had, followed Saturday's dinner at the Hotel Beaconsfield. Discrimination in fraternities was the major topic. The panel distinguished first between religious and racial restrictions. The delegates felt that religious restrictions could be rationalized in terms of the purposes and aims of the fraternity. Dean Fasset, for example, cited a Catholic fraternity whose members wanted to live together as Catholics, and felt that non-Catholic members would not contribute to the purposes of their group. Racial restrictions, on the other hand, had no basis in group purposes, and were condemned as direct discrimination.

Religious clauses, too, could be sub-divided said the delegates. The inclusive clause restricting membership to one denomination might be valid, as in the case of the Catholic fraternity, but exclusive restrictions were felt unjustified.

Sunday's big question was: what can be done about fraternity discrimination? Amherst's plan was deemed unsuitable for general use because the time was no longer right and because the fraternity system at most schools differs basically from Amherst's. Albert Fortier cited the "Michigan plan", adopted at his school, the University of Chicago, under which all fraternities had to revoke or repudiate their clauses by a certain deadline or be ejected from the campus. Panel 6 felt that such drastic action was unduly harsh as it often penalized locals for the sins of their nationals. The locals are often financially unable to "go it alone", and would collapse if forced to secede.

In general, education and voluntary action were considered the best hope for success against discrimination, with only sparing use of judicial pressure.

PANEL 7

Relatively unproductive attempts to define discrimination as opposed to selectivity began the first discussion meeting of Panel 7 in the Spofford Room.

After leader Chuck Mohlke of the University of Minnesota had the delegates—representing Boston University, Stanford, Yale, University of Texas, St. Lawrence, Columbia, MIT, Wisconsin, Sarah Lawrence, and Bowdoin—introduce themselves, the group tried to develop the difficult definition of "good" and "bad" selection, especially in the field of employment practices. It was decided that this discussion could be most effective if limited to college discrimination, since college students are essentially the leaders of tomorrow's society and the solution of the college problem is obviously a healthy step in the right direction. Our public schools, it was agreed, have long been a major force in integrating newcomers to the American scene. It is for the colleges to continue this work.

The delegate from Yale made the point that selective practices are harmful to everyone since selectivity tends to produce a homogeneous society, lacking the dynamism due to exchange of ideas from different cultures and backgrounds. The consensus of opinion was definitely that grounds for selection were few, and worthy only if based on personal ability and character.

The panel then hit a main source of indecision and contention which was to plague it throughout the conference—the quota system pro and con. The essential question was whether or not it is the duty of the American college to present the student with an atmosphere which is a typical cross-section of American society.

If this is not necessarily so, then the panel felt that only a universal lowering of racial, religious and national barriers will prevent minorities from becoming dominant at such schools as Boston U. and Harvard, which because of their liberal policies appear to attract an inordinately large percentage of Jewish students. Is this harmful to Harvard and B.U.? Or is the job of the university to train the most qualified people regardless of whether this training occurs in a "typical" American atmosphere or not? These questions were grappled with directly and recurrently, reaching the conclusion that if all barriers were dropped, minority registration would seek its own level across the country.

Geographical quotas, which occasionally also add to discriminatory practice because of the concentration of minorities in small areas, were also discussed. It was questioned whether geographical representation was adequate grounds for selection. Sentiment here was less united and less pronounced as on racial and religious quotas, although it was felt that geography should be the last factor to come into play, after scholastic and personal merit.

The second session consisted mainly of a delineation of discriminatory practices and what action had been taken at the eleven schools represented here.

Fraternity and sorority discrimination was a problem at all of the schools mentioned except Sarah Lawrence which has no such organizations, and Yale which has extremely weak and non-discriminatory fraternities.

Most of the colleges employed discrimination in reverse in a strenuous attempt to obtain Negro students who, through lack of funds and lack of adequate secondary school training, are often not afforded an opportunity for college training. One southern school had no problem regarding Negroes since the state laws require segregated schooling, and any student action might well result in a suspension of legislative appropriations from the state.

It was agreed that it is probably equally bad to accept grants favoring minorities as it is to accept those promoting discrimination by the majority.

The panel's special area of concentration for the Saturday evening session was that of off-campus facilities. Most of the colleges represented were concerned with off-campus housing difficulties. A severe problem was said to exist in the Boston area, with B.U., Harvard and MIT all affected in vary-

ing degrees. Negroes, Jews and foreign students all suffer from need of rooms in what is already a comparatively under-supplied area. Heartily endorsed was the suggestion that colleges, and especially college newspapers, publish information regarding such discrimination and attempt to boycott such offenders. College housing is inadequate in many areas, especially in state universities. These are required to accept all state students with high school diplomas who apply to them, yet are refused the needed monies by their legislatures. Here it was felt that the significant problem was one of leadership—the colleges must take the lead in their localities in solving discriminatory problems whether they arise in housing, restaurants, or barber shops, especially in areas where Negroes first enter previously all-white towns. This college action can, for example, take the form of boycotts or, at the opposite end of the scale, joint university-city housing developments as at Yale in New Haven.

Discrimination against foreign students was to be attacked with extra vigor in view of its disastrous effect on international relations at this very critical time.

Again the topic of college admissions and the quota system arose. Viewing the difficulty as a matter of leadership, again, the panel seemed to agree that as it is the job of the university to lead the local areas, so also it is the duty of some universities to lead others; that the liberal must perhaps of necessity suffer for their liberality by being first, in order that the fight for a lowering of barriers might eventually succeed everywhere.

Following the Sunday morning addresses of Dean Wilson and President Woodward, the group plunged into a discussion of methods of eliminating fraternity discrimination, with David Brooks of MIT replacing Chuck Mohlke as panel leader.

