

Vol. 2

March 3, 1972

No. 5

"Fight for the Right"

By Rev. Johnathan L. Yates

Eldridge Cleaver in one of his last public statements before he fled the United States passionately urged, "All of you people who are in college who are trying to decide which way to go better make up your minds quick because they have pigs who will blow your minds for you, and I mean with a gun."

Cleaver's statement reflects the ideology of a segment of the Black community that might be labeled "militant" or "radical." This group is one of a long list of Black organizations all concerned with the struggle of Black people for complete equality in access to and participation in opportunities, rewards, benefits, and powers of the American society.

When did it all begin? Was it the underground railroad of Sojourner Truth? Was it the Harpers Ferry Rebellion led by John Brown? Was it the radical writings and oratory of Frederick Douglass? Was it the 1954 Brown vs Board of Education of Topeka, Kansas which stated that "Separate Educational facilities are inherently unequal?" Was it the Montgomery Bus Boycott inspired by Mrs. Rosa Parks which signaled the emergence of Dr. Martin Luther King Jr., who would later become known as the "Moses of the 20th century?" Was it the first student lunch counter sit-in at Greensboro, N.C.?

No matter when, the struggle by Blacks to realize America's so called "manifest creed," has lasted since we were forcefully taken from our homeland.

For Black students today, there is a special tension—a need for pride and identity, strength and confidence, and sometimes for expressing resentment and anger over 200 years of bondage, 100 years of hypocrisy, 15 years of procrastination, and day after day of inbred prejudice.

For Blacks and other minorities, it is not merely a question of succeeding, but more fundamentally a question of surviving in an intensely competitive society.

Malcolm X taught Blacks that "education is our passport to the future, for tomorrow belongs to the people who prepare for it today," it is imperative for us "to determine the type of our education and the destiny of our people." Blacks have to reshape "the entire education process, making it relevant to the community in which it is centered and to whom it owes its existence in order to "survive in the present day society." We must remove "the shackles of economic exploitation and political oppression

and play an effective role in bringing about revolutionary change in society."

Blacks and other minorities are becoming increasingly sensitive to the strategic importance of higher education in the context of our current struggle. Students are demanding that the ideals of our society be implemented in the actions of that society. We are not willing to accept the hypocrisy of a society which preaches an idealism of the past while the actions of the present speak so loudly to the contrary that the ideology cannot be heard.

Students look back at the efforts made to change the system from within. The very best who sought to reform the system from within—John Kennedy, Medgar Evers, Martin Luther King and Robert Kennedy—have all been assassinated. It was SNCC, the Freedom Riders, and the Martyred Goodman, Chaney and Schwerner, not a benevolent federal bureaucracy that first stirred the national conscience enough to pass two civil rights bills. Yet, all these have not resulted in any major visible change in the position of the bulk of Blacks. We react with outrage against the continued sources of Black deprivation.

Blacks realize the unique inequities that surround our lives from day to day. Young Black men "are first in war, last in peace and seldom in the hearts of our countrymen."

Which Way Do We Go? There is a long list of Black organizations, each "doing its own thing" with different means, but the same end; total equality for all Black people: Roy Wilkin's NAACP, Roy Innis' CORE; Ralph David Abernathy's SCLC; Jesse Jackson's PUSH formerly Operation Breadbasket; Elziah Mohammed's Black Moslem; Huey Newton's Black Panthers; Stokely Carmichael's SNCC and the Republic of New Africa.

Black people are too impotent politically, too poor economically, too far behind educationally, too few in population, too poorly to be polarized against Blacks.

All of these groups have as their goal the achievement of social justice. It isn't a matter of changing the law—as was the case with civil rights—but rather of changing the structure and character of our society: its attitude, practices and institutions.

Since the days of Martin Luther King, the trend of the movement seems to be toward "radicalism" or "militancy." Young people seem to think that this is the only course open to us. King's non-violent method did not result in total change. But I caution—the tragedy of the highly motivated, impatient activist is that he runs the serious risk of disqualifying himself from true usefulness by

being too impatient to arm himself with the intellectual equipment required for the solution of the problems of war and poverty and indignity.

