

THE QUILL AND SCROLL

OF KAPPA DELTA RHO



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No. 3



The Quill and Scroll of Kappa Delta Rho

A magazine maintained in the interest of Kappa Delta Rho Fraternity and published four times a year by its members.

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AN OLD TIMER'S PROBLEMS.

BY J. N. HOLCOMBE, Z.

(From The Star and Lamp of Pi Kappa Phi—February, 1925).

Cousin Tom was a Pi Kapp of the earlier days. He had been out of college several years, and his family and business cares claimed most of his time. I was, in fact, rather surprised to learn that he was still interested in the fraternity and in his old chapter.

He came to visit at our house while I was there to spend the Christmas vacation of my freshman year at school. When he first saw my pin, which I was at considerable pains to display rather conspicuously on my vest, he gave me a lecture which made me think pretty hard. And, after that, every time we were alone for a little while, he made a practice of throwing out bits of oracular advice to me.

One afternoon only Cousin Tom and I were seated before the fire in the living room. He always was rather dramatic. That afternoon he kept gazing into the fire while a suggestion of a smile played around his mouth; he seemed to be living over in reverie some pleasant experience of past years.

Presently I was aware that he was looking at me.

"Jack," he began—Cousin Tom always called me that—"how many freshmen did the chapter pledge this year?"

"Eight," I replied—"Counting me."

"Well, I guess it's kind o' like it was when I was up there some years ago," Cousin Tom mused. "About four of you joined Pi Kappa Phi for what you can give to it, and the other four of you joined for what you can get out of it. When you get to be seniors in school, two of you will be doing most of the work of the chapter, two of you will be standing by, ready to do anything when you are called upon, and four of you will be concerning yourselves more with what Pi Kappa Phi can do for you than with what you can contribute to Pi Kappa Phi—that is, if the percentages holds good.

"There are many advantages that go with membership in a good college fraternity; but it was hard for us to make some of the fellows realize that such advantages could not exist without certain obligations which they vowed the fraternity in return for the advantages they enjoyed. They never missed a party or dance the chapter gave; they enjoyed the social prestige that membership in Pi Kappa Phi conferred; and, whenever they went to a new place, their pin gave them introduction into the elite circles. But the strangest thing about the whole business was that those birds expected these privileges to come as a matter of course—without money and without price.

"These fellows were always on hand when favors were passed around, but were hard to find whenever there were any tasks to assign. They made me kind o' tired, even though they were my brothers; but I suppose they were simply not the sort of fellows to be trusted with anything big or important. At any rate, since we left school, I have noticed that those members of the chapter

who shirked the tedium and monotony of the routine work of the chapter, while they were in school, somehow haven't got very far in the business world. It was just their misfortune, I suppose, and not their fault. It's the same out in the world as it was in college—work just sore o' gravitates to the fellow who can and will.

"As a rule, those men who hold places of honor in the chapter are the men who have given their best to the chapter all through their college career. They are the kind who just naturally cop the biggest prizes anywhere. One of the fellows who was archon during my senior year is drawing fifty thousand a year, and is in line to head his company when his boss retires. It's all a big game of 'put and take'—with the element of chance left out. The more we 'put,' the more we will 'take' when the favors are distributed.

"And, in my day, too, some of the fellows had a funny conception of a good fraternity man. They seemed to think about three nights a week, sit in on all the poker games of the campus, and generally to lead a life of 'riot and roaring dissipation.' And study—that did not enter into a Greek's curriculum at all. In short, they believed the ideals symbolized in the pin they wore on their breast. It seemed, too, that they conceived these erroneous ideas after they had been initiated. I couldn't figure out who was at fault—the man or the fraternity.

"Well, Jack, I guess I wasn't exactly a saint myself during my college days; but I tried not to prove a disappointment to those fellows who gave me my bid. I figured that, if the bunch wanted a different type of fellow from the type I was when I got my bid, they would have given it to some other fellow, instead. And it usually was the case that these fellows who turned out different were the very ones who dodged all the work and responsibility they could."

"But say, Cousin Tom," I interrupted, "I thought just then you were describing one of the most influential men in our chapter. He is just exactly that type of fellow."

"That isn't the point, Jack," Cousin Tom answered quietly. "The question is, 'How much more good might he be able to do for the chapter, if he were the sort o' fellow he ought to be?' "

SOUNDS FOOLISH, BUT IS IT?

"Punctuate this, and it will not sound so crazy:"

A funny little man told this to me
I fell in a snowdrift in June said he
I went to a ball game out in the sea
I saw a jellyfish float up in a tree
I found some gum in a cup of tea
I stirred my milk with a big brass key
I opened my door on my bended knee
I beg your pardon for this you see
But 'tis true when told as it ought to be
'Tis a puzzle in punctuation you see.

—The Hoosier Motorist.

WHAT EDUCATION IS—AND ISN'T.

It would be exceedingly difficult for me to state specifically just what the purpose of a college education should be. Educators do not agree upon this point and we do not intend to start a dispute over their definitions. It suffices for us to say that the purpose of a college education should be more than merely to secure for the student a degree, or to bring him into contact with all types of personalities, or to see to it that he is socially well polished. However important all these things may be, and we do not question for a moment their value, the higher institution of learning has far more important functions than any one of these.

It is the duty of the college or university to develop the moral and intellectual life of its students. It is useless for a man to go into the world anticipating success if all he has gotten from college is a degree and the ability to get along with people. True success cannot easily be attained by the college graduate unless he has a source of information upon which he can draw, a foundation upon which he can build a rich intellectual life, and a will that will enable him to put across what he attempts.

It is the duty of a fraternity in any institution of learning to do all in its power to carry out the purpose of the institution in the lives of its members. The local chapter should provide ample opportunity for its members to learn how to deal with men. It should most certainly not fail in its task to see that every student secures enough social polish to deal with any type of humanity with ease and grace. It is above all the duty of every fraternity in every institution to develop its members morally and intellectually. It should inspire in them higher ideals and purposes. It should provide for them an environment in which they can live up to these ideals, and in which they can fulfill their purposes. It should help them to get a real sense of moral values. A fraternity should never fail to impress upon its members that the chief aim of every man should be service to his fellows.

—The Omegan of Theta Upsilon Omega.

USUALLY.

A ring on the hand is worth two on the phone.

—The Simpsonian.

KAPPA DELTA RHO

FRATERNITY EXPANSION.

Average lapse of time between installations of chapters of those fraternities having at least five chapters.

(This table is computed on the total number of chapters, that is, the sum of the active and inactive chapters of each fraternity, to the age of the fraternity in November, 1924.)

Group 1. Ultraconservative.

Name	Average period between installations
1. Kappa Alpha	9.892 years
2. Sigma Phi	8.139 years
3. Delta Phi	4.845 years
4. Delta Psi	4.092 years
5. Psi Upsilon	3.367 years
6. Alpha Delta Phi	2.788 years
7. Alpha Sigma Phi	2.721 years
8. Chi Psi	2.456 years
9. Alpha Kappa Lambda	2.117 years
10. Zeta Psi	2.095 years

Group 2. Conservative.

11. Kappa Delta Rho	1.780 years
12. Delta Upsilon	1.765 years
13. Theta Chi	1.759 years
14. Theta Delta Chi	1.674 years
15. Phi Kappa Sigma	1.542 years
16. Chi Phi	1.400 years
17. Phi Sigma Kappa	1.396 years
18. Delta Kappa Epsilon	1.385 years
19. Tau Kappa Epsilon	1.395 years
20. Alpha Chi Rho	1.334 years
21. Sigma Phi Sigma	1.275 years
22. Sigma Pi	1.153 years
23. Phi Kappa Psi	1.053 years
24. Delta Chi	1.031 years

Group 3. Expansionist.

