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FEBRUARY 1973

THE QUILL AND SCROLL OF KAPPA DELTA RHO

AN EDUCATIONAL JOURNAL

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THE QUILL AND SCROLL OF KAPPA DELTA RHO

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KAPPA DELTA RHO FRATERNITY

Founded at Middlebury on May 17th, 1905 by *George E. Kimball, Gino A. Ratti, Chester M. Walch, *Irving T. Coates, *John Beecher, *Thomas H. Bartley, *Benjamin E. Farr, *Pierce W. Darrow, *Gideon R. Norton and Roy D. Wood.
*Deceased

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Page 1

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I certify that the statements made by me above are correct and complete		

The National Sweetheart of Kappa Delta Rho



1. Iota
Linda Rinkema



2. Gamma Alpha
Linda Joy Cohn



3. Theta
Stephanie Darrah



4. Eta
Linda Matsler



5. Nu
Nancy Coleman



6. Sigma
Ruth Sweager

OFFICIAL REGULATIONS

- A. Chapters and colonies send Sweetheart photographs to either the National office of the Editor. Two glossy black and white photos — one in formal attire; one casual, should accompany a summary of the girl's accomplishments.
- B. The Sweetheart of a chapter should be single when installed.
- C. Photographs of all girls submitted will be printed provided five or more chapters submit copy.
- D. A coupon providing voting space for each chapter will be printed in the February issue. Each chapter will receive four votes. There can be no more than two votes for any one candidate — The chapter can vote for its entry with two of its four votes. The options are a 2-2 split, a 2-1-1 split or a 1-1-1-1 split. All four votes must be used. The Editor (an art director) is given 3 votes, with no more than 2 permitted to a candidate. (This is primarily a tie-breaking device).
- E. The coupon ballots should be sent directly to the Editor for tabulation. There is a deadline, and rather than make it a specific date, it will be 30 days after mailing of the February issue. So when you get your copy of this issue, call a meeting and send in your vote promptly. A chapter officer must sign the ballot.

National Employment Counselors Still Needed



7. Epsilon Alpha
Mary Schroeder



8. Psi
Nancy Ellen Near

--- MAIL PROMPTLY TO THE EDITOR ---

Charles F. Beck, National Editor
R.D. 1, Box 529, Macungie, Pa. 18062

Here are..... Chapter's votes for the
1973 Sweetheart Contest. (Please use all
4 votes with no more than 2 to any one
selection).

(use numerals)

Signed.....Office.....

OUR RECENTLY instituted Directory of Employment Counselors has now been compiled and distributed to the chapters. Although fifty Alumni brothers volunteered to assist undergraduates with any questions which they might have in various employment fields, we are quite disappointed with the general response.

It is still our hope to have several hundred volunteers. Realizing the greatest value an undergraduate would gain from such a program would be a personal contact with the Counselor, rather than a written one—this would necessitate a duplication of Counselors for various employment opportunities on a National basis. It would be of little value to an undergraduate of our Colby Chapter in Maine to have a Counselor, in a field he thought

he might be interested in, living in California or Oregon. Consequently, we had hoped to have Counselors for most fields of endeavor located throughout the United States, and particularly in those areas where we have a concentration of chapters.

Our volunteers represent a wide variety of occupations, from Accounting to Urban Affairs and Development, but we still need more in all areas. Please volunteer your services to counsel some young brother and help him to make the proper choice for his future.

On the inside front cover of this issue, you will find a convenient registration form to enable you to volunteer your services for this worthy cause. Be a brother and help your brother.

ON CAMPUS

Omega's Annual March

AFTER AN EXCEPTIONAL 1971 march to Pittsburgh to collect monies for Children's Hospital the goal set for 1972 was \$14,000. After a kick-off breakfast provided by the Slater Co. at IUP, the fraternity followed Route 119 south to Blairsville, then proceeded westward on Route 22 to Delmont. Saturday night was spent in Delmont, and the march continued on Sunday into Pittsburgh. Collections from motorists, businesses and residents along the 60 mile route resulted in a grand total of \$16,731.00, well over the set goal. Previous year's collections totalled over \$31,000—so the hospital has gained close to \$50,000 since the marches began 10 years ago.

Some of the publicity garnered as a result of the 1972 march is shown on the left.

Raffle Totals Over \$2,000

EPSILON ALPHA chapter is progressing well. Their raffle enabled them to donate \$720.00 to Lewis College, \$750.00 to a student, and still have a \$600.00 profit. They also held a Christmas party for sixty Joliet orphans on December 13. A magi-

Marchers Collecting Donations

Three local members of Indiana University's Kappa Delta Rho Fraternity will be taking part in the annual march from Indiana to Pittsburgh, collecting donations for Children's Hospital.

Robert Dudas, Tony Lenze and Tom McDonald will be among the students who will leave Indiana early Saturday morning, Dec. 16, and will follow U.S. Route 119 South and 22 West to Delmont where they will stay for the night. They will begin walking again on Sunday and follow Route 22 into Pittsburgh.

The marchers will pass through Monroeville, Churchill and Wilkinsburg on their way to Children's Hospital, where they should arrive at 7 p.m.