In this day when "the movement" is highly vocal, "mine is not the voice of moderation, mine is the voice of sanity."

We as Blacks must begin to set the standards, not just meet them. With our superior minds, we can conquer what seems to be the unbeatable foe; with controlled patience we can bear what seems to be the unbearable sorrows and through continued quest we will follow what seems to be the unreachable star, no matter how hopeless and no matter how far. "Fight for the right and follow the right as God wills the right."

Finally, I charge you to plow through the plains of hesitation as drum-majors for racial justice, educational equality, international peace, and human dignity.

Student Advisors

As a minority student, was it a hassle for you to adjust to K-State's, mostly white, university life as a freshman?

Think about next year's incoming freshmen—wouldn't you like to help make the going a little smoother for them?

You can. Applications are available in Holtz Hall for positions as student advisors for next year.

Student advisors in the minority program play a big role in helping the incoming black or chicano student adjust to the University. Without someone who has experienced the same hassles or who is easier to relate to than with an adult, the minority student might find himself lost on this big campus.

To be eligible, you should have a willing desire to work for and with people.

You must have an overall G.P.A. of 2.0 or above and have a sophomore, junior, or senior standing. Also you should qualify for work-study although those wishing to volunteer their services will be accepted.

Interviews for prospective student advisors will be held some time after Spring break in April. Those selected will go through interview process.

Further information may be obtained from Julia Boddie or Veryl Switzer in Holtz Hall.

Deadline for having applications in is March 17.

Why No Black Unity?

By KEN HAMILTON

In order for black people to get power they must become more self-conscious. Reasons why they have not become more self-conscious is the society in which they live in, the United States, has historically deceived them into thinking that it is not to their advantage. When a group becomes self-conscious a degree of trust between members of a group comes about. There are few superficial classes within the group. Historically African people in the U.S. have had very little trust among themselves and have had a number of inter-group superficial classes.

When African slaves were loaded for transport across the Atlantic Ocean, the ship captains made sure that there was a significant number of Blacks that were from different areas of the continent. While intermixing Blacks of different areas of Africa on the ship he was accomplishing his objective of lessening the possibility of a slave insurrection on board. Not only could the Blacks not communicate with each other because they were from different parts of Africa, but they also did not trust each other. They didn't trust each other because in Africa itself people of the same tribe and kingdom were selling each other into chattel slavery. Members of different kingdoms and tribes were raiding their neighbors and the neighbors' neighbors, capturing and then selling them into slavery and creating non-trust. This process took place for over 500 years in Africa so that by the peak of the slave trade, in the 18th century, distrust among Africans was widespread. It should be mentioned here that the distrust among Blacks in Africa was

perpetuated and widened by Europeans. The Europeans played one group of Africans against another group of Africans with their guns, rum, and trinkets in exchange for slaves.

After the Blacks left Africa and crossed the Atlantic Ocean to the islands of the Caribbean they were put through the seasoning process. The seasoning process was a process of eliminating the physically weak and training the slave for his new world duties. During this process he was taught not to respond to his needs and wants, but to respond to those needs and wants of his master and the ruling class. In order to survive the seasoning process the slave had to forsake rebellious tendencies. In the process of forsaking rebellious tendencies the slave was told not to speak in his native language but in the language of his master. The purpose of having the slave not talk in his native language was that it lessened the possibility of a slave insurrection. This was the first of a long series of cultural traits that the slaves were forced to accept as their own.

When the slaves were removed from the islands and brought to the United States they had to forsake other cultural traits that were their original ones and pick up European ones as their replacement. Not beating their drums, not practicing religious rites that were considered pagan by the slave owners, and the breakdown of the extended family were only a few of culture traits which the slave had to forsake.

The breakdown of the extended family structure was instrumental in breaking down cooperative self-consciousness among Blacks. His loyalty to (Continued on Page 2)

Black Voices Cut 45 r.p.m.

By JOYCE TARBERT

January 29, the United Black Voices cut their first record. Copies of this 45 r.p.m. records are now being sold by members of the choir.

The record features "Walk" and "I'll Be Waiting Up Yonder."