25. Phi Gamma Delta	10.087 months
26. Beta Theta Pi	9.812 months
27. Pi Kappa Alpha	9.444 months
28. Kappa Alpha (S)	9.333 months
29. Phi Kappa Tau	8.920 months
30. Phi Mu Delta	8.889 months
31. Delta Tau Delta	8.495 months
32. Phi Delta Theta	7.982 months
33. Pi Kappa Phi	7.967 months
34. Sigma Chi	7.849 months
35. Acacia	7.454 months
36. Delta Sigma Phi	7.293 months
37. Alpha Tau Omega	6.836 months
38. Sigma Alpha Epsilon	6.592 months
39. Sigma Nu	6.569 months

Group 4. Rapid Expansionist.

40. Kappa Sigma	5.884 months
41. Sigma Phi Epsilon	4.525 months
42. Lambda Chi Alpha	2.727 months
43. Theta Upsilon Omega	1.200 months

—Emerald of Sigma Pi.

CHAPTER INITIATIONS.

FROM BANTA'S GREEK EXCHANGE.

It may be safely claimed that every fraternity in the land, without any exception, has set its face against the unauthorized attachments that have been put on the machinery of initiation by the chapters. A very large number of the fraternities, indeed, have definitely forbidden the so-called chapter initiations in one way or another. It may be said that if there be any of the Conference fraternities which have not done this directly they have done so by implication, in that they have joined in the unanimous vote of the Conference condemning at least many of the features of the practice of adding unnecessary and harmful claptrap to the ceremonies of admitting new members.

The methods which have grown up in late years which require that freshmen shall undergo ridicule, humiliation and often hardship vary widely in different localities. In at least one institution, Indiana, the neophyte has been required to pass through a week of this humiliating and painful foolishness before the fraternity would accord him what became his definite right immediately upon signing his pledge. In other places there has been but a day spent in this way. In most places the folly has been perpetrated publicly.

The thoughtlessness of immature youth has not yet permitted a sufficient number of undergraduate fraternity men to see the idiotic folly of the whole thing and to rise in protest against it. There have been times when we hoped that realization would come to the undergraduate fraternity man and lead him to himself clean house. But this hope has died; the fraternity man in college has begun to plead "tradition" as a working reason for the perpetuation of the absurdity and imbecility of the chapter initiation.

Tradition, forsooth! If the initiating fraternity man really desires to adhere to tradition he will immediately throw aside all of this worthless and harmful rubbish and return to the ways of the fathers of the fraternities and so initiate his new brothers that they will feel that they are entering something serious, something noble in its purpose, something too stately to permit itself to be marred by bumpkin-like antics on the part of its members.

We verily believe that there would be just as much sense in a church requiring its candidates for membership to pass through a spurious preliminary admission ceremony, conceived on the spur of the moment by would-be-humorists whose bump of humor is a depression. We believe that admission to a fraternity is only a degree less in importance than admission to the communion of a church. We believe that if ever the chapters themselves can be brought to realize and feel this that the very largest part of things which so irritate the public will vanish over night.

These roughhouse initiations are, after all, nothing in the world but sheer imitation of the so-called high school "frat." The fraternities themselves fulminate against the "frat" but the college boy has never been brought to sense the harmfulness of these organizations. He still imitates their ways and he seems to be not yet far enough away from the "frat" days to realize that the fraternity he has entered is a vastly different thing.

We believe that the time has come for the fraternities to take the matter in hand sternly and forcibly. The time is there to cease pleading with the boys and to say to them, "Thou shalt not." It is time, too, that the fraternities should not only forbid the use of any sort of addition to the ritual or obligation imposed upon the neophyte but to vigorously enforce that inhibition.

At Indiana recently the requirements of rough week became so onerous, not to say disgraceful, that there were at least some pledges with manhood enough to rebel and to refuse to further degrade themselves by obedience. A few such rebellions would soon bring the remedy. Not many weeks ago a high school sorority chapter, with beautiful ignorance of the chemicals they were using, so branded some of their initiates that there is possibility of disfigurement for life. Of course the girls who did it stand aghast at the unintentional atrocity they have committed. Every reader will be able to recall cases of terrible disaster that has followed the calf like gambolings of the "humorous" portion of an initiating chapter.

Were there no higher, no noble reason for the utter and complete suppression of the whole business, and entirely adequate reason is to be found in the withdrawal of the evil impression that is inspired in the breasts of the public by not only the specific disasters that occur from time to time but the constant sight on the streets and on the college ground and in all public places of neophytes who are being made ridiculous and unhappy by their persecutors. How in the world can the public ever be made to believe that the fraternity is something really worth while when its most common visible manifestation is a lot of horse play that is worthy only of a bunch of country yokels at a county fair.

THE JOB THAT CHEERS.

The son of the house had made a name for himself at football at his college, and his experiences were discussed one evening at dinner when the minister was a guest.

"You know, Jack," put in the pastor, "athletics are all very good in their way, but your studies are more important."

"That's what father says, too," replied Jack, "but father never gets up and cheers when he hears me quoting Latin the way he does when he sees me score a goal."

—The Continent (Chicago).

THE SIGNIFICANCE OF THE GROUP IN SOCIAL RELATIONS.

BY PROFESSOR C. F. TAEUSCH, DELTA TAU DELTA.

State University of Iowa, Department of Philosophy.

Published in the Delta Chi Quarterly.

The college fraternity is truly a Greek organization, especially if we mean by the latter its most striking group, the epicurean circle. It was the epicure who taught the world how to enjoy life in its passing moment, the delights of the palate and ear and the pleasures of human companionship. Too often, however, we recognize in him nearly gourmand, and "epicure" in the crasser sense of the term: the man who could in his later life be satisfied only by such viands as mocking birds' tongues. We forget that he was essentially a participant in the life of the "circle of friends," and that the keenest enjoyment he derived had its source in the subtleties of intellectual activity. He differentiated between "hedone," the grosser form of pleasure, on the one hand, and "eudamone," the refined processes of culture and mental refinement on the other and it is in this social and intellectual life of the epicurean that we are to find the nobler and finer sources of fraternity life.

The epicurean had an explanation for these subtler social and intellectual processes. He regarded men, as well as other objects, as associations of atomic particles varying in size and density and shape. He then explained our ability to see or hear things as due to the mutual emanations of the finest of these particles from both ourselves and objects so that these particles met somewhere in the space between and mingled to give that indescribable sense of pleasure we derive from all experience, especially the experience of other persons and mental activities. How far he was wrong we shall leave others to say but that he was sensitive to the necessity of explaining in some way the circle of friendship he participated in speaks well for him and in refusing to believe that his circle was merely the addition of so many individuals, he was perhaps more nearly right than most of the more recent theories of social behavior. The outstanding fact was that the group as such existed and that very probably represented something beyond what any or all of the individuals' constituting it could possibly account for.

Indeed, we are coming to believe that the matter goes back much further than historic times. Primitive life was marked by the prominence played in it by the group; the individual as we now know him practically did not exist and was even less recognized as such. To conform to the group standards was the prime concern of everybody; morality was identified with custom and the individual came to be differentiated out of his group unit only as a comparatively late phenomenon. Instead of agreeing with Rousseau, that liberty was a common possession of all at one time and that individuals gathered together for some common purpose and to secure certain rights by a "social compact," we now regard the evidence as pointing to the fact that individual liberty is not the beginning but the end of social development; that it has its source in the group life, is differentiated out of it and that we have secured it and can maintain it only by a constant vigil and unceasing activity and that it is never found apart from the social life. By the time of the Greeks, a considerable amount of individuality had been achieved by mankind; but even so, much of the life was social, partly because the individual had not yet become completely emancipated and partly

because men had learned, just as business and professional men know today that in organization alone can the greatest purpose be secured in the most effective way.