Conflicting principles marked the outset of this meeting. While coercion was at first nearly unanimously dismissed as bad, the only non-coercive act which it was felt would succeed in overcoming national fraternity pressure on the local chapters was the passage of 25 to 30 years. Most of the group expressed an unwillingness to wait. To the suggestion that coercion might force the "fighters" out of the national body, it was made apparent that most nationals preferred to lose fifteen of their "fighting" chapters to one strong southern chapter, and hence could not be influenced by the opinion of a unit until they were ready, and almost willing, to forfeit to the battle.

Nearly all agreed that the students had only negligible chances of getting changes through a national conference run by "professional fraternity men," "alumni who never grew up," to borrow two phrases used at the meeting.

It appeared, therefore, that while coercion was bad per se, especially in the form of 1960 plans which penalized helpless local groups, at least some substantial pressure was absolutely necessary if progress was not to take 25 years.

The crucial question of whether a local chapter owes its first allegiance to the school or to the national split the panel into two factions in the closing minutes of the conference. Some panel members, in the main fraternity members themselves, took this occasion to criticize the national fraternity system as a whole. One fraternity man even suggested the complete abandonment of nationals.

Probably the most vacuous statement made during the three-day conference was that of one student who asked, "How many chapters are affected, practically, by this whole question of discrimination? Does it really make that much difference?" The sentiment of the panel was probably best expressed by Benson Scotch, the delegate from Yale, who retorted, "No more, probably, than 100%!!"

PANEL 8

Deviating from the outline followed by most of the other discussion groups, panel 8 did not attempt to follow any rigorous plan of attack, but rather devoted the majority of its time to an attempt to solve the problems brought to the conference by the panel members. This unique system was perhaps



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the strongest point of the panel. Without a doubt, the panel owed much of its success to the leadership of Wally Longshore, NSA Vice-President for National Affairs from UCLA. The panel also included students from Stanford, Tuskegee, Mount Holyoke, Illinois, Pennsylvania, Brown, and Princeton, deans from Wesleyan and Simmons, and a professor from MIT.

In the initial session, the members outlined several of the problems that they would like to see considered. They included the effect of parents and environment on prejudices, the question of discrimination in fraternities, in college admission requirements, and in the college community, and the effect of discrimination on those that do the discrimination.

The first of these fields to come under consideration was the problem of discrimination in college admission policies. The problem lies primarily in the colleges which refuse to admit members of a minority group, or limits representation by a quota system. This is perhaps the biggest problem in a nation where college education is becoming more and more popular. With an increasing number of students applying to colleges each year, some method of selection must be used. Many minority groups are faced with the problems of unequal opportunities for high school education, and lower financial status, as well as that of discrimination against them. After such discussion, the majority of the panel agreed that a school should not lower its standards merely to get good geographical or racial distribution. The criteria for admission were listed in the following order of importance: potential; past performance; motivation for application; economic status; ethnic, racial, or religious affiliation.

In the southern states, the states refuse to let negroes enter universities because they feel that it would mean integration into the lower schools. However, the recent Supreme Court decision may bring an end to this feeling.

In the afternoon, the discussion turned to a consideration of discrimination in fraternities, and the question of the restrictive clause. In general, the students felt that any group or social organization had the right to accept or reject any candidate for membership, on any grounds. The objection to the restrictive clauses lay in the fact that they are imposed on the fraternities by national organizations or by alumni. It was also felt that the students should initiate any agitation on the part of the fraternity to abolish the restrictive clause. When students start the movement, the college can give a vast amount of help.

Moreover, at Wesleyan, when the majority of the fraternities had eliminated their restrictive clauses, there was a certain amount of prejudice against those which still had a clause, and even a boycotting of them.

There is a question of what position the college should take on this problem. It was generally felt that the school should not take direct action, as was the case at Amherst and Dartmouth, by forcing the fraternities to abolish their restrictive clauses or leave the campus. Rather, it was the opinion of the majority that the school should first state definitely that it is against discrimination and restrictive clauses, and then help in every way possible any house that asks for assistance.

What is the effect of discrimination on those who discriminate? What can be done to help reduce discrimination? These were the two questions about which the Saturday evening discussion turned. Prejudice and discrimination gives the southerner, at least, a feeling of authoritarianism and of guilt. Much of their prejudice comes as a result of loss of pride during the Civil War. The negroes are people who were once menial slaves, and suddenly were raised to equality with the whites. Some of the prejudice comes from this fact, some from blame of the negro for the civil war. Since prejudices are passed on from one generation to the next, they are particularly hard to eliminate.

Perhaps some of this discrimination comes from the difference between the southern and northern concepts of Americanism. The southerner visualizes Americanism as based on the white race, while to the northerner, it is much more of an idea of a melting-pot.

Is it possible to teach students not to be prejudiced? The possibility of a course or courses in the development of Western thought and ideas was suggested. Such a course would acquaint the student with the development of democratic thinking, and would aid in making his intellectual perception more honest. As one professor said during the discussion, "The true humanities are in some degree the salvation of America."

Should colleges refer people away from fields that practice discrimination against their race? This was a question which had been brought up in the Sunday morning plenary, and the majority of students in the panel took exception to the opinion expressed there. The problem lies only in getting someone who is willing to be the first of his race to work with or particular company or in a particular field, for, once the barriers have been

broken, the field is usually open. Rather than guiding students away, colleges should let them make their own choices, and in this way help in removing prejudice.

PANEL 9

Discussion panel No. 9, under the guidance of Peter Lenrow of Swarthmore as panel leader focused its attention mainly on the problems of discrimination in fraternities and in the admissions policies of colleges and universities.