President Ernest Downs predicts records on hand to sell quickly. If necessary, more will be ordered as selling progresses.

"There is a good response for records after performances," Downs added.

Plans for the money received are not definite as of yet but it is hoped choir can take a trip in the future outside the Midwest, Downs said.

Director of the United Black Voices is Orlando Yates. Linetta Johnson is the pianist.

Records may be purchased from choir members for \$1.00. Records are also available in Holtz Hall from Julia Boddie.

Why Black Americans Have Not United

(Continued from Page 1)

longer was to his family, but to his master. The loyalty which he exercised toward his master could have been brought about by his identifying with his master or it could have been brought about by his not trusting other Blacks.

There have been many cases during slavery where blacks were rewarded for betraying the insurrection activities of other Blacks. It was to the advantage of any slave to inform his master of any activity of other slaves that the master would consider subversive. This fact in itself would cause a great deal of mistrust among Blacks.

Almost every slave rebellion that was suppressed, was done so because another slave informed the master class. An example of this phenomena is Gabriel Prosser and his attempt at slave rebellion. John H. Franklin says the following about Gabriel and his associates' attempt at rebellion: "For months they planned the desperate move, gathering clubs, swords, and the like for the appointed day. On August 30, 1800, over one thousand slaves met six miles outside of Richmond and began to march on the city, but a violent storm almost routed the insurgents. Two slaves had already informed the whites, and Governor Monroe, acting promptly, called out more than 600 troops and notified every militia commander in the state. In due time scores of slaves were arrested, 35 were executed, 4 having escaped—one of whom committed suicide. Gabriel was captured in late September, and after he refused to talk to anyone, he too was executed."

From Franklin's quotation it can be seen that the plot was betrayed by two fellow bondsmen. The revolt probably would have failed anyway but that is not relevant to this discussion. What is important is that the informers identified more with the ruling class than with their own.

Superficial class distinction was an outgrowth of slavery. Slavery and its interdynamics helped perpetuate itself by forcing Blacks to think that their particular status on the plantation was meaningful. The class distinctions on the plantation were work divisions, skin color, and freedom status.

The house slave because of his close association with the master class felt that he was superior to the field hands and the artisans. The artisan, because of the skill that was needed for his work, considered his class superior to that of the field hand and the house servant. Large numbers of field hands considered their class superior to the other two classes because they weren't around whites as much as the other two were, which gave them greater freedom of movement.

There was a strong correlation between the color of a black's skin and his freedom status. If the slave had a light skin, he had a better chance of being freed. Job divisions on the plantation also had this correlation.

Free Blacks did not always identify with enslaved Blacks. J. H. Franklin makes reference to freed Blacks owning Black slaves: "There were instances, however, in which free Negroes had a real economic interest in the institution of slavery and held slaves in order to improve their economic status. This was true of Cyprian Ricard, who purchased an estate with 91 slaves in Louisiana, and of Charles Rogues and Marie Metoyer who had 47 and 58 slaves, respectively. In the Charleston area, as well as around New Orleans, there were several

free Negroes who had slaves in such great numbers as to indicate an economic interest in the institution. Free Negroes, on occasion, also employed white people to work for them. Thomas Day, North Carolina's best-known cabinet maker, employed a white journeyman for several years. Jim Dungey, a free Negro wagoner of Nashville, Tennessee, had labor management problems of his own, for in October, 1859, the "Republican Banner" reported that he "got into a fight with a white man in his employ."

Blacks in the north after slavery was abolished in that section of the country were more concerned with obtaining civil rights than freeing the slaves in the South.

Slavery left great effects on the Black personality after the Blacks had been freed. The most important personality trait that developed was the lack of group self-consciousness. Blacks did not identify with each other during Reconstruction, nor did they do so after Reconstruction until the civil rights movement began. Throughout the post-slavery history of Blacks in the United States there has been a limited amount of political significance on their part. Even taking into consideration that a large number of Blacks were disenfranchised by Jim Crow laws, Blacks played a very small part in determining the outcome of political events in the United States.