During the Middle Ages this expediency played probably the greater part in effecting social organization. What we now know as the "corporation" had its beginning then; also the "universities," while the "guild" system flourished. What were these organizations? They were associations of men, *genosse* as the term is, formed partly in order to secure the organized strength of a number of men in business and other enterprises and partly—and this is important—in order to stem the tide of political growth which characterized the time. That is, these organizations were for the purpose of stemming the tide of nationalism. The men who belonged to these organizations were very jealous of their individual liberty and sought by smaller organization to secure it. They were not so much afraid of the tyranny of their own small group as of the growing political organs having powerful military and judicial sanctions. Hence the group stood between the individual and the larger social organization; the group became a so-called *imperium in imperio*, sharing the bulk of the social control which necessarily curtails the powers of the individual in society.

Between that time and the present something has happened. Nationalism has happened. This interesting event can well be illustrated by the practice of William of Normandy, the conqueror of Britain. When William came to England he found there the feudal system of the Middle Ages, a system in which every man owed loyalty and fealty to some lord, he in turn to another, and so on until the highest lord of the realm was reached. In this system were the burghers, the merchants and professional men of the towns who often formed independent guilds. William would have none of this. He arranged it that every man would place his hand in token of loyalty, not only in the hand of his lord but also in the hand of William, so William had a direct overlordship over every man in England. It was just such a condition that the mediaeval organizations sought to avoid; it was against such power that their *genosse* were formed; but the rising tide of nationalism encompassed the older feudal relationship and the mediaeval structure of society was doomed to extinction.

So in this country, as John Marshall constantly pointed out, the achievement of the Constitution was to secure the direct allegiance of every citizen to the federal government above that to his state. The federal government could now tax and punish and draft him directly. The intermediate social and political organizations were largely done away with. That this policy was questioned, was regarded as interfering with and jeopardizing the rights of the individual, can be learned from a perusal of the controversy carried on at that time and later, a controversy that culminated in the Civil War. We are not yet settled as to the merits of this problem as a political question; but as a matter of social organization, it is even more questioned. Would not a civilization which is enriched by many social organizations, each supreme within its field, be more desirable than a simpler social structure? And would not, under such a social arrangement, the individual be more thoroughly safe-guarded, both through the competition among the groups themselves and because of the inability of the most powerful social or political organization to exercise full strength on him directly?

This brings me to the point of my theme. We are confronting in our universities the problem of securing the maximum of our objectives. These objectives are the intellectual and social develop-

ment of the individual in order that he may best serve the society in which he will shortly play a part. Hitherto, the method of the university has been that of society in general today, that of operating directly upon the individual in regard to punishments and curtailments of privileges. Within the last few years we have been forced to admit frankly that this method was not securing the results we wished to attain, at the same time that an enormous amount of friction developed because of the inevitable resentment of students at errors of omission as well as of commission in carrying out the sanctions of the university. The plain fact which the university came frankly to recognize was that it was not securing its purposes, and at the same time the relation between the administrative phases of university organization and the individual students was not of the most cordial. In this situation the university administrators acted much in line with the earlier; they recognized that between the university and the bulk of the student body there existed organizations, in the main fraternities, which shared the loyalty of the students and effectively were securing certain minor but important features of college life.

Instead of ignoring these subsidiary social organizations, instead of perhaps antagonizing them, the university decided to utilize these social forces by delegating to them some of the functions of the university. What are these purposes? Evidently the main business of the university is to see to it that scholastic standards are maintained. Under the previously held individualistic methods of government, the university "came down" and "came down hard" on such individuals as were delinquent, without extending in any way the responsibility of such failures to certain associates and conditions which were as a matter of fact more to blame for the failure than the individual himself. Thus in the fraternity, the freshman usually bore the brunt of the punishment because his shortcomings were more conspicuous and everybody knows what the lot of a freshman is in a fraternity house. Therefore the university decided to extend the penalty for scholastic shortcomings to the whole fraternal group. Specifically, at Iowa, unless a fraternity has an average grade of that of all the men in the university, that fraternity goes on probation and if the difficulty continues for another semester, then that fraternity is forbidden to have any further social affairs. Repeated shortcomings are reported to the national offices and may lead to the cancelling of the local charter.

Two other requirements are made by the university. In the first place, every fraternity must maintain a sound and solvent financial policy. Fraternities have been known to contract debts and mortgage succeeding generations for their extravagance in a way that is unfair to oncoming members and detrimental to the welfare of the university, particularly in regard to those "town and gown" relations that can become highly accentuated. Furthermore, the second requirement is that every fraternity maintain within the walls of its chapter house decent moral conditions, especially to the entertainment of women. The violation of either of these major considerations involves the fraternity in the same difficulties as have been enumerated above in respect to the failure to maintain an average standard of academic work. The important thing to note is, however, that the university, instead of keeping a watch over individual students and inaugurating an espionage system that is so distasteful to men of self-respect, makes these requirements of the group and enforces group violations on the whole of the organization.

It is this statement we wish to make to you, the alumni fraternity men of the universities, in order that you may at the same time

understand the position of the universities and cooperate with us in what is essentially for the benefit of your organizations and their members. No university can long endure the hostility of its alumni; nor can any university flourish without the whole hearted support of its former students. We do not assert our prerogatives as ends to be gained at all cost; we recognize that our main business is to serve our constituency, the young men and women of the state who are seeking a higher education, and that that service is to reach its highest efficiency only with the cooperation and hearty support of our students and alumni. Therefore, if the world comes to you that the university is exercising drastic measures against your fraternity, know that the purpose is to secure that which is a source of pride to every alumnus, the intellectual standards and moral ideals of your Alma Mater. We should appreciate under those circumstances your sanction of this method we are pursuing, the best method we have so far discovered to secure the intellectual and ethical values which justify our existence.

But this statement has a further purpose. We want you to recognize that in dealing with the fraternity as a unit, the university is leaving much of the regulation of the individual to the fraternity itself. So long as the major purposes of the university are served, we are willing that the subsidiary matters—matters which often produce the most friction—be left altogether in the hands of the fraternal group. This is your gain. Not only does this method enhance the power and dignity of the fraternity but it does in a very real sense secure the rights of the individual; he feels more secure in the midst of the men who understand his difficulties and share his punishments than he possibly can in the full and direct pressure of the university authorities. We have become so steeped in the national point of view that we can no longer see the necessity or virtue of allocating some power and jurisdiction to the intermediate groups that constitute our social organization. The likelihood is that we shall return to the *genosse* view, that only by the sharing and distribution of authority can society function best and only so can the individual feel secure in the exercise of that freedom we all hold so dear. We have learned that freedom must and can only develop under law. We have yet to learn that the maximum of freedom is obtained when authority is so distributed as to secure the major social values and among these social values are the intellectual and social enjoyments that universities and fraternities have been fashioned to secure. It is only by such cooperation as we are attempting in the university that both of these organizations can secure both of these major values. Isn't the result worth trying for—the offering of every social opportunity for the development of the full personality and individuality of the young man and woman, and the effective securing of those intellectual standards without which no university can justify its existence?

America, says a Senator, made the world what it is today. Always trying to blame America.

—Cleveland Press.

FRATERNITY ATTACKS, THEIR CAUSES AND REMEDIES

BY MYBERT E. BROOM, Y.

(From The Star and Lamp of Pi Kappa Phi—February, 1925).

Recently while reading some communications addressed to the editor of a great metropolitan newspaper, I ran across the statement that "fraternities contain all the real men on the college campus" of a certain great university. The author of this opinion said also that "non-fraternity men may be classed as greasy grinds and uninteresting muckers." This recalled to me a statement that I have encountered previously. A fraternity man said to me: "We can get what we want. A man must have plenty of 'jack' or be a cracker-jack athlete, or we won't have him." Mentally I compared the active chapter of which he was a member with the same chapter as I knew it during my undergraduate years. The policy he had stated had evidently been adopted and enforced and, as far as I was able to see, it had not reacted for the particular benefit of that chapter.