The opening session was spent in a general discussion of the causes underlying discrimination and the possible justifications for it. It was agreed that the underlying causes behind discrimination are the same in education as they are in the other aspects of life, such as employment and housing, although the parallel is much closer between private institutions than publicly-supported ones. The main pressures seem to be financial, originating in the surrounding community, although it was felt that there is a tendency to perpetuate discriminatory practices on the justification that "higher ups" in the organization demand it. This holds even to the extent of overestimating the community's prejudice.

The question of how justified discriminatory practices may be depends largely on the objectives of the organization involved. For instance Western College for Women, in an effort to produce a really international atmosphere, has set a goal of half of its undergraduate body coming from foreign countries; this is an acceptable reason to limit the number of American students.

Regarding quotas in college admissions policies, it is understood that individual ability is the first criterion, and that quotas, if employed, are only to determine which of the qualified candidates to admit. It was agreed that a certain amount of preference must be given to local residents, especially in public institutions. Also, it is usually desirable to keep the atmosphere basically American. Those foreign students that attend should be given a chance to absorb the American way of life, not the international one. In addition, it is important to prevent the formation of cliques of foreign students from the same background, where the result is merely to create a small island of foreign students, completely isolated from the others. On the whole, integration is accomplished more easily if minority groups are not present in overwhelming numbers, as prejudice is largely promoted by fear. Geographic quotas within the country can be beneficial if applied only in a general way to promote attendance from distant parts of the country, not when applied rigidly to each state and major city.

Should members of minority groups be given preferential treatment? Should a college make a concerted effort to attract more Negroes? Should special provision be made for orthodox Jews so that they can observe their dietary laws and can avoid Saturday classes? The consensus on the latter point is that private schools certainly have no obligation to accommodate these groups, that by electing to attend such a school one agrees to accept its normal facilities. A public institution might be expected to make allowances if equal facilities that met these specialized requirements were not readily available in a particular field or locality. The question of encouraging members of minority groups to attend, especially in the case of small colleges or those greatly involved in the affairs of the surrounding community, seems to be mainly a question of individual personality. It is the duty of Admissions to tell the student in question that the school is perfectly happy to accept him, but point out the obstacles he would have to overcome. It appears that in addition to the usual barriers, the enemy for such a person is himself as an example and therefore push him in an effort to be outstanding.

Especially in Connecticut grad schools, the quality of students are drawn heavily from minority groups. In this case quotas are necessary, but they must be where feasible, it is reasonable to give

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Panel 9

(Continued from page 6)

reference to members of groups that would ordinarily not be adequately presented.

In regard to graduate schools, should colleges try to keep the attendance of minority groups down to the number that will find ready jobs and as for industries, are the prejudices of fellow workers sufficient for refusal to hire a qualified employee?

There is great uncertainty as to the value of asking questions about race, religion, national origin, etc., or requesting a photograph, on application forms, although there are valid purposes for such information once candidates have been accepted. These include lists for local church and ethnic groups (if the student so wishes). Photos serve to help the faculty and administration to get to know the students sooner.

In general, the fear of having minority groups overrun colleges without quotas seems unjustified. Experience has shown that these groups tend to scatter reasonably well over the available facilities.

On the question of fraternities, the main question seemed to be whether

a group in one part of the country should legislate restrictions on a group in another section. Is there justification enough in one's aversion to calling a member of a particular group "brother"? Also, is choosing men on a basis of athletic prowess any different from making racial or religious distinctions?

In fraternities, it appears that racial and religious restrictions must be considered separately. Racial restrictions should not be a matter of national policy or regulation, but rather each chapter should be free to act according to the opinions of its present members. However religious barriers are sometimes reflected in the ritual of a fraternity. One cannot hold much respect for someone who will take oaths and participate in ceremonies which are contrary to the precepts of his professed religion. Some of these rituals appear to be attempts, apparently successful, to keep up the discriminatory practices of the founders, despite changed opinions in later generations.

The best policy for a college to take with regard to discriminatory clauses and agreements is one of active leadership, encouragement and help toward their removal, but not one of coercion. Fraternity rushees should ask about



Professor Mann and Doctor Killian confer prior to the first plenary session.

these limitations before pledging if it affects their choice, but colleges should not publish a list of fraternities with such clauses. This is especially true because of the many chapters which do not act wholly in accordance with national policy. Within a given chap-

ter, though, the members are entitled to choose their friends by any criterion they wish. Here again the college should attempt to remove the prejudice by education. On the whole, succeeding generations appear increasingly tolerant.

A student referendum was not considered valid grounds for a college to take definite action against fraternities with these clauses. It was felt that if this is done it is purely an administration decision and a referendum should serve as no more than a guide to student opinion.

It was generally agreed that in all facets of this subject the ideal policy is one of leadership rather than coercion, remembering that it is a question of an individual choosing a group as well as vice-versa.

This leads to the capsule summary suggested by Victor Novich of Reed, and enthusiastically accepted by the rest of the panel—that we strive not for toleration of those who are different from us, but rather for appreciation of them as individuals.

PANEL 10

Panel ten, consisting of eleven men and one girl, met in Litchfield Lounge under the leadership of John Wing '55, of MIT. Schools represented on the panel included Radcliffe, Reed, Princeton, Williams, American International College, Harvard, Yale, New Hampshire, Wisconsin, and North Carolina, the latter five by deans or professors.

The first discussion session on Saturday morning cleared the way for action. John Wing managed to summarize the purpose, procedure and atmosphere of the discussions in less than five minutes: introduce the panel members to each other; and plunge into discussion on the first topic in a very short time.

The panel started off immediately in the single-minded serious manner that they showed throughout the entire conference. Admissions policy was the main topic for the major portion of the first session.