Blacks after Reconstruction were taken in by the American dream and the myth that all people in the United States were judged by individual accomplishments. From the end of slavery to the latter part of the 1950's Blacks felt that they could obtain social, economical, and political equality by their ability to acquire Anglo-Saxon culture traits.

No one manifested this idea more than did Booker T. Washington, "the great Negro educator." Washington told Blacks that the reason why they were in such a wretched condition in America was because they had not acquired enough Anglo-Saxon traits. He wanted Blacks to acquire such characteristics as "intelligent management of farms, ownership of land, habits of thrift, patience and perseverance, and the cultivation of high morals and good manner." Washington felt that Blacks could accomplish social and economical equality in the United States without political participation.

Since there was very little political activity proposed by Black leaders, Blacks continued to think of themselves as individuals in America who just happened to be Black. Black leaders claimed that they wanted group solidarity for economic reasons and not for political reasons.

Black people found themselves in a situation of group division that was caused by the social theory of Black unity for economic purposes only. This theory was self-defeating. What was happening in reality was that the Black masses were supporting the rise of new middle classes causing a wider split in group unity. As has been mentioned before, there has always been disharmony among Blacks due to superficial class structures, but it correlated with the color of Black's skin. Black class structure from the post-slavery period until the late 1800's consisted of only two real classes—the Black masses who were generally dark in skin color and the Black upper class who were generally fair in color. But after the late 1800's a

new class of Blacks arose and that was the Black middle-class which came about because of the prevailing economic theory among Blacks.

The middle class were and still are the vanguard of the Black movement for social, economic, and political equality in the United States. It was from this class that the founders of the NAACP, the Urban League, SCLC, and SNICK originated. The disappointing aspect of this vanguard is that they were agitating for measures that would benefit their class instead of the great majority of Blacks who were in the lower classes.

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Black Outlook Optimistic?

By REV. L. E. MADISON, SR.
Pastor, Pilgrim Baptist Church
Manhattan, Kansas

The American dialogue on the subject 'Race Relations' is replete with various ethnic expressions, both, thoughtful and thoughtless.

In the area of the Black Community such expressions as: 'Soul Brother' 'Soul Sister' 'Black Pride' 'Negro' 'Black Identity' and 'Black Awareness' are all accepted with a wide range of interest.

I shall attempt to cast somewhat of a birdseye view on the views of accepted authorities on black thinking within this very brief and limited composition, entitled, 'A Postscript On National Negro History Week'.

Of the many, many terms offered by lexicographers, Roget's Thesaurus Of Words and Phrases defines the term 'Postscript' as, 'A side issue, off shoot, supplement, aftermath and afterthought'.

The subject and views submitted are afterthoughts offered by authorities respected for their very astute forethoughts and the views offer to support this postscript on National Negro History Week are as Follows:

"There have been consistent approaches to social goals sought by American Negroes in order to secure what they want. Paths along which they have traveled have varied. But the objective of an improved status and an advancing standard of life have been always present in the striving.

What the American Negro wants is not foreign to what he has always wanted in the United States. Whether expressed or implied, the end has been envisioned despite the variation in method.

They have wanted what other citizens of the United States have wanted. They have wanted freedom and opportunity. They have wanted the pursuit of the life vouchsafed to all citizens of the United States by our own liberty documents. They have wanted freedom of speech. They have wanted freedom of religion. They have wanted freedom from want. They have wanted freedom from fear, and freedom to be free."—(Dr. Charles H. Wesley, Wilberforce University, Wilberforce, Ohio)

"Negro women and their organizations have a tremendous responsibility and opportunity to offer leadership and support to this struggle of the racial group to attain improved cultural status in America. Discrimination and restrictions have too often meant to us broken homes and the delinquency of our children. If we

Blacks became somewhat politically significant in the United States in the mid-1960's. Correspondent with the increase of Black's political significance was the rise of the independent Black nations in Africa, and the rise of Black self-consciousness. Black self-consciousness was expressed best by the slogan "Black Power." This slogan meant to Blacks that they were going to identify with each other not because the dominant society happened to reject individuals just because they were Black, but because they felt that they shared a common culture. African people in the U.S. began expressing a self-consciousness not only for

Black people in the United States, but also for Blacks throughout the world.