It seems to me that fraternity men need to think of these things. The college fraternity has been under fire at various times, and it is not now safely established by any means. Just this week I encountered in a news item the fact that all college fraternities in a small college in Illinois had been abolished by order of the college faculty because of adverse public opinion in the community in which this college was located. The future of the college fraternity depends largely upon its own actions.

Among the sins with which fraternity men have been charged are snobbishness, aristocratic exclusiveness, clannishness and prejudice against non-fraternity men—all of which, it is urged, react to the disadvantage of college democracy and college extra-curricular activities.

Perhaps the solution of the whole situation lies with local chapters. If the chapter selects "good men and true," all will be well. The qualifications for fraternal brotherhood should not be limited to personal wealth, or unusual political, athletic, or social ability. These last are important for the success of the chapter in its service to its alma mater and to its fraternity at large, it is true, but the prospective pledge must possess in a high degree the distinctive qualities of manhood above all other things.

Of course, the alumni must keep these facts in mind also. Frequently it happens that an alumnus of the chapter may call the chapter's attention to some particularly good prospective pledge. His recommendation should be guided by the same considerations as that of a member of the active chapter.

The chapter should be open-minded in considering prospective pledges. An effort should be made to make the group typical of the school which it represents. Democracy is as important as outstanding ability in determining the worth of the chapter. If fraternity men will put this thought into their creed and reflect the doctrine in their deeds, many of the attacks upon the fraternity will disappear for lack of sufficient cause to warrant an attack.

EDUCATION VERSUS LEARNING.

ELLIS S. SMITH,

Instructor of English, East High School, Rochester, N. Y.

From The Omegan of Theta Upsilon Omega, December, 1924.

I would not be taken to mean that the processes 'learning' and 'education' are of necessity antithetical: some professional psychologist would likely rise up against me to maintain they are supplementary in all acquisition of useful knowledge. I mean that they may be used, by your leave, to demonstrate two notions of how to get wisdom. The first of these terms doubtless means that 'leading out of the mind' that brings understanding. This agency is, in college, the instructors. The other term relates to the attitude of the student himself: the learner goes after and obtains knowledge by an active pursuit: he studies, experiments, tests, investigates for himself. The will to learn is paramount in him as he continues at college. In the college with a good library he will not let the faculty stand between him and a good education. In this fundamental attitude he will be like Ben Jonson, a most erudite scholar, not ever a student on the rolls of any college. Did self education die with Franklin? I believe that many men come to American colleges, or are sent by their parents, with the idea that their receptive minds are to be filled, like moulds, with the accumulated wisdom of the centuries. Away with such conceptions of culture! There can be no education without sweat—sweat of body, or sweat of brain, or sweat of soul. The noblest factor in education is struggle with difficulty. Thus come power of concentrating thought, a keen penetration, breadth of vision: more still—a daring determination to do great things. There is inspiration to a man in the consciousness that others are expecting him to do great things; but I believe a mightier urge is in that haggard-faced difficulty, the absence of such expectation. Perhaps Lincoln felt this. At any rate we are all willing to admit that defeat and difficulty developed his peculiar powers and gifts and assigned him to his right sphere of endeavor. The great Adam Clark was called a 'grievous dunce,' a Professor at Edinburgh University labeled Walter Scott, 'Dunce he is, and dunce he will remain;' Thomas Chalmers was expelled from the school of St. Andrews as an incorrigible dunce; tradition has it that Shakespeare was no great shakes of a scholar at Stratford. The important point is that all of these men became educated in the highest sense of the word. They were hospitable to new ideas. How many professors who teach first year men at our American colleges will testify out of their varied experience that students who come to college have manifested, in any considerable numbers, an avowed craving for what the college was meant to give them? I heard one professor assert that 'the capacity of students to resist the entrance instruction into their minds cannot be exaggerated.' He was right. The attitude toward an education is fundamental. A student can often learn when he cannot be taught. The boys in my classes have retentive memories for those bits of information that seem important to them. Likewise they display cheerful indifference to much knowledge recommended by me to them as desirable. One boy said yesterday that he could not pretend to give rules for spelling that we have had in class seven times this month; yet he was willing to give me almost verbatim the answers given him by a wireless expert who the day before that had answered his questions for two hours straight on the advantages of a neutro-

dyne set over some other kind. And the boy had not taken a note of any kind on that occasion.

If I were the dean of a small college that wanted to be sure the endowment and other income were going to be well invested in the lives of the students, I should not be so keen for the applicant who might be able to show a high score in some reliable intelligence tests: the average college student belongs in the upper fifteen per cent anyway. I should rather try to devise some kindly interview or other test whereby I could be reliably informed of his real reasons for coming to my particular institution of learning. The fact that he was sent would probably be considered a poor reason. If the college resembled Bucknell in its regard for the equality of opportunity, I should be willing to give any man a chance, but with the mental reservation that his continuance on the roll should be subject to recall at stated intervals, based on a reexamination of his motives in continuing in residence.

Before we can admit all of the children of all of the people to colleges maintained by public taxation, it would be well to know whether the students are so in fact; whether they are come to learn, or to be educated. The privately controlled American colleges have no such function, because of their limited facilities. They ought rather to 'lead out' those whom they have found by due trial to be eager for the culture, the wisdom, and the inspiration that is the right of the men who mean to be leaders in their several fields. Let every college man be honest with himself and those who pay his expenses. If he has a merely receptive attitude to miscellaneous information, the money spent on him will doubtless not be wasted. But if it is to pay any dividends, he should be one of the learners, one who will accumulate unto himself much wisdom, in spite of difficulties, and resolve it all into a useful unity.

WONDER WHAT CAR HE MEANS.

A news item reports that in tropical countries snake skin is used frequently in upholstering automobiles. The prowler bets his cat-o'-nine tails that he knows which automobile is decorated with the skins from rattlers.

—Ohio State Lantern.

MORE ABOUT EXPANSION.

FROM THE RECORD OF SIGMA ALPHA EPSILON.

The Carnation of Delta Sigma Phi comments:

"William C. Levere is dead right when he contends that there is no need of a new national fraternity. What is needed is the development of a lot of small sisters into puissant organizations."

Lately there has been a vast amount of razzle-dazzle about the organization of a new national fraternity. Certain authorities have argued that the exigencies of the fraternity situation all over the country demanded some concerted move on the part of the Interfraternity Conference in the formation of such a fraternity. There were too many locals vainly seeking admission to established societies. To this end, several conferences have been proposed, and now we hear that representatives of locals interested in such a movement are to meet in New York City at the time of the Interfraternity Conference. (From among the seventy-seven delegates attending the first conference of local fraternities, held in connection with the Interfraternity Conference last fall, a new fraternity, Phi Kappa Pi, was formed by twelve local societies.)

There never was a more misguided movement than this. As Mr. Levere points out in the Sigma Alpha Epsilon Record there are seventeen national fraternities with less than twenty chapters each. These organizations want to grow; why dally with the locals of the land in the formation of another national fraternity when the existing nationals need encouragement and assistance? And this question is pertinent: Can such a national fraternity, brought into being, like a mushroom, over-night, contain the qualities which make for survival? To our way of thinking, fraternities are not manufactured that way; and who would want to belong to such a one?

Just what is the problem after all. First, there are no less than forty national fraternities with less than fifty chapters each. There are thirteen national fraternities with more than fifty chapters. If fifty chapters is the goal toward which every national fraternity may strive, there are then enough national fraternities to absorb over one thousand locals; and we seriously doubt if there are that many locals in the land worth perpetuating. Second, the fraternity field is not overcrowded with existing nationals. California, Cornell, Illinois, Michigan, Pennsylvania, are only a few institutions where about all nationals are represented.