Gene Cluster of Reed sounded the theme when he commented that the problem at Reed was not one of refusing minority group students, but of not having enough applications. Applications from Negro students, for example, were so few that the administration of Reed could be said to be discriminating in "the other direction" in order to accept enough minority group students to give Reed the desirable cross-section of students that it wanted.

This problem was recognized to be a serious one, and generally prevalent. Difference of opinion arose as to whether the colleges should discriminate in favor of minority group students and accept them on a lower set of standards than others in the interest of a representative student body, or whether the college's academic integrity was more important and had to be maintained at all costs.

The first session was closed out by Dean Zillman of Wisconsin, who told of the situation at the Univ. of Wisconsin, and the progress that had been made there.

The discussion on Saturday afternoon centered around the general area of the "Negro Problem." The position of the negro was viewed in its historical context, and the finger was placed on miscegenation as a basic fear in the minds of the Southern white and negro alike, a fear which was a major factor in the formation of discrimination of negroes.

Side by side with miscegenation was placed the "scape-goat" explanation of some of the discriminatory practices prevalent in the country today. Minority groups make excellent targets for the transference of failings by the majority.

It was on these two basic questions that discussion centered. Once again, the issues were clarified, but not agreed upon.

The problem of anti-Semitism got more attention during the informal discussions on Saturday evening than any other time. It was generally agreed, however, that serious as the problem of anti-Semitism might be, it was being healed as time passed, and was by no stretch of the imagination as serious as the racial strife between Negro and white.

Sunday morning's session was devoted chiefly to discussion of the fra-

ternity restrictive clause issue. The primary area of agreement reached here was that there is no simple solution to this difficult problem. The problem will be solved, in all probability, by time and trial and error. It was generally agreed, however, that legislation by the administrations of the colleges involved should be shunned. An advisory, rather than a dictatorial attitude was felt to be the one which would be most useful in the ultimate solution of the problem.

The series of discussions closed on a practical note, with the desire expressed for a formal resolution which would condemn restrictive clauses as un-American and anti-democratic. The hope was expressed that perhaps such an action would influence the national fraternity councils to take positive action and begin the removal of these clauses from their national constitutions.

PANEL 11

"Colleges should lead the way in fighting discrimination, rather than follow the rest of the community"—said John Fox of the University of Illinois. The rest of the panel agreed. This agreement was one of the few that the panel achieved without considerable argument.

Eugene Dunwoody of Georgia Tech had started the panel off with the question, "Is every person entitled to a college education?" "Every person is entitled to go as far as his ability will take him," was the quick reply of Jean Fairfax of the American Friends Council. The group finally decided that education was a right rather than a privilege.

The panel believed that the public schools, such as state universities, should admit everyone with the only entrance requirement being academic qualification. Although Fox stated flatly, "Non-sectarian private schools do not have the right to discriminate in any way," the panel agreed that private schools could discriminate, but only if the basis for the discrimination was openly announced. The group felt, however, that in most cases schools which discriminated were failing to educate their students in living and mixing with different racial and religious groups, and thus were not giving a liberal education.

The group strongly and unanimously opposed the dictation of "quotas" to a training school by professional societies, such as the reported dictation of the AMA to medical schools. Fox thought that schools should "put the screws" on industry to take their minority group graduates, following with his statement that colleges should lead, not follow. Jean Fairfax remarked how poorly the colleges were doing in leading the way, as could be seen by the small number of faculty members who are members of minority groups.

The discussion group, so far, had generally been in agreement on almost all points, although exact opinions varied. Thus the panel was not prepared for the areas of strong disagreement that occurred in the after dinner session. The members of the panel described the conditions of their own campuses, as well as what efforts were being made to change them. Prof. Leo Gross of the Naval War College expressed his shock at the course of the discussion and the casual acceptance by the panel of the restrictive clauses and "gentlemen's agreements" in fraternities. Dunwoody said, "Any group has the right to choose its members." This point did not meet with universal acceptance. Fox said, "The group must choose on individual merits and not blindly discriminate on racial or religious grounds." Prof. Stephen Davis of Howard University commented, "If you accept equality in admissions practice, you must accept it in social practice."

The group now skirted hastily by the controversial question of social equality, although two unanswered questions were brought up. Fairfax asked, "If you do not learn to live with other groups in college, when will you learn?" Dunwoody asked, "But when will we ever live as closely with the minority groups as we would in a fraternity? Isn't the fraternity house next door close enough?"

The panel discussed at some length

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(Continued from page 7)
the origin of the restrictive clauses in fraternities. Davis made the penetrating comment, "What is the white man afraid of?" but again the question of intermarriage was rapidly dropped. Fox claimed that the restrictive clauses were now kept in force by the alumni members, and showed interesting figures to prove it. Dunwoody and Robert Lucky of Wesleyan disagreed strongly, saying that again it was a free choice of friends. Gross said that this freedom would have to be regulated to prevent abuse, as many other freedoms had had to be regulated. This viewpoint was finally accepted by the group, although disagreement was obvious on the faces of some of the delegates.

The group, after the usual arguments, thought that continued efforts inside the fraternities would eventually win removal of the clauses. The group seemed to agree that legislation was needed to forcibly remove the restrictive clauses, because too long a time would be required for the fraternities to remove them by internal means. This was a very controversial opinion and the group was hesitant in expressing definite opinions on it. Some members of the group felt that the restrictive clauses would merely be replaced by "gentlemen's agreements." Fox thought that, even so, the door would be open for fraternities to experiment in interracial or interreligious social life. Apparently the group objected more to the codifying of discriminatory practices than to the practices themselves, believing that the "gentlemen's agreements" would not be the strong tie to tradition that the restrictive clauses were.