In conclusion it is very important to point out that Black self-consciousness did not come about until Black nations came into existence in Africa. It is also important to point out that Blacks did not influence the outcome of political events in America until they had achieved significant amounts of positive self-consciousness. Political power is only one reason why Blacks should identify with each other. Another reason is who is going to love you if you don't love All African peoples?

have the tenacity of our forbears, who stood firmly like a rock against the lashings of slavery and the disruption of Reconstruction, we shall find a way to do for our day what they did for theirs. In order for us to have peace and democracy for all, may I urge that we follow the example of the great Humanitarian—JESUS CHRIST—in exemplifying in our lives both by word and action the Fatherhood of GOD and the Brotherhood of man?"—(Dr. Mary McLeod Bethune, former President, Bethune-Cookman College)

"I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daylight of peace and Brotherhood can never come!"—(Dr. Martin Luther King, Jr., Martyr of minorities' concerns)

"Black theology is a theology of black liberation. It believes that the significance of any religion is found in its ability to speak to the existential condition of liberation

among the oppressed of the land. Either America will exterminate every living black person, or she will have to make some serious adjustments in her style of behaviour.

What decision this country will make is still uncertain. What is certain that GOD is at work in the History of man, and His goal of black liberation will not be thwarted by a few white demigods who have pretensions of divinity."—(Professor James H. Cone, Associate Professor Of Theology, Union Theological Seminary)

There is an additional postscript I shall append to the aforestated views, an afterthought I believe that writers of the above written articles would happily concur with me and that final postscript is;

"Jesus said unto him, I am the Way, the Truth, and the Life."
"I am the Resurrection and the Life."

"And I, if I be Lifted up from the Earth Will Draw All Men Unto Me."

BLACK ON! BE FREE!

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THE UHURU is sponsored by the Student Governing Association, Kansas State University.