So, if there are too many locals, the trouble cannot be that there are, first, not enough fraternities, and, second, not enough colleges for existing nationals to enter.

There are not too many locals; but there are too many national fraternities which are obsessed with the idea that a desirable local is one that must have a \$50,000 house and at least five year's rejection slips from the Grand High Hokus. One local, after enjoying a "waiting period" of ten years, was finally granted a charter. It must have come as a blow, for you can't wait that long and really want what you get. The sensation comes no doubt in finding out who gives in first.

Let us have no experimenting with the creation of national fraternities from without. A little more liberalmindedness on the part of thriving nationals, and a great deal more initiative and aggressiveness on the part of the younger and smaller fraternities will amply take care of the situation.

CONCERNING CORNELL ATHLETICS.

Alumnus, "From the Outside Looking In" Says Business Needs Spirit
Acquired in Varsity Team Play.

To the Cornell Alumni News:

This is a simple plea from an untutored alumnus. It is a plea for athletics, from one who has never soiled his hands on a Cornell team, varsity or scrub.

Yesterday was a typical business day.

Yesterday I talked business with seven men—one at a time. Five of these men discussed ways and means of beating out competition.

After graduation most of our college men run up against a minimum of altruism and passive knowledge, and a maximum of competitive hard-tackling. Whether or not we compete at college, we are forced to compete after we get out—or carpet our front parlors with Congoleum.

During an important commercial hearing, I sat beside a distinguished jurist. He fairly snarled with competitive interest. Throughout the hearing he played a game, and played it hard.

I listened to a crisp young chemist while he explained to his Company staff certain improvements in their product. He glowed with pride over beating out competition.

I muffled my enthusiasm while an engineer outlined to a convention a series of steps designed to better his Company's service. He had determined to put it all over competition, and he had succeeded.

Here we have three cultivated professional men in action.

All three had risen from the weekly payroll—partly through professional equipment, but largely, I suspect, through a sharp appetite for competition.

If we grant competitive spirit an important role in the job of making a living, of course we want to send men out from Cornell under a competitive running start; Cornell is practical.

The business world wants men with a keen, fair, but determined competitive spirit. It wants them badly. I speak here from rather close acquaintance with a fair number of our larger business houses.

A tennis cup or a Phi Beta Kappa key, of course, stirs up competition. The winner shines as an individual. But successful business frowns on the individual star performer. It wants the team worker. It wants the kind of competitive spirit that finds its outlet in team play.

To prepare men properly for the world's affairs, some of us believe that Cornell should thoroughly charge them with a team spirit to win.

If he is husky, an undergraduate may get this team spirit by actual play. If he is frail, or fat, he may get it by living in an atmosphere of determined team competition—by sitting in the stands and rooting for "the house."

Willy nilly, Cornell teams play a definite part in the Cornell education.

We wouldn't deliberately inoculate Cornell men with an inferiority complex; we intend them to be leaders—winners, not losers. I wonder if we aren't justified, then, in spending more of our educational thought on the subject of turning out winning Cornell teams.

A little vicarious pride won't hurt the crowd in the stands; most of us graduates find we need an endowment of healthy egotism to avoid the painful experience of being walked on.

If we scare away from Cornell too many good athletes we may seriously weaken the competitive assurance that the Cornell man takes away with his diploma.

Let's be careful, then, that we don't tend to make the Cornell freshman enrollment a survival of the meek, frail, and fat.

At the same time, let's ask ourselves if night-school practice is the best way to teach the competitive spirit that wins.

In my business, the porters put in the longest hours. Night meetings of executives are ruled out. Few business houses want long-hour drudges in jobs which call for spirited work.

I believe that everyone connected with Cornell approves of athletics—at least, in a mild way. In moderation, we all agree that exercise is a good thing. Is it not about time, though, that we gave the spirit of athletic competition more educational credit? A good course in apoplectic rooting helps to put motive power behind the technical, professional and cultural equipment that the Cornell alumnus carries out into the world.

I am for a Cornell Dean of Competitive Spirit. I believe he would hold one of our most useful chairs. Until his appointment, the President of course acts ex-officio.

Now to be a little selfish: As a Cornell man I like to see winning Cornell teams. They stir me up and bring me back to Ithaca. Though perhaps they shouldn't, they make me prouder of Cornell. If any Cornell alumnus in the rear of the room disagrees with these emotions, will he please stand up and speak? If no one rises, we will call it unanimous.

Someone may ask what I have to propose. Nothing specific. If the powers on the hill get something from this viewpoint, I know they are smart enough to find a way to Cornell competitive-spirit-culture without serious sacrifice of proper scholarship.

For practical purposes a balance must be struck between passive knowledge and the spirit which gives it power. I believe that Cornell's intercollegiate teams occupy a legitimate place in that balance.

I sincerely hope that this little plea will stir up thought among the administrators who are in a position to see the whole picture.

Dear, good, kind President Farrand, are you listening? We know you are not setting up a cloister on the hill. We know you aim to give us practical Cornell men who will stir our pride. As an aid to Cornell's emotional instruction, won't you please help to bring Cornell athletics out of their dark corner and give them a more cheerful place in the sun—even at the expense of some course in Higher Somethingorother.

G. Y. Z.

HIS WINNING GUESS.

A pessimist may have his faults but his ideas about fishing are generally pretty accurate.

—Cornell Widow.

FRATERNAL SPIRIT.

This is no attempt to rehash all the arguments on both sides of the question but to take up one serious aspect of the matter: namely to try to discover why fraternities are not as successful in instilling a fraternal spirit as they should be. There is no use denying that a number of fraters become passives in every sense of the word as soon as they cease to be in immediate relations with their chapter. There are others who never get to know what the pin and handclasp signify. There is still another class who start out finely and then weaken or become "disillusioned," and of course, there is the frater with the right idea of this fraternity business who makes fraternities, even in their imperfect state, something worth while. The first deserve our most cordial contempt; the second, our pity; the third, our sympathy; the last our respect and affection.

Some fraternity men should never be fraternity men. The best we can do with them is to try to keep them out or disregard them if they are in. Does that sound like treason? Well, it's quite impossible to make steel beams for a substantial structure from blocks of wood. The sooner we discard them the stronger and the more rapid will our building be. Better devote our energy to developing such material as we have which is substantially sound.

A plan of procedure? It seems that the logical way to make a good frater is to start working with him as a pledge. A platitude, you say? No doubt it is and all the more wonder that, being so obvious, it has not been acted upon. A good fraternity man must be a dreamer, must keep his eyes toward the stars but keep his feet on solid ground. Perhaps you know of some fraters, entering our ranks filled with their conceptions and fraternal ideals only to lose faith and become disheartened. They failed to realize that fraternities deal with human beings with all their frailties. Forewarned is forearmed and much depends upon the attitude in which our pledges enter into their positions as members. Why not tell them before initiation what to expect and for what to prepare.

Let the pledge know that there are times when dissension arises; times when difficulties of all kinds present themselves; times when the fraternal bonds become taut and strained; times when we ask ourselves if it is really worth while. Let him prepare for the hasty tempers, the undeliberated judgments, for the lack of understanding of his fellow members. Teach him to respect the opinion of others and to forget a quarrel quickly and with a smile. Tell him how men, compatible in their freshman year, through development of their personalities, may in their senior year have little common ground on which to stand. Point out that the fraternity's capital stock is men, and for each man there is an individual nature, with varied inclinations. Impress upon him the necessity of not permitting himself to be sidetracked from reaching his goal by obstacles. Tell him to keep always before him his ideals, to keep them high but with a touch of practicality, with a thought of human nature. Because our fraternal purpose depends on material things as a basis, to separate the one from the other is fatal in the end.