Through all of the discussions, an awareness of the possible international significance of these discriminatory practices was fostered by Prof. Gross. He expanded on this subject further, asking what the effects of discrimination in colleges were in later life, and how this later discrimination turned much of the world against the United States. He asked for a sociological survey of the later effects of college discrimination. The group requested John Seiler, the group leader, to bring this to the attention of the entire conference.

The group made some other concrete suggestions such as that of Jean Fairfax, that sociological studies already made should be readily available to college students. Prof. Stephen Davis came up with the best suggestion of the day, that interchange of students between different schools ("FSSP for All-Americans") be instituted to promote better understanding of the different problems facing the students of various parts of the country.

PANEL 12

Along with the general tone of the conference panel twelve came up with no resolutions or pat cures concerning discrimination in American colleges and universities. The discussions were on a very informal level and no real agreement was reached on the topics discussed. Nor for that matter was violent disagreement recorded.

The discussion began with the realization that the problem of discrimination in colleges was influenced by factors outside the campus but that it was impossible to consider these. The talk was narrowed down to the field of discrimination in colleges, in particular discrimination in fraternities.

The various criteria used by school administrations and other organizations in regard to selectivity and discrimination, such as geographical and minority quotas, ability qualifications, and social and economic distinctions were brought up. The role of pressure and pressure groups was the next topic, the discussion being aimed at affairs outside the realm of the college. The influence of public opinion, various special interests, and minority interests were discussed at great length. It was the opinion of the panel that the students have a very powerful influence on discrimination. It was also pointed out however that it is very difficult to start a crusade and change existing conditions quickly.

Each of the various members of the panel then gave a quick rundown on conditions in his school. One student reported that if his local fraternity went national they would be forced to drop Chinese and Negro members.

Someone else pointed out that if the fraternity did go national there was the possibility of another non-cooperating local being dropped by the national, since some nationals care only to keep their ranks up to strength. This may give rise to Eastern liberal locals being dropped while fresh chapters are recruited in the west and elsewhere. Most of the representatives said that there was no problem on their campuses. On closer questioning most admitted that only limited problems actually were present but latent difficulties would soon have to be dealt with. Most agreed that they should handle these future problems when they arose and in the particular context in which they exist, relying on local attitudes and good sense for the solutions. It was further brought out that discrimination in fraternities occurs on almost all campuses, whereas administrative and faculty discrimination is almost completely gone. A large body of landlords and businessmen actively discriminate against Negroes in the South and Mid-West.

It was considered a hopeful sign that in many places Negroes had been either elected or appointed to important positions on campus; although this might in fact be a simple way of soothing consciences by voting for a Negro on election day and discriminating against him for the rest of the year. It was agreed that it was not the exceptional Negro we were worried about—he would get ahead in any case—but the average Negro. At only two of the schools represented were foreign students a problem.

Restrictions in social and living groups were discussed at great length but there was no real agreement. Some argued that restrictions are altogether unwarranted while others said it is the province of the individual group involved to decide. One way of combating these practices was felt to be fraternity self-determination with education to help it along. The other method was via executive or administrative action, which power everyone admitted that the schools had, although its exercise was to be avoided.

Over the question of division of loyalties between school and national it was almost universally felt that the school came first since the local fraternity could not exist without the recognition of the institution.

When the final meeting broke up everyone was agreed that the conference was a wonderful thing. It was not only "educational," and "thought provoking," but also "personally rewarding."

PANEL 13

Panel 13 conducted an optimistic but somewhat superficial discussion which produced several suggestions of practical value. The majority of the members denied familiarity with discrimination, and there was little of the conflict and controversy which could have spurred the panel to a more intense discussion and a keener insight into the problem.

Discrimination in American universities, it was decided, fell into two main groups, the panel called social and academic. The disproportionate number of faculty members on the panel led to a discussion of the problem of college admissions, which occupied most of the first session. Unfortunately, digression from the primary issue cut deeply into their time. Several somewhat irrelevant analogies used in an attempt to clarify points received more time than was desirable. For instance, the problem of admitting a student who will find difficulty in obtaining employment after graduation because of personality traits was introduced in an attempt to shed light on the similar case of a student who will find a parallel difficulty because of racial, religious or ethnic reasons.

An early attempt to distinguish good discrimination from bad had proved unsuccessful, but in the course of the discussion a definition was suggested and later accepted. Rationality, it was felt, is the key to the question. Good discrimination has a rational basis while bad discrimination is irrational in nature.

Criteria for admission was a main topic. Cited were scholastic ability, personal character, geographic origin, compatibility and racial, religious or ethnic background. The panel was unanimous in accepting the first



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Panel Thirteen meets in the Schell Room.

three and rejecting the last, but discussion became argument on the fourth point, compatibility. When it was pointed out that this often serves as a mask for discrimination and is impossible to determine without reference to the racial, religious or ethnic background, it was discarded.

Compatibility, however, was given consideration as a criterion for the selection of roommates for incoming freshmen. The panel found this a ticklish problem, with several of those who had some sort of experience with the problem citing unsuccessful attempts at questionnaires on the subject. The panel decided that segregation in this field was undesirable, but could not produce a satisfactory solution.

The second session began with a somewhat more fruitful discussion of the motivations of prejudice. Three main factors were cited: *Economic*: that the "invasion" of an area by minority groups often produces a lowering of property values. *Assimilation*: that certain groups tend to cluster together and to resist integration, reducing ill will and fostering discrimination. *Status Quo*: that the majority group which holds the "power", economic or otherwise, will resist infiltration by other groups, attempting to prevent any change

which might upset their dominant position.

A discussion of the origin of prejudice in the individual produced an epigrammatic conclusion, that "prejudice begins in the home". Casual discriminatory slurs by parents, friends and teachers were scored as factors in the indoctrination to prejudice.