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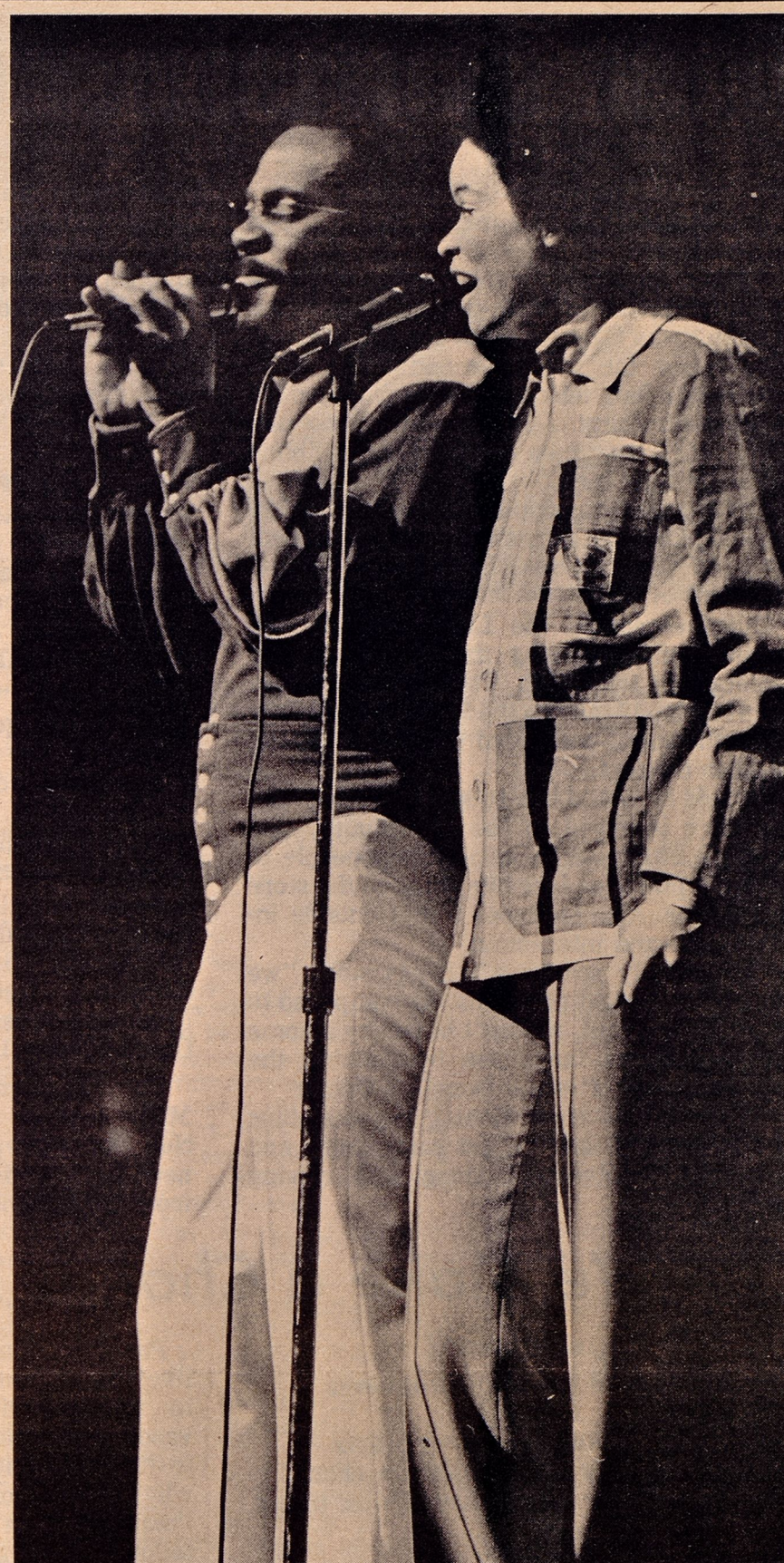
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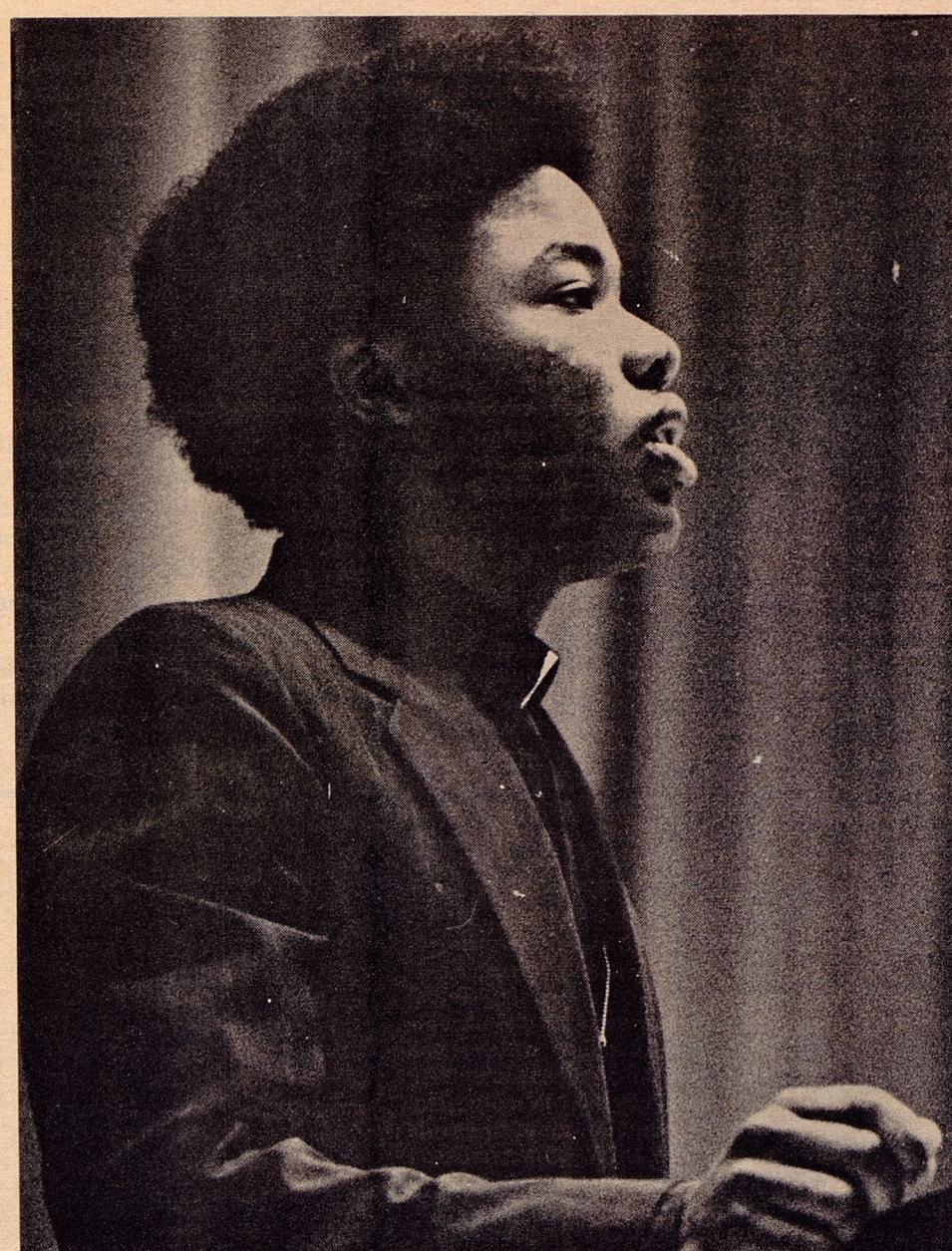
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Photos Courtesy
of Gary Swinton and Sam Green