—Phi Sigma Deltan.

Phi Sigma Kappa maintains forty-three chapter houses, two under the University of Maryland charter—in Baltimore and at College Park—and two at Union—at Albany and in Schenectady. In other words this fraternity virtually has forty-three chapters.

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—The Purple, Green and Gold of Lambda Chi Alpha.

WHAT CONSTITUTES A FRATERNITY MAN?

BY WILLIAM H. THOMAS,

Chancellor the Delta Theta Phi Law Fraternity.

(Reprinted from Sigma Chi Quarterly)

First—a clean heart beating beneath a fraternity emblem and a clean, broad-minded conscience recognizing fraternity obligations and the rights of men.

Second—as Cleanliness is next to Godliness so is the same exemplified by the member through care in toilet and personal appearance.

Third—as apparel oft proclaims the man so should the personal attire create in the community the fact that a Greek and a Gentleman are synonymous.

And lastly—as the term gentleman combines all the qualities of cleanliness, dress, thought, and proper deportment, so may the Fraternity Man of America be accepted as the prototype thereof.

PEREGRINATIONS OF THE PIN.

BY FRANCIS W. SHEPARDSON,

President of the Fraternity and Editor of Beta Theta Pi.

From Banta's Greek Exchange, October, 1924.

The ninetieth birthday of Chauncey M. Depew led to the publication of some interesting articles about his life experiences. One magazine printed a strip of pictures showing the famous public man at various periods of his long career. In one of these, perhaps taken in his senior year at Yale, a "Bones" pin appears upon the bow of his old fashioned black stock. One almost shivers as he thinks of the shock to New Haven were one of the select fifteen of 1924 to make such a conspicuous display of the skull and bones and on such a background as a bow tie.

Tempora mutantur, et nos mutamur in illis. That is the way the Greek letter society man of forty years ago would have made his comment. In these unlearned and uncultured college days it may be better to translate the familiar sentence, Times are changed, and we are changed in them. What seems strange to the college man of 1924 may be style favored by his youngest brother in 1944 and the latter may wear the cut of clothes his father wore in 1894. Any picture of a college group of fifteen years back awakens the humorous comment of the undergraduate, as he studies clothes, cut and combining of hair, or width of hat brim. It is a safe guess that the sheik of 1924, with his long, straight locks held in place by shining unguent, will excite the risibilities of the novitiates of 1934.

The peregrinations of the pin have been as numerous as the alterations in hats, coat lapels, vest openings and width of trousers. Since "our Chauncey's" senior days, the migrations and the styles of fraternity badges have been many. They have been more or less closely associated with the attitude of members toward their fraternities and of outsiders toward these organizations. In times of blatant advertising badges have been large and flamboyant; in times of conservative repression they have been small and less conspicuous. Badges now, as a rule, are much smaller than they were in 1880. They symbolize pride in membership rather than a proclaimed superiority to a horde of barbarians, forever outside the pale. The advertising feature, once prominent and objectionable has almost entirely disappeared. Real values have survived.

The little gold pin on a Yale senior's tie in 1856 was matched by many similar displays. Perhaps Senior Depew wore his Psi Upsilon diamond up there too. Bow ties, black or white, carried big slab shields, diamonds, crosses, which were larger than the surface to which they were attached. Not infrequently below them on an expansive shirt front were studs, also in badge form, well to do students in a legion of those poor in purse often leading in such display. In the periods of popularity of the puff tie its purpose as an obscurer of a soiled dickey was often supplemented as another utility, because its meeting folds made a fine place for affixing the frequently heavily jeweled emblem of the "frat." By the way, the disappearance of the now obnoxious abbreviation "frat" in favor of "fraternity" has accompanied the reduction in the size and vulgarity of display of the badge.

The coat lapel, once and for a long time, was a favorite resort for the fraternity pin. Like bow and puff tie the position had one distinct advantage. The traveler on the cars, for example, quickly found his fellow Greek, and many warm friendships resulted from such chance meetings which were particularly numerous where a railroad traversed territory containing several college towns. The desirability of some sort of identification symbol is often urged, and several fraternities use such device now. Some enthusiasts, seeking to promote acquaintance and fellowship among college men in a day of friendly interfraternity feeling, have even advocated the use of a common lapel button, to indicate that the wearer belongs to a college fraternity. At any rate, in the olden days, the coat lapel sign board was generally used and brought results in acquaintance.

From the coat lapel the badge jumped to the vest. In that region the mysterious insignia had a great range for travel. When fastened close to the V the badge might be seen by all, thus preserving some of the advantages claimed for the coat lapel. If the vest itself had a lapel, the pin peregrinated by inch variations from point to point, sometimes fastened high up and again coming close to the button line. Then it took a flying leap to the extreme lower point of the vest, from which post of vantage it again traveled upwards until it found rest and peace for the nonce over the heart.

In the meantime a perplexing problem presented itself. How should the badge be inclined? Should it always be absolutely true to a meridian line, or might it be inclined a bit to the right or to the left? Should it follow the lines of the clothing one wore or remain fixed in position, regardless of stripe or check? The Psis wore theirs perpendicular, the Deltas liked the horizontal effect, and the Sigs inclined theirs in the direction of their mother chapter. Of course all rules were laid aside when one went swimming, carrying the precious bauble in his mouth, although the regulations were again in force when the badge was fastened to night shirt or pajamas.

While these extraordinarily important matters were under discussion, the dealer in "junk" appropriated the advertising features of the fraternity badge. He offered among his wares baggage checks, watch fobs—nice brass ones bearing Greek letters—belt buckles, with letters tacked on or cut in as preferred, watch chain dangles of many varieties, lettered pipes, canes, rings—the whole range of money eating, miscellaneous merchandise on which the jewelers have prospered. And all this time the plain badge, usually bereft of its jeweled settings rested quietly underneath the coat and close to the heart.

But it is said that many college boys are calling for larger badges. They are using the badges again as sign boards in college annuals, after quite a period of more suitable coats of arms. Perhaps the badge is beginning to feel the wanderlust again. It may start on its travels again. If it does, it may return to the bow tie once more, where the famous New York railroad man and political leader wore his "Bones" pin long years ago.

"I will never disgrace these hallowed weapons, or abandon any comrade, beside whomsoever I am placed, and I will fight for both sacred and common things, personally and with my fellows. I will not leave my country less, but greater and better by sea and land, than I may have received it. I will obey the rulers for the time being, and obey the established laws, and whatsoever others the commonwealth may agree to establish; and if any one abolish these ordinances or disobey them, I will not allow it, but will defend them personally and with the rest. I will obey the religion."

—The oath of the ancient Greek Ephebic Fraternity, preserved by Julius Pollux and Stobaeus.

—From The Purple, Green and Gold of Lambda Chi Alpha.

Intercollegiate Items

None should be admitted to college work but those who really want intellectual training and are capable of taking it. None should be permitted to continue in it but those who take it well. Learning in homeopathic doses is not of great value. An institution of learning is primarily for those who want learning, without regard to sex or race or social status. Are we to conduct an institution of learning or an amusement park?—President Judson, University of Chicago.

—Sigma Kappa Triangle.

A group of students at the University of Porto Rico has become anxious to organize a local fraternity patterned after those on American soil, and has submitted its desire to President Benner of the university. He has addressed the Interfraternity Conference asking for information, advice, and assistance on behalf of the conference to help the new idea take root in Porto Rico.

—Banta's Greek Exchange.