The brothers plan to collect from motorists, businesses, and residents along the 60-mile route. The goal this year is \$14,000, which will be added to previous years collections amounting to over \$31,000.

Contributions can be mailed to Box 1758, Indiana University of Pennsylvania, Indiana, Pa. 15701. Make checks payable to Children's Hospital.



KDR Brothers—Fraternity Plans Hospital March

The brothers of Kappa Delta Rho Fraternity of Indiana University of Pennsylvania will conduct their 10th annual march from Indiana to Pittsburgh to collect donations to Children's Hospital.

The fraternity will leave Indiana early Saturday morning, Dec. 16, and plans to arrive in Pittsburgh at approximately 7 o'clock Sunday evening. Upon its arrival in Pittsburgh, the KDR-TV Children's Hospital group will appear on television to pledge the contribution.

The goal for this year's march has been set at \$14,000, which will be added to previous years total collections of more than \$31,000.

After a kick-off breakfast provided by Slater Corp. at IUP, the fraternity will follow Route 119 south to Blairsville and then proceed west on Route 22 to Delmont, where they will spend Saturday night at the Delmont Motel, and continue on to Pittsburgh Sunday.

The fraternity will collect from motorists, businesses and residents along the 60-mile route.

The Delmont Motel has offered to lodge the brothers while meals will be donated by Dean's Diner at Blairsville, Winky's Drive-In at New Alexandria, the Lamplighter at Del-

mont and Burger King in Monroeville.

Prior to Saturday's departure, the fraternity will be collecting donations from motorists in the Indiana area on Thursday, Dec. 14 and Friday, Dec. 15.

Contributions can be mailed in advance to Box 1758, Indiana University of Pennsylvania, Indiana, Pa. 15701. Contributors have been asked to make checks payable to Children's Hospital, Pittsburgh.

TO MARCH FOR CHILDREN'S HOSPITAL—The brothers of Kappa Delta Rho Fraternity of Pennsylvania stand behind the sign that marks the beginning of the annual walk to Pittsburgh collecting donations for Children's Hospital. The goal has been set at \$14,000. (Goze)

cian put on a show, MacDonald's donated hamburgers, cokes, and fries for each child, and enough gifts were gathered for Santa (John Busch) to give to each child. We're not sure who enjoyed it more, the kids or our actives!!!

The chapter was also honored by "Whos Who Among Students in American Universities and Colleges." Five members received an award for outstanding qualities and achievement while in college. They are John Busch, Mike Kisicki, Steve Partman, Steve Poulsen, and Jim Urbanek.

An evaluation committee was also started. This committee will analyze all aspects of the fraternity with the goal of trying to improve our entire image and ideals as a fraternity. The committee's first action is to objectively analyze the present pledge period and try and integrate suggestions offered during the National Convention.

In intramural sports . . . Chuck Busch won the 175 lb. class of wrestling and Terry Cavanaugh did the same in the heavy weight class. In volleyball, the A team landed in second place in its division; the B team fell to third place and the C team (f-troop) had an unmatched season by raising itself to second place.

It's a bit too early to tell about rush as of yet, but the rush committee has been working on a rush program all semester. Epsilon Alpha hopes to have about 10 or 15 pledges.

Alumni Worldwide

Leonard B. Allen

Delta '27 returned from Taiwan this past September where he had been teaching at the College of Chinese Culture in Yang Ming Shan. He is now teaching at the St. John's University Center of Asian Studies, Jamaica, New York.

Jack Campbell

Lambda '67 is a staff attorney with California Indian Legal Services, Escondido, CA.

Art Cummins, Jr.

Pi '63 is an attorney with Rhoten, Rhoten & Speerstra, Salem, OR. He also teaches Business Law and Real Estate courses at the local community college as time permits.

Charles Freitag

Delta '19, and his wife spent a portion of the summer of 1972 in Germany.

Lt. Col. Walter P. Hayes

Xi '52 has been reassigned to a staff position with the army's office of Force Development at the Pentagon. He had been a battalion commander in Viet-Nam.

Robert E. Hall

Lambda '67 is a 3rd year law student at Loyola School of Law.

James M. Linn

Beta '63 is the director of I.V.S.—USAID in Laos. He is married and has a son and two adopted Laotian daughters.

Paul Loyendyke

Lambda '67 is a successful entrepreneur in San Francisco. He is studying film at San Francisco State.

Robert J. Mayes

Theta '60 has been elected to the Board of Directors of the LaPorte Savings Bank and the LaPorte Bank & Trust Co. He is presently attending the University of Wisconsin Graduate School of Banking.

Herbert A. Perkins, Jr.

Xi '50 had been assigned by the Systems Development Corp. to provide technical systems analysis expertise, under contract, to the U.S. General Services Administration. He recently accepted an appointment as an Information Systems Analyst with the U.S. Maritime Commission. Herb's pursuing an MBA nights at American University.

Rev. David J. Rowe

Delta '68 is the Director of Special Ministries for the First Baptist Church of Haverhill, Massachusetts.

Kenneth Vigue

Xi '49 continues his travels to Europe as an international Director of ITT. He has practically fully recovered from a fall off his roof last year, while painting.

