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anged to the same sororities and fraternities before them and I couldn't do much with their co-operation."

In the sororities and fraternities and other clubs, more than in any other phase of school life, distinction between races, religion and social position shows itself. According to the students, for instance, most of Jewish students prefer to join the sororities and fraternity groups; other students, Negro and white, are more likely to join the Hi-Y groups sponsored by the N.C.A. There are, however, several sororities and fraternities that pledge only Negro members. (Myrdice Thornton belongs to a group of seventeen girls who call themselves the Iyvettes, hold meetings every four weeks, several parties and one big dance a year and take in new members through the system of pledging and blackballing and precede their pledge acceptance by a traditional initiation.) Last year a Negro boy was invited to pledge as a member of an all-white fraternity; this year the students thought that "the most interesting kind of mixing" took place when a girls' Hi-Y club asked an all-white fraternity to join them in sponsoring a Friday-night dance at a nearby hotel.

The Senior Prom, glamour dance of the year, is usually held at one of the big downtown Chicago hotels. The contract, signed by the hotel management and the student planning committee before the dance, contains the specific provision that "Negro students will be made welcome." Last year's prom was held at the swank Palmer House in the heart of Chicago's Loop. Though there was no mixed double dating or exchanging of partners, several Negro couples attended with their white classmates and later the manager of the Palmer House wrote Myrdice Thornton that the hotel "had accommodated a group of students."

Myrdice has learned it in her homes since childhood, the stifling atmosphere of prejudice is not always so easy to escape. It was discovered that fifteen students from the Hyde Park High School area had falsified their addresses, either giving addresses of relatives or picking random names in another school area, so that they could be assigned to high schools with fewer Negro students than Hyde Park. One boy had actually begun using a false address six weeks before the fall term started so that he could definitely be transferred to another school. Occasionally—though very occasionally—the students emphasize—the teachers themselves find complete acceptance of Negro students difficult. One teacher, talking about the Civil War, kept using the word "nigger" instead of "Negro," and another instructor started out to a colored student in class, "Can't you act like a white boy?" But Myrdice, herself in a minority group, explained, "I can understand and sympathize with some of these older people. They've just never had to be democratic—they've never been educated into it the way we are."

Myrdice, most teachers, and the faculty members treat all students with equal understanding and fairness. In fact, in many instances, special attention is given to the scholastically and financially handicapped, including those in the Negro group. A good example of such student-teacher co-operation was the case of Richard Gouss, star Negro athlete in the school. Several girls, who were friends of his, had three or four of them, had their grandmothers in high school at Hyde Park. King and a couple of other girls revealed

But probably Hyde Park High School's most important contribution to its students and to education as a whole is the fact that prejudice, intolerance and inequality between races and religions are talked about candidly and objectively in the classroom with mixed groups joining the discussions with ease and enthusiasm. Careers, civics, history and English classes bring opportunities to discuss such problems, particularly those that closely touch the economic, political and social life of Chicago.

For instance, last November a near race riot occurred on the South Side when a mob of several thousand stormed around the house of a Jewish union leader who had invited eight Negroes and ten whites to his home for a meeting. Rumor spread that Negroes were moving into the neighborhood; later the venom of the crowd switched to Jews. Mobs gathered around the house for four consecutive nights, broke windows, chanted slogans against Jews, Negroes and "strangers," and reached a number estimated at 2000 by the Chicago Tribune and 5000 by the Negro newspaper, The Defender, before 200 policemen and 54 arrests finally broke up the mob.

In class, the students probed the basic reasons for the near-riot and offered a variety of opinions: "It's the old belief that a Jew is always eager to make a fast dollar"; "Everyone's afraid Negroes will bring down property values"; and "It's just fear that spreads—fear through ignorance." On other issues, white students are quick to make such comments as, "The biggest difference between white and Negro is economic—we don't give them a chance at the good jobs"; or, "In the

Black Belt, the colored crime rate is high because the Negroes have such bad places to live." One student said, "We all talk like walking textbooks—but I'm not sure how democratic we really are."

But Myrdice Thornton, after four years at the school and as a minority observer, says, "Most of the kids are very nice. A few seem snobbish with me, but they are the wealthy ones who are that way with everyone." Most of her own friends, members of the Iyvettes, are attractive and fairly wealthy girls, daughters of doctors, real-estate and small-business men. Though she is well-liked, Myrdice's great seriousness about study and her coolness to much teen-age fun "because it just doesn't seem to get anywhere" often make her seem to stand a little apart from her crowd. Also, an incident which happened during her first year at Hyde Park High School has had a definite effect on her present social attitudes.

Myrdice is adamant in her belief that "all people should be treated alike; we are all here and we should just live together," and has little patience with intolerance or prejudice even though she is well aware of their existence. As a freshman at Hyde Park she became friendly with a very light-skinned colored girl (Myrdice's great-grandmother was a white woman of German extraction) who spent most of her time with a group of white friends she had known since grade school. Other colored girls started the rumor that this girl was "trying to pass," made unkind remarks when they met her in the halls and isolated her from the social life of the colored crowd. Finally, according to the girl herself, she had to give up the white girls she had best friends and get in with the colored crowd. Myrdice, who had

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