The fraternity world seems to have been presented recently with a number of fraternities that have not grown to any great size. These should reduce the task of those enthusiastic fraternity workers who are anxious to bring about the creation of a greater number of national fraternity chapters. Most of these new fraternities are anxious for expansion, and would be glad for any cooperation that national fraternity officials might give them. We wouldn't be averse to seeing growth on the part of these fraternities and others that might be created in the natural way in preference to the formation of more new fraternities by artificial methods. Of the younger fraternities with less than ten chapters, most of which are eager for expansion, might be mentioned Phi Mu Delta, eight chapters; Phi Pi Phi, eight; Alpha Kappa Lambda, five; Chi Tau, five; Beta Kappa, four; Theta Alpha, Delta Sigma Lambda, and Alpha Phi Epsilon, three; Pi Alpha Epsilon, two. Undoubtedly there are others.

—The Purple, Green and Gold of Lambda Chi Alpha.

Greek to Greek

In its campaign for better academic work on the part of its chapters, the fraternity has established a series of prizes. The first of these consists of the fraternity coat of arms, in sterling silver, 00"x00", mounted on a mahogany board. There are four of these, one for each division, to be presented annually to the chapter which has maintained the highest relative average in its institution during the preceding year. The relative standing of a chapter is obtained by computing its average in terms of the general average of the national fraternities at its institution. Each year a silver plate with the name of the winner will be placed on the board below the coat of arms. This prize is awarded annually, until it has been won three times by the same chapter, when that chapter retains permanent possession of it. A bronze replica is presented each year to the chapter relinquishing possession of the prize, as evidence of its having held it for one year. The scheme of computing relative averages is an effort to reduce to a minimum unfairness in comparing the marking systems and standards of grading of different institutions. The plan is not ideal, but none better has suggested itself.

The second prize, to be known as the Karnea prize, is to be awarded outright at each Karnea to the chapter of the entire fraternity which has maintained the highest relative standing in its institution during the two years preceding the Karnea. It consists of a handsome sterling silver punch bowl, with appropriate fraternity design, large enough to meet the ordinary demands of chapter functions.

The third prize, to be known as the Curtis prize, purchased from the income of the Curtis fund for the encouragement of scholarship among our undergraduate chapters is a grandfather clock of colonial design. One of these clocks is presented annually to the chapter that has made the greatest improvement in scholarship during the previous year. It seems peculiarly appropriate to use the income of the Curtis Fund for this purpose. Brother Curtis was the real pioneer for better scholarship in our fraternity, and during his ten years as president, he stressed it as he did no other matter in the life of our chapters.

It is hoped that these prizes will stimulate greater interest in scholastic attainment among our chapters, but, after all, they merely scratch the surface of this problem. The only way that our active members can become a really constructive force in undergraduate life, and our alumni take their place as leaders among men of intellectual force and attainment, is for every undergraduate to catch the spirit of getting out of his course the best that the college can offer him. What Delta Tau Delta is after is not so much fine scholars as fine men, well balanced mentally, morally, and physically—men who are able to bring to any proposition the best they have.

—The Rainbow of Delta Tau Delta.

The recent vote taken by the active chapters relative to cutting out the Exchange Department in order to reduce our expenses was illuminating. Out of sixteen chapters voting, only one was in favor of eliminating the Exchanges. It is surely a direct refutation of any charge that may be brought as to the selfish isolation of any sorority or chapter. It proves our recognition of the common aims of all Greeks, the existence of a bond bigger than that binding Sigma to Sigma—a bond which, reaching out first to the women of other sororities, is widening out to include the women of the world, all working together and for each other.

—Sigma Kappa Triangle.



A new Greek letter fraternity has been established in an Ohio college. To be eligible for membership a student must give evidence of a fine character, must abstain from the use of tobacco and alcoholic beverages and must show high ethical standards of honesty in his academic work. The qualifications, one would suppose, would be enough—but—and here's the rub—applicants must also successfully complete a semester of study. Can it be that a paragon of that sort could fail as a student?

—Baltimore Sun.



Sigma Alpha Epsilon, with its ninety-five chapters, continues to be the largest fraternity in number of chapters. Sixteen others have forty or more chapters. The list:



"SMALL-TOWN STUFF."

The fraternity which is compelling its initiates to take part in a public initiation is about ten years behind the times. Such action has long since been discarded by the fraternities that are well established on the campus.

The university adopted a rule against campus initiations some years ago. This ruling has been carefully observed, though last year a few groups saw fit to have some asinine stunts staged on the campus by their initiates.

Practically every national Greek letter organization has adopted resolutions denouncing the "rough stuff" in connection with initiations, being especially strong in their condemnation of public displays of any sort.

But every fraternity man knows that the initiates are "put through" some series of stunts that are calculated to furnish entertainment for their friends with the fraternal group. Custom and tradition have it that the initiate must pass through a certain probation period. We have no quarrel with that. It is a matter for each chapter to decide. But we do object to having a small body of men force their ideas of the ludicrous upon the entire student body.

These demonstrations are more representative of high schools or backwoods colleges, where hazing and the placing of cows in college buildings are still in vogue, than of a modern university. Such exhibitions have no place in the life at Ohio State. Initiate to your heart's content, but do not impose on the rest of the world. Keep within the four walls of the chapter house.

—Ohio State University Lantern.



This has been a particularly hard year on the editor. Material has been very scarce, as far as Kappa Delta Rho talent is concerned, and outside contributions have been few and far between. Constructive suggestions have been almost nil. This is not criticism and is not fault-finding. It is not an alibi. It is merely a statement of facts.

The Quill and Scroll has continually urged the brothers to read other Greek Letter publications, and has especially recommended that all chapters subscribe to Banta's Greek Exchange. Whether chapters and brothers follow these suggestions is not known.

This issue of the Quill and Scroll is devoted entirely to material from contemporary publications. It may suggest policies and plans to the chapters for future numbers. At least it will give all an idea of other publications and their contents. Plans are forming for the year 1925-1926 and needless to say the future Quill and Scroll will be much improved. The degree of improvement will be limited only by the chapters themselves.

At Columbus last year no definite date was set for the 1925 Convention. The decision was left to the National Officers and the Alpha Chapter. To date no definite action has been taken. G.C. Wolford is endeavoring to have all interested state their preferences

so that a definite decision can be made. Chapters and individuals should write Bro. Wolford at once stating their preferences. The choice will probably lie between September and November, although other dates will be considered if any want them. Naturally Alpha's wishes will carry the most weight and therefore individual decisions should be governed by what is also considered best for the Alpha Chapter.

Some months ago Charles A. Selden, writing under the title of, "Sex and Higher Education," in the Ladies Home Journal said, "There is no state university which is not far superior in tone, morally and intellectually, to the legislature of the same state; no great city college or university which does not outrank in the same manner the political government of its city." This statement is a strong one, but nevertheless a true one when one pauses to examine our political bodies, federal, state, and municipal.

Colleges and students are usually condemned as a class by those people who know little of them. The isolated scandal cases in colleges are the ones the press agent broadcasts in his own exaggerated language. The average man's knowledge of student life is gained through the newspaper and consists chiefly of scandal, hazing, freshmen's pranks and dances where the hip-flask plays the prominent role

What is the answer, then, to not only giving the college a square deal by the average citizen, but also to improving the public law-making and law enforcing bodies? Is it not up to the college man to do it himself by taking a more active interest in public life? To be sure the lawyers, as a rule, are active in political circles, but why not the doctor, the dentist, the chemist, and likewise the engineer? If the universities are superior in tone, morally and intellectually, to the legislatures, why not improve the various forms of government by injecting the product of the colleges into them?

The man who has accepted the advantages of the highest training in education has at the same time accepted the obligation of greatest duty to his government and fellow citizen. The only method by which he can fulfill this obligation is by accepting his responsibility in public life. It is not necessary to seek office to do one's duty, but it is necessary that man do his part in electing competent officials, and aid in settling all public problems for the common good.