The panel skimmed over the situations on campuses which are conducive to discrimination, dwelling on the fraternity and sorority systems. Considering the elimination of restrictive clauses, they discussed the value of such a move, deciding that, although gentlemen's agreements would replace the clauses in many houses, the move would make possible acceptance of minority group members when they were desired and would prove a valuable "first step."

The group expressed the optimistic opinion that discrimination is dying. They felt that elimination of restrictive clauses and similar anti-discrimination actions should be a product of "grassroots" movements; that they should be student initiated.

The Saturday night informal discussion began with an evaluation of the fraternity system. In an attempt to stir up controversy and heighten the efficiency of the discussion, panel

leader David Nasatir '55 attacked the system. The panel, predominantly composed of fraternity and sorority members, defended it vehemently as a convenient, constructive and congenial natural organization. The discussion moved to a focal point in the argument of national versus local authority. The argument was somewhat hazy and the group was indecisive. Supporters of nationals claimed increased prestige, financial support when needed and benefits after college in support of their viewpoint. Attackers denied the value of such prestige, and stated that post-collegiate fraternity affiliation were of little or no value to any but the "eternal sophomore" type.

Methods of eliminating the restrictive clause were discussed. One panel member advanced the argument that if his chapter broke the restrictive clause, it would be speaking for the "48 other chapters" because actions of a particular chapter are interpreted as actions of the entire national organization. The panel was unable to decide on whether this was justified, and spent little time debating the counter question, whether it was just to let the "other 48 chapters speak for you". The individual members of the panel were to an extent hindered by their own fraternity or sorority ties in this particular argument. An explanation of the necessity of segregation in nationals was given. The proponent stated that a fraternity member wants to be able to "party with any brother anywhere" and so long as there was discrimination in the south, white members could not "party" with them in this region.

The panel debated the problem of exclusive versus inclusive clauses. Although feeling in general was that inclusive clauses were acceptable, no decision could be said to have been reached.

It decided that the university should play a more active role in securing equal opportunities for housing and the use of university facilities. The members began an attempt to define such action but went off on a tangent, discussing the classic problem of "town versus gown".

With the fraternity and sorority

(Continued on page 9)



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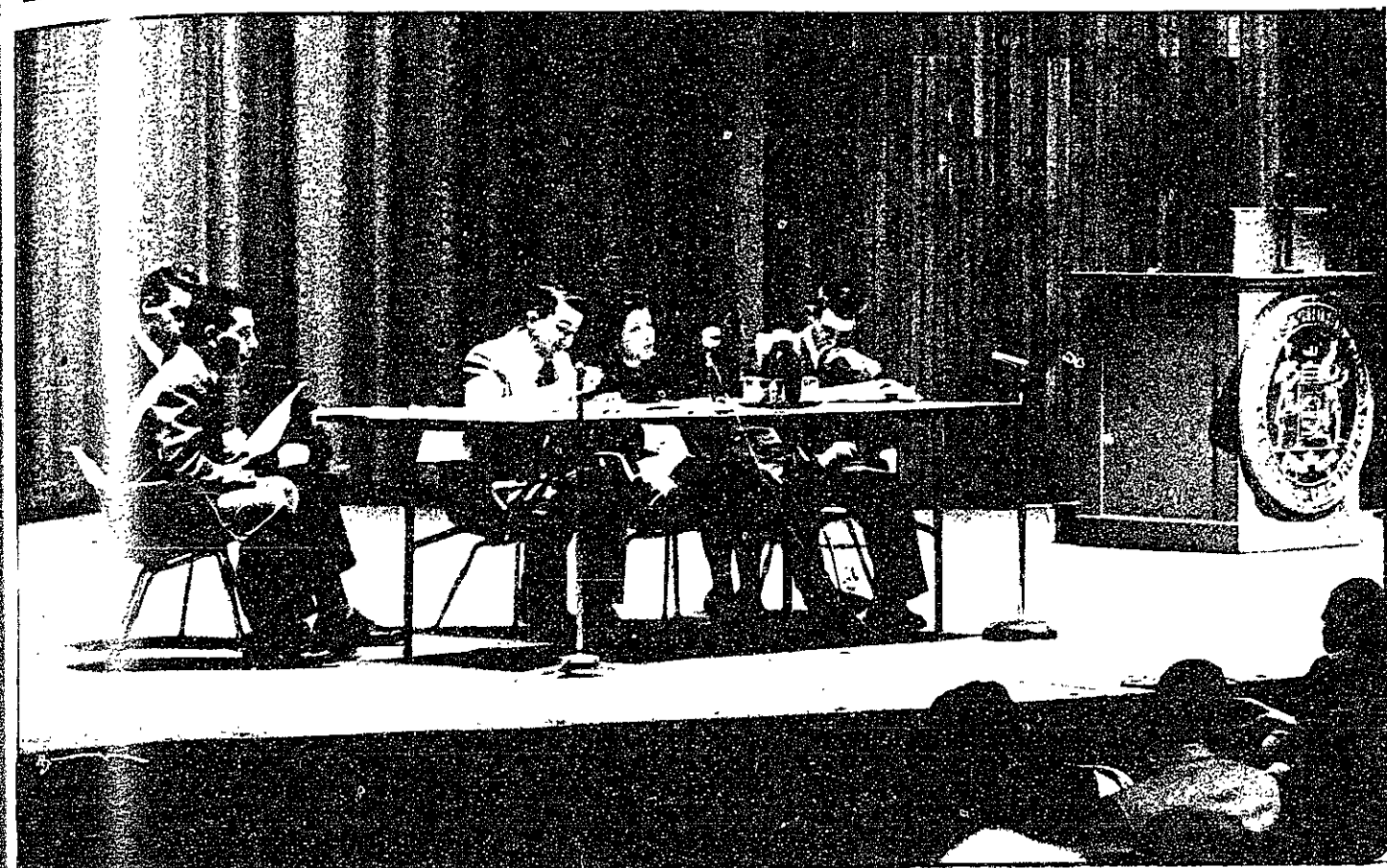


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Panel Leaders summarize group findings



The other viewpoint



Panel members orienting themselves



Louis M. Lyons considers a question



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If the facts in this brief description interest you, write directly to Management Education, Coordination Division, Metropolitan Life Insurance Company, New York.