Men of Distinction

By WILMA MOORE

Brotherhood and love means M.O.D.: Men of Distinction.

"This club, MOD, for the young men in the community," said Dale Diggs, MOD consultant, "was established as a sense of Black identity for the youth. Secondly, the MOD tries to be a functioning club to serve as an aid to the community. As a third and important factor, the young men can learn to discipline themselves as men."

"As another important purpose of our club, I would like to see all the members excel in all areas of life," said Murt (Sam) Hanks, president of MOD.

Diggs explained the Little Brother—Big Brother understanding the 22 young men maintain in their club. The guys with ages from nine to 12 take on the Little Brother role while the young men aged 13-19 have the Big Brother concept.

He said he would like to see the young men get more involved in the community. One example cited was to help elderly people to get from place to place like going to the store and doctor. Also he hopes to get outside involvement and interaction.

"Financially speaking," Diggs said, "we have some budget problems. As compared to the Sisters of Soul, we don't have any income source such as they earn by running the concession stand at the Douglass Center.

"However, we are beginning to make plans to sponsor a dinner to get community and university involvement along with raising money."

Activities the club has sponsored were two benefit basketball games. One was against the Manhattan City Police Dept. and another against a young men's club of Salina.

They also had a soul dinner to raise money for activities and purchase their MOD jackets. Each member was responsible for providing various kinds of food for the dinner.

The jackets have a patch with the club's name and flag in the liberation colors—red, black, and green—on them.

"For future activities I would like to see the club present a talent show and play in the community and on campus. Also, I'd like for us to have a carnival within our own community," said James (Bumpy) Peters, activities chairman.

Diggs said, "We will make a concentrated effort to change the over-all community atmosphere. The men need to get more say-so in community decisions and plans.

"Starting at this age, they can become more responsible citizens with goals for making a better community."

Weekly meetings are held at the Douglass Center on Tuesdays at 7 p.m. Other officers of the club are: Vice president—Willard (Butts) Morgan; Secretary-Treasurer—Blythe (Twinkle) Tyson; and Sergeant-at-Arms—David (Crow) Lambert.

The officers made a mutual comment about MOD, saying, "Although we are a fantastic club, we could get together more often. We need help, understanding, and involvement from the parents in our community."

Black Sports

By DANNY FIELDS

At K-State, the indoor track season is almost finished and awaiting only the Big 8 meet this weekend. To gain a glimpse at the men who will compete for K-State, some were asked to express their feelings about the meet, K-State, and their experiences.

James Heggie, senior, 440 yard man from Kansas City, Kans., said, "It was a big change from an all-Black high school to be the only Black freshman on the team with guys who had faster times, but it made me work hard and compete. As it is, I'm the only sprinter to last four years. I think this is because I've learned to combine ambition with enjoying what I do."