THE FRATERNITY DIRECTORY IS NOW IN THE HANDS OF THE PRINTER AND WILL APPEAR SHORTLY. IF YOU HAVE ADDITIONS OR CORRECTIONS SEND THEM IN AT ONCE.

HAVE YOU BOUGHT YOUR KAPPA DELTA RHO SONG-BOOK?

The Quill and Scroll has always published Chapter Notes, often delaying an issue for several days in order that all, or at least a majority of the chapters, might be represented. Occasionally there has been a demand for more general news and less of the chapter notes. Likewise some of the alumni have begged for more chapter news, saying that this medium is the only means they have of hearing about the chapter they worked for in previous years.

Some chapters have very complete and interesting notes in every number. Others, it is plain to be seen, write up their notes at the last minute and anything goes to fill in. It is a peculiar fact that the least interesting notes usually come from the chapters which criticize the Quill and Scroll for not appearing on schedule. These same chapters, likewise, are usually the ones that claim they would have had their notes in on time if they had been notified sooner.

At the beginning of each school year the Quill and Scroll sends to all chapters a list of dates when notes are due for the issues that are to appear during the current year. Proprietors are requested to post these dates on the house bulletin board. Before an issue goes to press a reminder is sent to the chapters and the rest is up to the fellow who acts as reporter to the Quill and Scroll.

What is the opinion of the fellows in regard to chapter notes? Should they appear in all issues? Should they appear in only two issues or should they be omitted altogether? What do the alumni think of chapter notes? What do the undergraduates think of chapter notes?

Send in your opinions for publication in the June Number. Plans will be made for next year, according to what the majority desire.

TO THE MEMBERS OF KAPPA DELTA RHO.

Delta Chapter of Kappa Delta Rho wishes to announce that Harold Ball of Batavia, New York, is no longer a member of the fraternity.

Fraternally,

PETER J. NAEYE, Proprietor.

JUST A GENTLE REMINDER



*The New York Alumni
Association of Kappa
Delta Rho holds it's
regular monthly mid-day
luncheon at Stewart's
Restaurant, 26 Park Place
New York City, the last
Tuesday of each month.*



A MASTERPIECE.

Mrs. Brown was almost speechless as she beheld the Grand Canyon.

"Isn't it wonderful?" she gushed.

"I'll say so," responded Mr. Brown, who mixed contracting with politics. "Boy, that was SOME excavating job."

—New York American.

PERHAPS HE WAS ONE.

Freshman—"I'm a little stiff from bowling."

Coach—"I don't care where you're from, get busy on the track."

—Chapparral.

THEN IT DROPPED.

"Class," said the new teacher, "I want you all to be so quiet that you can hear a pin drop."

Silence was golden.

Small bass voice in rear of room—"Let'er drop."

—Pelican.

NO DOUBT ABOUT ITS SIGNS.

"Has your brother come home from college yet?"

"I guess so, or else the car's been stolen."

—Ski-U-Mah.

HOW CRUEL.

The main difference between a girl chewing her gum and a cow chewing her cud is that the cow generally looks thoughtful.

—Williams Purple Cow.

JOHN KNEW.

Frank—"Say, do you know that 'sugar' is the only word in the English language in which the 's-u' is pronounced like 'sh'?"

John—"Sure."

—Juggler.

DUMB!

"Dean Shumway must be getting a little near sighted these days."

"Why?"

"Well, I was in his office yesterday to ask for an excuse and he asked me three times where my hat was—and all the time it was on my head."

—Ski-U-Mah.

AFTER THIS PUN WE CAN STAND ANYTHING.

Son—"Dad, what is Latin for people?"

Father—"I don't know, son."

Son—"Populi."

Father—"How dare you speak to me like that!"

—Indiana Daily Student.

OBEDIENCE.

A freshman was reading the following sentence: "On the horizon appeared a splendid——"

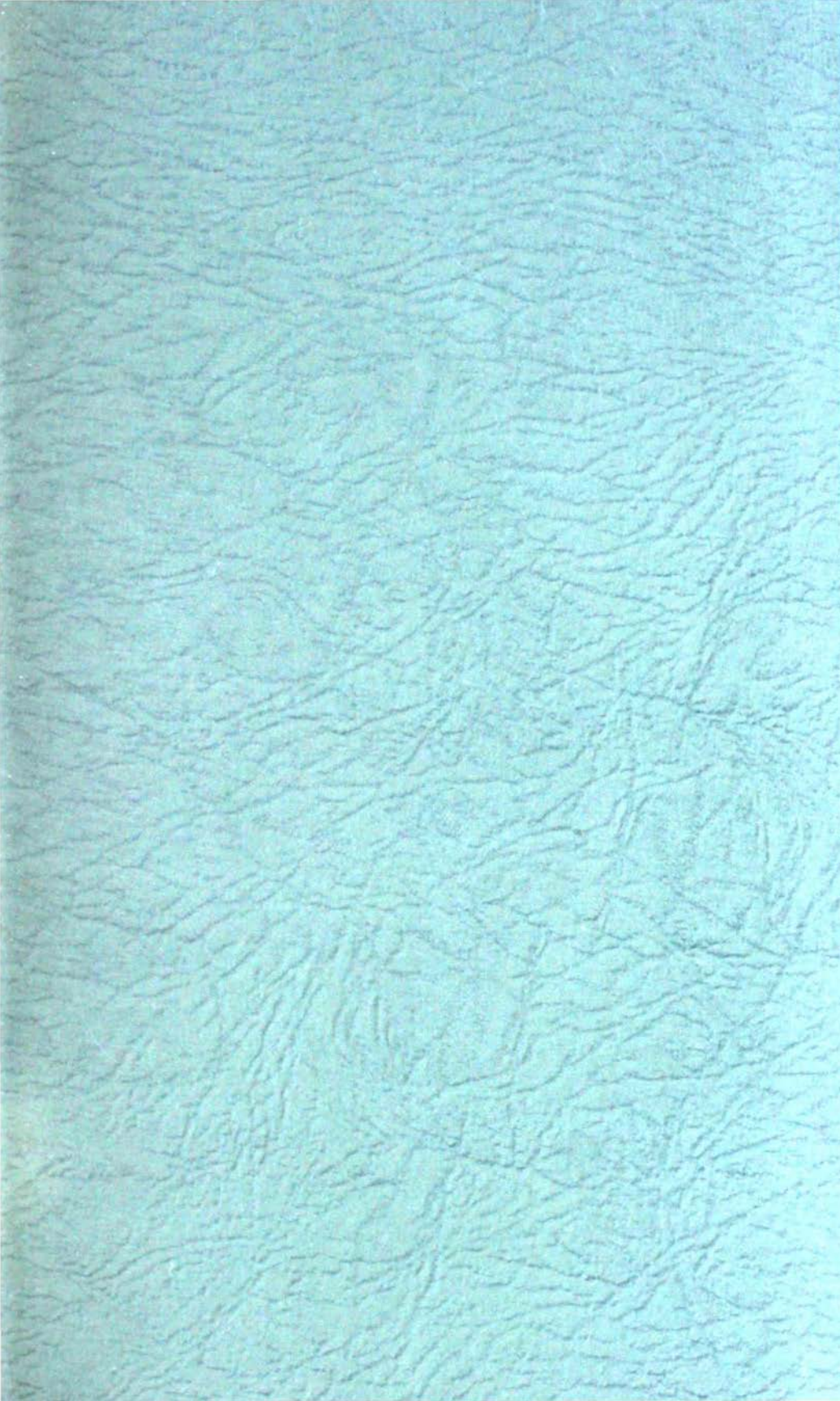
"Barque," prompted the teacher.

Freshman (staring)—"No."

"Barque," persisted the teacher.

"Bow-wow," said the freshman, meekly.

—Exchange.



Alf. E. Tovey, Printer, Buffalo, N. Y.