Donald Wemlinger

Nu '69 was named southeastern regional manager of Ortho Pharmaceutical Corp. last spring, becoming the youngest regional manager of the company.

Change of Address Form

If you have changed your address recently or intend to within the next 60 days, clip off this form and mail to:

Kappa Delta Rho Fraternity
1111 East 54th St.
Indianapolis, Ind. 46220

MY NEW ADDRESS IS:

Name.....

Address.....

City..... State.....

Chapter.....

Year Graduated.....

MY OLD ADDRESS WAS:

Street.....

City..... State.....

National Foundation

Kappa Delta Rho National Foundation
c/o Robert D. Corrie,
10 Ash St., Garden City, N. Y. 11530

Dear Brother Corrie:

☐ I should like to contribute to the irrevocable Trust Fund, now established, which is designed to operate exclusively for charitable, educational, scientific and literary purposes in connection with the national fraternity. I understand that all contributions are tax exempt.

☐ My Will is being changed to grant the following sum to the principal of the Trust Fund.

Name.....

Street.....

City..... State..... Zip.....

Chapter..... Year of Graduation.....

Amount of Contribution.....

1972-73 ANNUAL ALUMNI FUND

AMOUNT CONTRIBUTED

Beta	\$668.50
Theta	628.00
Eta	617.00
Zeta	451.00
Rho	445.00
Nu	444.00
Lambda	387.00
Sigma	351.00
Iota	315.00
Kappa	248.00
Xi	231.00
Alpha	207.50
Mu	170.00
Pi	137.00
Delta	94.00
Gamma	85.00
Omicron	80.00
Psi	56.00
Omega	45.00
Delta Alpha	40.00
Tau	32.00
Epsilon	30.25
Alpha Alpha	30.00
Upsilon	25.00
Gamma Alpha	15.00
Beta Alpha	10.00
Illinois State	10.00
Phi	5.00
Chi	0.00
Epsilon Alpha	0.00
Zeta	0.00

\$5,857.25

NO. OF CONTRIBUTORS

Theta	60
Beta	53
Eta	50
Zeta	49
Nu	49
Lambda	41
Sigma	39
Iota	37
Rho	34
Alpha	24
Xi	23
Kappa	22
Pi	19
Gamma	11
Delta	11
Mu	9
Psi	8
Epsilon	7
Omicron	6
Omega	6
Alpha Alpha	4
Tau	4
Gamma Alpha	2
Upsilon	2
Delta Alpha	2
Beta Alpha	1
Phi	1
Illinois State	1
Chi	0
Epsilon Alpha	0
Zeta Alpha	0

575

The 1972/73 Alumni Fund is running slightly behind the record statistics of last year. The above figures represent totals received as of Jan. 5, 1973. At the same time last year, totals amounted to \$6,061.29 from 604 alumni. The Annual Fund has become a vital statistic in maintaining the national program. Those of you who have, to date, failed to commit yourself for 1972, please use the coupon on page 8.

CHAPTER ETERNAL

Richard Degnan

Gamma '34

Theodore W. Hill

Gamma '21 at his home in Bedford, Ohio Dec. 30, 1971. He had been in poor health for several years, and his death was caused by influenza and Parkinson's disease. He had retired in 1965 from his job at Bedford Gear and Machine Products where he had been a gear designer and engineer.

Richard S. Hubbard

Beta '40 in Mt. Clemens, Mich. on Dec. 26, 1972 of a malignant tumor of the brain.

W. Herbert Jones

Rho '25 passed away Oct. 7, 1971 at Princeton Hospital (N.J.). For over 35 years he had operated a General Electric appliance dealership and was an electrical contractor.

Lycurgus S. Long

Pi '27 passed away in December 1972 at Warner Hospital, Gettysburg. After graduation he became a research chemist in food management, served as a restaurant manager and engaged in food research with Horn & Hardart in Philadelphia. He returned to the Gettysburg area in 1933 with C. H. Musselman Co., staying with the firm for 30 years, retiring as eastern direct sales manager. He was founder of Long-View Inc., a

residential development organization. During W.W. II he served 3 years in the infantry, rising to the rank of major.

L. Paul Manville

Gamma '19 on January 3, 1973.

I. LeBaron Manzer

Alpha '19 on April 18, 1972 of a ruptured aortic aneurism. He had been purchasing agent for Cane Automatic Machine Company in Windsor, Vermont until his retirement in 1965 when he moved to Fairhope, Alabama. His interests included music (he played the chimes in Middlebury's chapel the first year they were installed), gardening and salt water fishing.

Clarence Van Brakle

Pi Honorary was killed early in the morning of January 23, 1973 while en route from his home in Emmettsburg, Md. to the Pi Chapter house, Gettysburg Pa. Clarence was in his seventeenth year as cook for the brothers of Pi. On April 22, 1972 the Chapter showed their appreciation for Clarence's past services and initiated him as an Honorary brother. Clarence will be badly missed by undergraduates and Alumni alike.

John T. Vernon

Eta '37 on November 8th, 1972 after a lingering illness (leukemia). Brother Vernon had been president of the KDR Building Association (Eta) for the past five years, and

a member of the Board of Directors for 20 years. He was an independent insurance agent connected with New England Mutual Life Insurance Co. He will be sorely missed by his brothers and friends in the chapter and among the alumni.