INTERVIEW DATE APRIL 5

Metropolitan Life Insurance Company
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Panel 13

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members in the group loudly claiming that these groups were "indispensable" in their respective colleges, the group reiterated its stand that the impetus for any anti-discriminatory movement should be provided from "within the discriminating group."

The question of who, in general, should act to end discrimination was raised. "Should the majority open the way for the minority?" Or should the minority "speak up for itself?" It was pointed out that if the minority "squawks" too loudly it may stir up bad feeling and thus defeat its own purpose. The counter-argument was that if action is left to the majority any solution which is arrived at will take many years to materialize. The minority groups do not want to, and should not, wait.

In its concluding session, the panel attempted to define more clearly the position of the university administration, proposing that it is often justified in suggesting to individual groups that they take action, and act

in an advisory and supporting role. They pointed out that, in the elimination of restrictive clauses on southern campuses, concerted action is desirable to protect the more liberal fraternities from being discriminated against by rushers heavily indoctrinated in prejudice and segregation.

The panel suggested the establishment of a national clearing house and information center which would facilitate the exchange of ideas and methods of action. This would prove especially valuable in promoting inter-sectional communication. They thought that the operation of seminars during Brotherhood Week would prove valuable. They also advocated preventive action in universities not faced by the discrimination problem, feeling that the impending huge increase in college enrollments would spread the issue to the parts of the country which are now more or less free of it; and recommended that fraternities attempting to eliminate restrictive clauses in nationals would do well to consult with their "brother chapters".

The panel closed their session on

an optimistic note, reiterating their faith that discrimination was dying out and that they could speed its death if "we . . . go back to our campuses and discuss what we have learned, start to act and do our part in the elimination of unwarranted discrimination and selectivity in the American university."

Burchard's Summary

(Continued from Page 1)

is not present in large numbers . . . "I believe this fear to be a universal and fundamental thing . . . it is not limited to white people. It turns up in every race which has its own proud place to live, and vestiges of it remain with races which have lost that proud and private place."

Dean Burchard discussed at some length the question of inter-racial marriages and "mixed blood." He described fears in this area as coming in part from our relative ignorance about the effects of these blends.

In spite of the intermarriage taboo, however, he saw room for modest optimism:

"Gunnar Myrdal, in his famous book on . . . the Negro problem, lists what the American Negro wants in order of his wants, and lists also what the American white fears to give the Negro in order of the fears. What the Negro wants most, says Myrdal, is economic equality; what he wants least is intermarriage. What the white fears most is intermarriage; what he fears least is economic equality. Given these circumstances, Myrdal sees room for a good deal of compromise, and it is this kind of compromise that we shall be able to help to bring about in our time. Meanwhile we had better not forget the larger and underlying problem."

So far, said Dean Burchard, we have made much progress. The question is: "How do we progress best from here in—by compromise or by head on attack?" He recollected that most of the speakers had counseled patience, persistence. "On the whole, consensus in the plenaries anyway was reaching for a moderate and evolutionary approach, with a feeling that evolution was on the way."

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Wednesday, April 6th
Huntington Hall Room 10-250

5:00 P.M.
ADMISSION FREE

Views On Removal Of Restrictive Clauses Debated By Dr. Woodward, Dean Wilson

Two opposing viewpoints on the removal of restrictive clauses from the charters of fraternities featured the Sunday morning plenary session. Dr. Carl R. Woodward, President of the University of Rhode Island, presented the opinion that removal of the clauses should be "by the educational process rather than by administrative ruling." Dean Eugene Smith Wilson, of Amherst College reported on the experience of Amherst after legislating the clauses out of existence.

Dr. Woodward made his position clear at the beginning of his talk when he said, "I believe it should be our objective to bring about the removal of membership restrictions based upon race or religion. But in working toward this objective, I believe we should recognize the basic human rights involved and meticulously avoid any act that may impair them." He agreed that "no one . . . has an inherent right to become a member of a voluntary organization. Membership . . . is a personal privilege . . . has both the legal right and . . . have the right to name their own criteria of membership." He also said "the governing board of a college . . . has both the legal right and the legal power to approve or disapprove a fraternity . . . and to accept or reject its membership provisions . . . But . . . it does not follow that it is desirable for it to do so. In my opinion such action generally is undesirable." He supported this opinion by saying, "If our democratic institutions are to be preserved, our young people will need to learn how to accept responsibility, to think for themselves and work out their convictions on social and political problems . . . Let us not deny undergraduate fraternity members the educational experience of working out their own problems and developing their own reforms." His opinion was that while a local chapter of a national fraternity "has both a legal and a moral obligation to follow the regulations of the parent association, this need not prevent the chapter members from making an effort by orderly procedure through prescribed channels to have the regulations changed." He further stated his belief that "every fraternity . . . shall make its membership stipulations crystal clear to every prospective member . . . If I am any judge of the tenor of undergraduate sentiment today, this alone will have a strong influence in effecting the removal of fraternity membership restrictions."