In the Big 8 meet, Heggie said he would like to place in the top three in the 440 and win the mile relay. "My chances are as good as anybody's, it just all depends," he said.

In regard to the Big 8 meet, Dean "the Dream" Williams, K-State's 9.4 sprinter from Omaha, Nebraska, knows exactly what he wants to do.

"I'm tired of all this talk about Branch and Daniels (Colorado's pair of former-world record holders). I plan on winning it or else breaking up the Colorado Duo. They're the ones to beat but I think I can handle it. I'll be there when the Big 8 comes," said Dean.

How about the outdoor season? "I'm looking forward to the 440 yard relay and well . . . in the 100 I'll be ready for them all. I've waited a year and I'm not going to let it go down the drain. The Olympics are my goal."

Frank Rodriguez, who ran as third-man on K-State's Big 8 champion Cross Country team, is from Bakersfield, Calif.

He said, when I first came here people asked me if I was a foreign exchange student and what country I was from, I guess because they hadn't seen too many Chicanos. I'd usually tell them I was from Morocco or Chile or something. In fact, there were so few of us my first year that after a while I couldn't tell the difference.

"Since then, I've changed a little and so has K-State. Now there are more Chicanos and people don't ask me what country I'm from. I also belong to a Mexican-American Organization called MECHA that helps recruit and adjust Chicanos to K-State."

Mike Lee is from Kansas City, Kansas where he attended Sumner High, a predominantly Black High school. He is one of the well-known Black artists attending K-State and he is the school record holder in the 440 yard intermediate hurdles.

Lee said, "A Black man runs for many reasons, most Blacks need it to pay their way through school, a lot of whites can pay their own way. I like to compete against the other schools and other guys and I like to travel but I wish there were an easier way to go through school without sweating everyday. But I guess it'll be hard anyway a Black man goes—either he sweats hard at sports or he sweats hard at a job."

Can We Make a Change?

By HOWARD HILL

The problems of the world will never be solved

Unless we put a little love in our hearts.

Working together we can make a change

Working together we can have better things.

Let us put our hate aside,

And let us let love be our guide.

People like you and me will speak up for

what is right,

Only then will the world see the light.

The preceding lines are from the song "Working Together" by Ike and Tina Turner. "Rock" lyrics they may be but there is an important message inherent in the song that should be heeded by all to make for better human relations in our domestic and international lives.

Sisters Support Greeks

By JOYCE TARBERT

Sisterhood to a fraternity means love, unselfish sharing and continuous support.

The Kappa Alpha Psi fraternity is supported by Diamondnettes.

This group of young ladies was formed last year. The only qualifications were an interest in Kappa Alpha Psi and what it stood for.

During the year these Diamondnettes gave parties, cooked for the Kappas and supported them in numerous activities. Later in the second semester the fraternity's Sweetheart Court was selected from this group.

Early this year, the Diamondnettes performed in Emporia, Kansas for KSTC's Kappa chapter.

As a way of helping the new Diamondnettes realize what sisterhood and sharing was about, a one week pledge session was held according to Sharon Johnson, president of the organization.

Upcoming for the group will be a party, "Crimson and Cream" at which both the Diamondnettes and Kappas will perform.

The Omega Psi Pi Fraternity has a similar sister organization called the Quettes.

The Quettes made themselves known on campus last year but did not get established this year until recently, according to Sylvia Burdette, member of the Quettes.

The Omegas like the Kappas in starting this sister group asked only that the girls be interested and willing to get involved with the fraternity.

The new Quettes were introduced at a party after the Friends concert. Dressed in the Ques colors, Purple and Gold, the group sang, danced and marched their way into the hearts of the audience.

Future plans of the organization include giving parties, and sponsoring activities with the Omegas.

"Any girl is welcome to join the Quettes at anytime if she is interested and willing to be friends with both the Omegas and Quettes," said Miss Burdette.

A sister organization benefits both the girls in it and the fraternity in bringing about love, togetherness and understanding.

**MECHA
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