Carroll N. White

Lambda '43 in Stockton, CA October 14, 1972. In W.W. II he was a commissioned officer in the Air Force in the China-Burma-India theatre of war. Later he entered law school at the University of California, graduating in 1953, practicing law with the Department of Public Works for the state of California for 15 years. He was forced to take an early retirement in 1970 because of ill health.

John A. Wagner

Nu '74 on November 5, 1972 as a result of a motorcycle accident in Bloomington. He studied radio, television and advertising. He was active in scouting and was a member of the Traders Point Christian Church.

Doyal Zaring

Theta '26, retired vice-president of Indianapolis Life Insurance Company on November 8, 1972 of a heart attack. He was a member of University Park Christian Church, founder of Weekday Religious Education and a member of the Christian Church (Disciples of Christ) pension fund.

He also served as president of the 125th anniversary convention of the Indiana Associ-

ation of Christian Churches.

Brother Zaring received the Christian Service Award of the Church Federation of Indianapolis. He served on that group's board as well as the Indiana Council of Churches board.

He served on the board of directors of the YMCA, and was a member of the Columbia Club and Indianapolis Literary Club.

CORRECTION — In our last issue the name of Philip Strickfield should have been listed as Philip Stinchfield. Our apologies to all concerned.

ALUMNI FUND

Mr. Robert Corrie, Treasurer
Kappa Delta Rho Fraternity
1111 East 54th Street
Indianapolis, Indiana 46220

Dear Brother Corrie:

Enclosed is my contribution to the annual Alumni Fund, 1972-73, in recognition of the need to supplement a stronger and more active national program.

Name.....

Street.....

City..... State..... Zip.....

Chapter..... Year of Graduation.....

Amount of Contribution.....

☐ Check ☐ Money Order ☐ Cash

EXCERPTS FROM CHAPTER PUBLICATIONS

The Zeta Data, December 1972

During the past several years I have used this column as a vehicle to keep alumni informed of alumni and undergraduate chapter status and activities. I judge from the positive feedback received that this approach has proved a popular one. I am happy to report that there are currently 30 men living in the House and that the rush program is as active as any I've seen. Homecoming not only produced a victory over the Orange of Syracuse, but also what had to be the finest turnout of alumni at KDR. Over 100 brothers from as far back as 1928 gathered for traditional Homecoming activities.

With these positive notes as a basis to judge the status of KDR, it might help to review the status of fraternities in general, both at Penn State and on college campuses across the nation. Here at Penn State fraternities are experiencing a revitalization after five or six years of decline in popularity. The number of men signing the IFC rush list was greater this fall than since the more glorious days of the early sixties. Forty-nine Penn State chapters report a resurgence of interest, both on the part of rushees and alumni. It is obvious that the lack of faith in college students displayed by alumni as a result of the protest actions of the late sixties has been replaced by a renewed interest in undergraduates and their activities. There

have been changes in the looks of fraternity men and the total fraternity living experiences. All these changes mean that the fraternity man is less easily stereotyped now than a few years ago and more likely to be much like other students. "You can no longer tell the difference between the independents and the fraternity men," says Robert H. Shaffer, a professor of higher education at Indiana University who watched over fraternities there for 15 years. Lately there has been a revision in the picture of fraternities drawn by the media. The 3-year decline in pledging was reversed last fall, even at campuses like Berkeley and Madison, prompting talk that the Greeks were on their way back atop a student mood that resembled the 1950's.

It is with this note of optimism that we look forward to the future of KDR in the seventies. As alumni, you can be the key to this continued revitalization. Please continue to send in pledge referral cards for sons and friends coming to Penn State and keep in touch from time to time. Through active interest such as this and continued fine financial support we can look forward to a healthy and successful KDR.

Fraternally,

Bill Johnston '63

Secretary-Treasurer

Zeta Alumni of Kappa Delta Rho, Inc.

WHY RUSH?

Charles L. Boile's

Dr. Charles L. Boile's, Professor of Folklore at Indiana University, and Curator of the Folklore Library presented the following speech to the 61st Annual Convention on August 18, 1972. He is the faculty advisor for Phi Kappa Tau's I.U. chapter. The speech is being reprinted in its entirety at the request of our Directors, because of its perception and general interest.

MY UNDERGRADUATE YEARS were spent at the Julliard School of Music in New York City. It is a small, professional school for concert artists, and there were less than 400 students enrolled. No Greek fraternal organizations were associated with the school, and there was no opportunity for me to become interested in fraternities when I was in college. I will not say that I was ever "anti-greek" however, it became necessary, as a faculty member, to define my views with regard to fraternities because they are a very real presence in the United States college system. After entering college teaching in this country this subject soon required a goodly amount of introspection on my part. It seems appropriate to share the results of this introspection so that you may know of my reasons for involving myself in fraternity affairs and, more importantly, I wish to present an analysis of some of the

dynamics underlying the reasons why fraternal organizations continue to exist.