Dr. Woodward spoke further on the problem of legislating bias out of existence, saying "the dropping of membership restrictions . . . by a fraternity will not create the spirit of brotherhood in its midst . . . Compulsion, instead of removing prejudice, is more likely to have the opposite effect, by making it an issue and building up resentment and resistance . . . We would be wise not to encourage hypocrisy." He used the analogy of the Eighteenth Amendment, which "began as a noble experiment and ended as a colossal blunder . . . Let us hope that we shall not make a similar mistake by using legal force in an effort to speed the processes of racial integration which are making slow but sure headway."

Dean Wilson spoke on the "Amherst plan" and traced its history from 1943 when "the college had only 95 civilian students . . . The fraternities had been abandoned . . . to the United States government . . . The President, Stanley King, said he would like to know what the alumni had to say about the way the college was run". The Alumni Council appointed a committee to study the Amherst of the future. Questionnaires were sent all over the world to alumni. After studying the replies the sub-committee studying fraternities "voted 4 to 1 to eliminate fraternities at Amherst College period." The central committee read the report carefully and "then voted three to two for the abolition of fraternities at Amherst College." The alumni were asked their opinion on this subject and voted 80% to keep fraternities on a drastically revised basis,

the rest voting to abolish the fraternities altogether.

In 1945 the Trustees of Amherst College issued this statement: ". . . the fraternities have failed markedly in recent years to make a positive contribution to the college life, and the interest of the college can best be served at this time by a program of radical reform . . . Only if a program of reform will have been tried and will have failed, shall the irrevocable step of abolition be taken."

In April, 1946, the Board of Trustees voted that "each chapter of a fraternity shall formally advise the Board of Trustees that there is no restriction by reason of race, color, or creed affecting the selection of members." This was to be done by October, 1948. This deadline was twice extended until February, 1951, when "they drew the final line and said that beyond this no more." Dean Wilson emphasized that these "radical and dictatorial trustees who dared to sever the bonds of national fraternities control . . . were men like Alfred E. Sterns, former head master of Andover . . . Lewis Douglas, former ambassador to Great Britain, and Harland Stone, former Chief Justice of the Supreme Court. These were the radicals . . . who didn't believe in free government and democracy, who forced this on the students."

Dean Wilson spoke of what has happened since the trustee's edict. Three fraternities have had their

charters revoked by the national organization. All became local fraternities. One other did not meet the requirements and was disbanded. This year the fraternities at Amherst pledged every freshman of 246 entering. The fraternities were attacked this year by the Lord Jeff Club (the non-fraternity living group on campus) and as a result the Lord Jeff Club did not have a single pledge.

According to Dean Wilson, "Today Amherst fraternities have more self government, more responsibility than ever before, and I think they're stronger in terms of our local scene than they've ever been before . . . What everyone said couldn't happen, in my opinion, has happened." Summing up, he said, "I don't see how any teacher, any trustee, or any administrator, can sleep at night knowing that on his very own campus there are outside powers like some national fraternities openly defying and repudiating the very truths that are taught in the classroom and the laboratory."

Keynote

(Continued from page 2)

day a fighting word; and it is neither possible nor desirable to approach the theme of this conference without sharing the sense of deep moral concern which easily explodes into indignation."

But he urged the delegates "that what we have come together to attempt is not to organize a crusade, nor to mobilize in defense of a cause,

but to try to shed light upon a complicated and baffling set of problems about which . . . "good men do not agree." He said he felt that the success of the conference depended on maintaining "a problem-solving attitude."

Dr. Eliot devoted the next portion of his speech to the discussion of ambiguities centering about the word discrimination. He differentiated between the discrimination which "can be an evil thing—unjust, unfair, undemocratic, unAmerican, unChristian" and the discrimination which "can also be a good thing—useful, constructive, and thoroughly in line with the democratic way of life, the American dream, and the Christian Hope. "It all depends," he said, "Upon the kind of discrimination you are talking about, or rather it all depends upon the criteria you use.

"Those criteria can be rational, ethical, and religious; and the result will be discrimination that is useful and constructive. Or they may be irrational, unethical, and irreligious; and the result will be discrimination that is among the ugliest things in the modern world—ugly and cruel and frightening. Especially in a democracy, constructive discrimination can be one of the most important tools to achieve competence, balance, and the sort of diversity that produces a creative unity in the long run." Dr. Eliot suggested that one of the best ways of maintaining the vitality of democracy is by practicing "the right kind of discrimination."

Dr. Eliot felt that the basis for deliberate use of constructive discrimination can be found only in a clearly recognized scale of relative values. These values must have a basis in the contemporary society, and

thus, "In a democracy, the values given top priority ought to be consistent with the principles of democracy as we know it today."

The noted Unitarian minister felt further that these questions were particularly relevant now because the impact and developments of modern technology have sharpened the issue to a choice between total destruction and a genuine world-wide spirit of understanding and cooperation. "It is not an alarmist spirit to say that the hour is growing late," he declared. "We need to move both wisely and swiftly toward a philosophy of democracy that shall be rational, ethical, and spiritual; and only that sort of philosophy can undergird any real solution to the problems this conference will deal with."

Although Dr. Eliot concentrated on the conceptual and philosophical aspects of the problem, he did not neglect the problems of method involved. "We must pay attention to the nature and character of the methods we propose to use," he stated. "Nothing is easier than to do the right thing in the wrong way—or at the wrong time." He urged caution, quoting Walter Bagehot: "The irresistible desire to act immediately is one of the most conspicuous failings of mankind." Nevertheless, in closing, he said, "In the history of human improvement there come from time to time . . . moments when substantial progress can be made in relatively short space of time, provided we are alert to take advantage of the opportunity and press that advantage with courage and vigor. In my opinion we are now at just that kind of moment with respect to the problems centering about the word 'discrimination'."



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