To define my attitude toward fraternities, I decided to submit the problem to anthropological analysis. Having had considerable training in anthropology as well as extensive field experience, my personal philosophy is more structured by this discipline than perhaps anything else. With respect to fraternal organizations, anthropologists have learned several interesting facts which I shall enumerate. Many cultures in the world have developed what are called *bachelor houses*. To these houses go all young adult males after they reach puberty, and they stay there until they are married. Usually upon entering the organization, there are separate rites in which the new member is symbolically parted from his pre-adolescent world and formally joined to the bachelor society; sometimes these rites are performed in several stages

so that the individual passes through a novitiate prior to receiving full initiation into the group. In many cases, married males who no longer live in the bachelor house continue to frequent it, at times carrying on regular programs of instruction or aid for the younger newer members.

A Universal Pattern

This pattern of older males entering into ritual relationships with younger ones has a wide distribution throughout the world. In Australia it is the secret society that gives all his education to the young aborigine, and some of them require seven years of novitiate before the final initiation ceremony. Throughout the Pacific, many Polynesian and Melanesian villages contain bachelor houses where important life-cycle ceremonies must occur; thus the bachelor house not only caters to the needs of unmarried males,

it also functions usefully in affairs of the wider community group. In ancient Mexico, the Aztecs had two such organizations: the *Calmecac* and the *Telpochcalli*. The Calmecac was for sons of priests and nobles, and the Telpochcalli was for sons of warriors and other classes. Aztec boys often entered these institutions shortly after their 10th birthday and stayed there until after becoming 19 or 20 years of age. In Europe, although there was no club-house as such, European knights apprenticed squires whom they raised under their personal tutelage and then formally initiated into the sacred orders of knighthood. Each culture in its own way developed unique aspects of this phenomenon, but all have maintained the common factor of older males tutoring those younger or less experienced than themselves.

Not all of the activities of these bachelor houses were for instructional purposes. Sometimes there were festivals, and in South Pacific cultures the village's most rousing dances were held in the precincts of the bachelor house. On some occasions these parties even gained enough enthusiasm that Masters and Johnson may have wished to join forces with the late Alfred Kinsey and investigate the fantastic good time everybody was having. Apart from such public displays of pleasure, some members of bachelor houses often had a lady friend stay the night or perhaps several nights. Also, other kinds of games interested these bachelors, and sometimes

they became involved in various sports or an occasional drinking fest.

Bachelor-house patterns of behavior are about the same in the United States. With some modifications, each of you will have recognized in my description some aspect of fraternal life that was familiar to you. My studies of fraternal social orders convinced me that this form of organization was fairly widespread among world cultures and of potentially great utility in every community of human beings. Having come to this conclusion, I now needed to resolve another question: the concept of fraternity.

Fictive Kinship

Turning once more to the world's cultures, my investigation was now focused on the realities of what is termed *fictive* kinship. This liaison is called "fictive" because it is neither consanguineal based on biological descent, nor affinal, based on marriage arrangements; rather, it is a form of kinship based on a covenant between two or more individuals who have no reason to be related other than they are compatible and wish to form a closer bond than mere friendship.

My studies of fictive kinship were also fruitful. In many parts of the world a person must have a relationship with an individual designated as "best friend," and persons entering into this relationship obligate themselves to each other for life. The duties of best friend are con-

cerned not only with giving help in time of need but also with performing life-crisis ceremonies, of which burial is rather important. Among the Fon of Dahomey, the surviving best friend must perform his fictive brother's funeral rites, and, having been left without a survivor to perform his own rites, he seeks a friendship with a younger man. In this example we may observe two facts that will be discussed later: the fictive kinship between peers and the fictive kinship between persons of differing age groups.

Another type of fictive kinship is that of the godparent which developed among European cultures. These godparents assume their fictive relationship at the child's first life-crisis ritual, his baptism and naming ceremony. Depending on the culture, the godparent's duties may be few or many. Some assume responsibility for the child's spiritual instruction; some merely remember his birthdays with gifts. In Eastern Europe the godfather not only names the child but also plays an important role when his godchild marries. Among cultures of ancient Mexico, a godparentage was arranged between families wishing to strengthen alliances. Today among the Otomi and Tepehua Indians, a godfather acquires a paternal relationship, strengthens socio-political ties and procures a best friend who will officiate at his burial. That these fictive ties are considered a real form of kinship is demonstrated by the fact that incest taboos for

these Indians also apply to all fictive kinswomen, and sexual relations are strictly prohibited between members of families who have formed an alliance through god-fathership.

One further observation about fictive kinship concerns freemasonry. Although I am not a freemason, I have noticed that among members of masonic groups there is a bond that transcends ordinary friendship, a tie that is perceived to be mutual to all members having received the same initiation. That this mystic bond is believed to endure for life is dramatically illustrated when freemasons gather to perform funeral ceremonies for a departed brother.

My investigation of fictive kinship revealed to me that many world cultures have developed some relationship of this type for a variety of reasons. Further, the relationship was considered to be as strong as other types of kinship and, in some cases, of greater importance. Above all, in establishing any type of fictive kinship I noted that it is necessary to symbolize the formation of a mystic bond by means of a rather serious, if not secret, ceremony. For me there remained no doubt that, for some humans, brotherhood is a reality of utmost importance, a reality that enriches their lives and contributes in some way toward benefiting the community. Having satisfied myself on these matters, I was now prepared to enter into a relationship with a fraternity even though

I was almost 40 years old and far beyond the period of life when most men are active in college fraternal affairs.

The reason I had embarked on this introspection was that in the Spring of 1971, members of the Phi Kappa Tau fraternity at Indiana University had asked me to be their faculty advisor. Before accepting the responsibility, it was necessary to clarify my attitude toward fraternities. But that summer their rush effort failed to produce new pledges, and the actives of Beta Lambda chapter voted to close the house and be placed on probation by the IFC. When I learned of this disaster, I told the men that if they still wished me to be their advisor I would try to help them rebuild the chapter. They accepted my offer and initiated me as a full member of Beta Lambda chapter. My new duties required some fresh analytic activity in order to understand why fraternities fail and what could be done to prevent it.

We know that in spite of fraternities closing throughout the United States, over 400 new chapters were colonized last year. This indicates that someone somewhere is interested in fraternal life. Yet we constantly hear of problems and the precarious existence of many chapters. There is no question that college dorms are filled with men who for one reason or another possess anti-fraternity sentiment. My first problem was to discover why today's American college youth was not beating

down the doors in an effort to join some fraternity.

One of the answers is rather simple. Fraternities are offering very little that is not available in the dorms, and it generally costs less in terms of time and money to take up residence in a college dormitory. Another of the answers is more complex because it concerns an intangible known as the "image" of fraternities. All the negative values of elitism and social snobbery have been attributed to fraternities by various communications media, and most fraternal groups have done little to dispel the illusion. College-age men and women of the present decade are participating in many radical experiments in community living and interaction, but fraternities are still subjecting potential members to a tedious screening process and then putting their pledges through absurd novitiates in order to prove that they really merit full membership. In an epoch when anarchic individualism has almost become a sacrosanct creed, to a high school graduate the herd concept of the pledge class seems as prehistoric as a horde of troglodytes. Also, in many instances undergraduate members of fraternities do not know or have forgotten the functional reason for the existence of their organization, and chapter activity has degenerated from an invigorating adjunct of college education to the dismal business of hotel-keeping. As a matter of fact, it seems that many fraternities have

forgotten about their opportunities to enhance a man's education and develop his sense of community service; instead, they have turned their attention to running a second-rate men's club where food is not exceptionally good, there are no outstanding athletic facilities, the living quarters are small or overcrowded, and in most cases the houses are subject to strict university regulations similar to the dorms.

A Fresh Approach

Our reaction to this situation was to try to foster a program that would provide a fresh approach to fraternal living. We were looking for ideas that would put a meaningful concept of brotherhood back into the word fraternity, for if we were to be successful at rushing future members we had to be able to convince them that we were looking for brothers, not bodies. In this we had the guidance and backing of our national fraternity which encourages developing such "new look" presentations as part of its membership development program. If a man finds vitality and meaningfulness in his first contact with a fraternity, if he discovers that brotherhood is not a come-on for a campus housing alternative, he may be inclined to join a fraternal community. In keeping

with this attitude we were encouraged to depend less on formal rushing and to place greater emphasis on a personal, man-to-man approach wherein every brother is his fraternity and must try to communicate its sense of brotherhood in the sincerity of his own presentation. When rush functions are given, the emphasis is still on establishing a congenial personal relationship, getting a man to talk about himself and about why a fraternal organization appeals to him. At the same time, the rushee wants to know what factors should make our fraternity of interest to him, and we are ready to tell him about our program for a more fraternal life and a better educational experience.

Pledging, A Relic

First of all, we have come to the conclusion that pledgship is a useless relic of the Middle Ages, for it is based on the outmoded concept that a future knight must prove himself through menial service or that a craftsman must suffer humiliating apprenticeship before being admitted to full privileges of the guild. There are more noble customs that fraternities can borrow from these medieval institutions, but their denigrating form of novitiate only induces apathy in today's college man. Thus our

first point is that when signing with us, the man immediately becomes a member of the organization with full voting privileges and, more importantly, with full responsibilities. Only in questions of ritual is he in any way excluded from full participation with the group, but with that exception, he is made to feel that if he is important enough to be signed he is also important enough to have a meaningful participation in the organization. Our national fraternity has even suggested that the term "pledge" be discarded, and in the Beta Lambda chapter we refer to the new man as "associate member" until after his initiation he becomes a "brother".

Education and Service

When interviewing a man we stress the values of education and service. I shall not be so idealistic as to suppose that many college males are vitally interested in scholarship as such. As a university professor, I realize that almost no one comes to college to get an education; rather, they are here to get an accumulation of grades which in turn may be exchanged for a certificate attesting to the degree of their idiocy. But the purpose of graduation from college is an important enough goal that our plan for an educational experience is found to have a certain appeal; the nature of our plan is founded on the concept of service, for we try to aid our brothers by means of our tutoring program. Under this plan, each

We were looking for brothers not bodies.

man is expected to help his brothers in some area of studies, tutoring for that field or discipline in which he excels. We have a scholastic committee that maintains weekly records for each member and recommends tutoring or other remedial procedures for an individual with academic problems. Of course, there are members who have not gained proficiency in any one subject, but we have many tasks in which they can give service.

My opening remarks about bachelor houses now acquire pertinence to this discussion, for in this concept of service we have restored one of the fundamental principles of bachelor houses to the American fraternity. You will recall that the older members of a bachelor house are expected to instruct the younger ones in the tribal lore and social usage of their culture. In establishing our tutoring plan, we give all our members the opportunity to achieve this sense of service to each other by instructing in the field of their greatest proficiency. Furthermore, we invoke another fraternal principle, that of the best friend, through encouraging the aid to come from someone with the peer group. We want the prospective member to understand these concepts of fraternity, and prior to signing we usually ask him two service-oriented questions: (1) What can Phi Kappa Tau give to you? (2) What can you offer us? The kind of man we want has ready answers to both these questions. He desires to benefit from the

services and friendship offered by members of our bachelor house, and he has given careful thought to what services he can give to his fellow members.

Up to this point our concept of fraternal service has centered around a personal give-and-take relationship, a "best friend" attitude operative between any two members involved in the tutoring program. But the survival of our American form of bachelor house is also dependent on another sense of service, namely: general service to the bachelor-house community. The old adage that an idle mind is the devil's workshop may hold true if one believes in devils. Nevertheless it is true that nothing is more worthless to a fraternity than an inactive active, and nothing is a surer source of dissension than brothers who have little to do and therefore possess a lot of time for destructive criticism. In our educational program we promote general service by requiring every man to make regular contributions to the house bibliography files and its research facilities. We also maintain a textbook co-op for which each user must contribute an extra textbook at the end of the semester. Apart from these academic interests every member must serve the fraternity as an active member of some committee, learning all the jobs of governance and organizational process. The maxim in this case is to keep them busy enough, and they will not have time to promote internal strife.

Working Together Fulfills

This commitment to general service promotes internal cohesiveness in two ways. By abandoning pledgeship the new members are rapidly integrated into the fraternal community and there is less opportunity to form *old-brother* and *new-brother* cliques. Brothers who work together can more quickly learn respect for each other. A potential source of inactive actives is fostered by the attitude that members of one's pledge class have worked hard for the house and that newer groups should now take over; if all brothers are required to give equal service, the formation of that attitude becomes difficult. Along with this cohesiveness, we can also capitalize on a source of energy that traditional pledgeship has wasted senselessly. When a man signs with a fraternity he is on top of a cloud of fraternal idealism. If through pledgeship you reduce him to a state of servile submissiveness, you may have obtained spurious proof that he really wishes to join the organization, but no matter how impressive your initiation ceremony, you will never restore that first glow of enthusiasm. On the other hand, if you immediately put him to work in the service of the fraternal community, all his great idealist emotion becomes an energy source that, if tapped, gives him a sense of fulfillment and can only contribute good for the chapter.

The cited examples of bachelor houses

afford us one further area for developing a sense of service. It was stated that members of bachelor houses also provide services for the society itself. While in these institutions the young man prepares himself for integration into the adult community of his culture, and he maintains contact with the outside world through acts performed for its benefit. We can adapt this principle to American fraternities by involving our undergraduate members in service first to their university community and also to the surrounding area. At the Bloomington campus the Volunteer Students Bureau is in constant need of workers. Local and state programs for handicapped and underprivileged children also need the manpower of service-oriented students. What better way is there to demonstrate fraternal altruism to the general public? A regular program of public service not only prepares the young man for serving his community after graduation but also constitutes excellent public relations for his fraternity.

These are the major points we stress when recruiting new members. We give the new man an opportunity to interact positively with all members, and at the same time he is informally learning the history and lore of our fraternity. During a four-to-six-week period we have an opportunity to let him show us his sense of fraternity while he is experiencing our dedication to brotherhood, and at the end of that period he is usually initiated. How-

ever, all this activity is mostly confined to the on-campus peer group. What plan do we present to a prospective brother when we speak of life membership in the fraternity? What continuing sense of service goes with the graduate when he abandons the campus and his fraternity house?

After Graduation

It seems that the concept of life membership in a fraternity falls short of its objective if a man's commitment is drastically altered when he leaves the house. Yet the average fraternity member assumes a rather inactive status upon graduation, and this may be attributed to several factors apart from his physical absence from the campus. We speak of old members as alumni, thereby creating the unconscious illusion that a man who has graduated from college has also graduated from active fraternity responsibility. In doing this we have failed to utilize a dynamic of brotherhood mentioned earlier in this discussion; we have neglected the sense of brotherhood that must be cultivated between differing age groups.

It was mentioned that when a Fon man buried his best friend, he sought a younger man to replace the lost peer. It was also pointed out that knights took personal responsibility for the tutelage of their squires and that older members of bachelor houses frequently returned to give aid and instruction to the young inmates

of that institution. In the American fraternity we have given lip-service to these principles by having alumni visiting days and a board of governors consisting mostly of alumni. But the great separation between resident councils and graduate councils remains an established fact, and we have not tapped a source of inspiration waiting to be exploited in the name of brotherhood. The ideal is already present in our culture, for every comic-book hero has his younger sidekick who, like the knight's squire, participates in the older man's sense of social service. This dynamic cooperation between differing age groups can bridge the mythical generation gap and take some of the following forms. Alumni can be invited to share their knowledge and experience by speaking at weekly forums held by the chapter. They should be invited to participate in the rush program not only in their home areas but also by returning to campus to give a hand at chapter rush functions. Alumni should also be invited to attend initiation ceremonies or even to take some part in them. On the other hand, alumni should find ways in which their younger brothers can participate with them in off campus social service as well as to create projects that will broaden the young brother's experience and world view. In other words, the same spirit of complete integration that should ideally exist in the chapter should also pervade its relationships with members once they are no longer on cam-

pus. Until this ideal is achieved, it is not true that a fraternity is much more than a college boy's club. It is not implied by this statement that alumni should intervene to a greater extent in present chapter activities but rather that chapter programs should be expanded in order to permit a greater amount of alumni participation and thereby perpetuate the sense of fraternity that was awakened when the man first decided to join.

My own association with the Beta Lambda chapter points up another way in which the fraternity alumnus can contribute service to the organization, for quite a number of college teachers have been fraternity men. However, faculty participation in affairs of the local chapter seems to be more token than real, perhaps due to the idea that the undergraduates should be left alone to work out things for themselves or that faculty should not interact socially with undergraduates. Whatever the reason, a number of faculty advisors seem to remain very much in the background, functioning more as members of boards of governors rather than taking an active role.

It is my belief that members of the faculty can be on-campus representatives of the alumni. In line with my concept of greater alumnus participation, I attend chapter meetings fairly frequently, and when given an opportunity I express my opinion the same as any other member, although I do not vote. The scholastic

committee of our chapter meets regularly with me, and we discuss the progress of our brothers as well as try to develop ways in improving scholarship; all of the men consult me about their academic programs and I maintain an up-to-date transcript for each of them in my files. If the men are planning a party, my wife and I are always invited, and we manage to attend a number of them. Also, the brothers are encouraged to visit our home frequently. Occasionally I meet with my brothers for lunch or coffee just for a pleasant visit or to discuss chapter affairs. Above all, I am an unabashed, super-enthusiastic participant in rush.

In Rushing, Use Every Live Member

Some may find it questionable for a faculty member to be so active in rushing. Though I cannot imagine why, I am sure that a few individuals might even wonder if it is ethical. A more practical question, however, is concerned with what chapters are to do when such an active faculty member leaves the school; the answer to this is well known in any successful organization: you get a new man. The faculty man should be, after all, only another member of a team, and in questions of rush the team should consist of every live member of the fraternity, including faculty. For the purpose of rushing, all team members must know what to do and how to support each other. Members of the rushing team must coordinate with the

rush chairman who should be in touch with undergraduate brothers, out-of-town graduates, chapters in nearby areas, and members of the local faculty. Each one of these groups can make some impression on the young man looking for a society in which he can achieve his fraternity potential. What is important is that the members of the rush team expose him to their fraternity in every possible form of contact and my contact role simply happens to have been that of faculty.

In trying to promote the personal approach to rush we employ several tactics. When any of us meets a possible candidate, we immediately give him the full treatment. We tell him of our programs as outlined above. We discuss with him our desires to develop our fraternal organization in a way consistent with the ideals of service I have enumerated. He is asked to tell us what he thinks about our plans and perhaps even give us a suggestion or two about improving them. Then we ask him if he would like to meet some of the other members. Anyone whom I have rushed first is placed in contact with some other brother and vice-versa. Since every brother is a member of the rush team, we have a heterogeneous group of personality types, and the brother whose personality seems most compatible with that of the rushee takes up the second stage of recruitment. The nature of the second contact is really that of establishing a friendship, but fraternal ideals also

occupy some of the conversation. Because I am faculty advisor, almost all rushees are eventually brought to me so that I can give them the academic view of the fraternity. When the man seems to be getting dizzy from the treatment, we let him rest a day or two, then he is invited out for a coke or some other potable. At this point everything is "soft sell" and easy going; he is told that we would like to hear from him in a few days concerning what he thinks of fraternity, and we leave him alone to think about it. Whether or not a man becomes a member of our fraternity it is rarely more than four days before *he* contacts us, wanting to tell in

no uncertain terms what he thinks of fraternal living. The president of our chapter keeps his membership book with him most of the time, and I have one at home as well as at the office; whatever the time of day, if that rushee says he likes the idea of fraternities, we sign him *then*.

Results obtained from this mode of rushing have been quite satisfactory. Some good, dedicated men joined our fraternity last year, and more have indicated this Summer that they will be with us in the Fall. We did not rush on the basis of a fine building, for we have no house. We could not show off the trophies because they are scattered in apartments from

Bloomington to Chicago. We had no appeal on the basis of any one personality type or interest group because we have deliberately tried to be heterogeneous. The only things we had to present to rushees were ourselves and our program based on ideals of fraternal service. That some men are still interested in concepts such as brotherhood and service to mankind presents a refreshing moral. There is no need to sell out to irrelevant materialism; rather, keep your standards bound to the constant ideal of fraternal service, and the men you *really* want will always join your fraternity. □

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