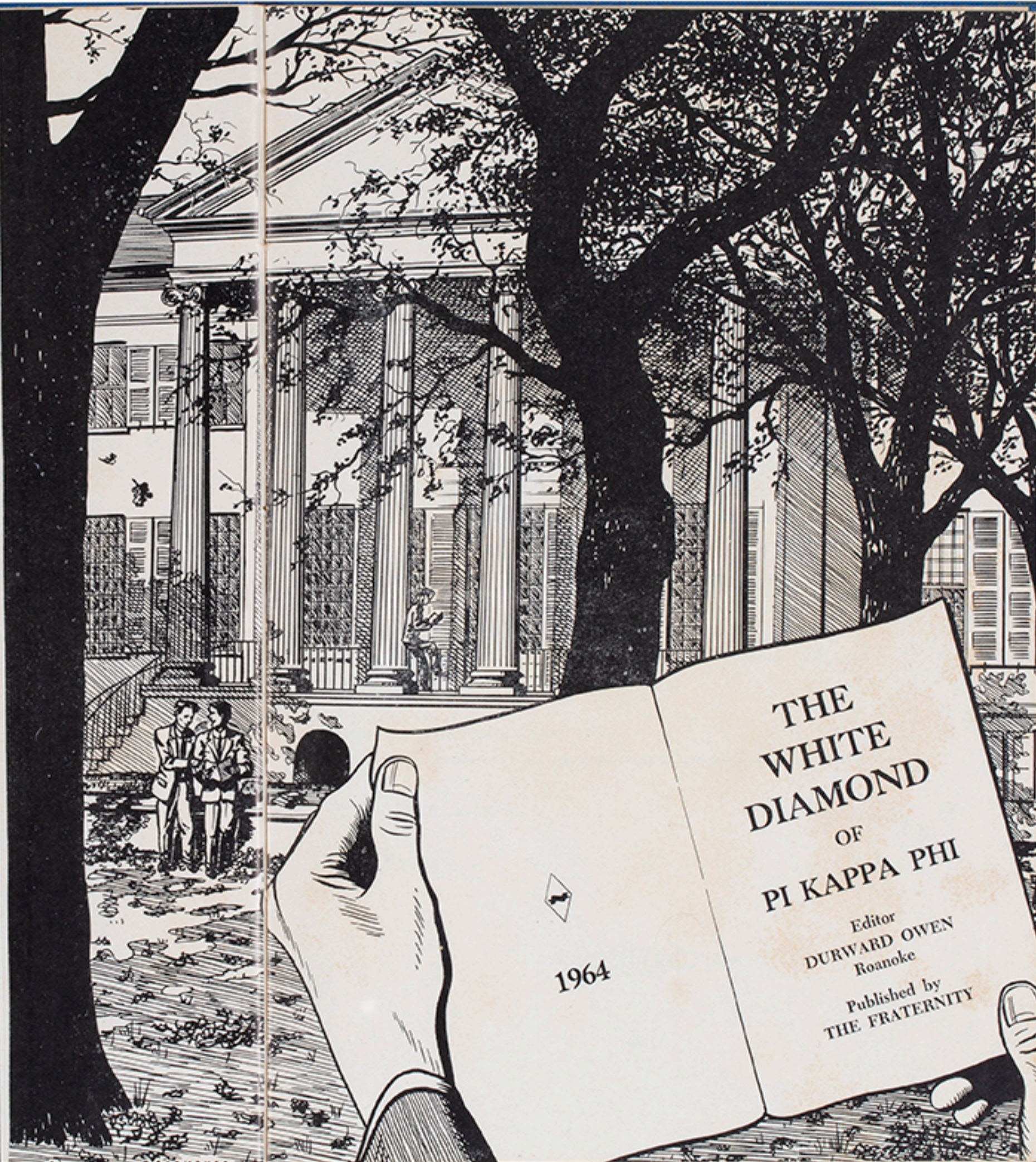


The White Diamond of Pi Kappa Phi





THE
WHITE
DIAMOND
OF
PI KAPPA PHI

Editor
DURWARD OWEN
Roanoke

Published by
THE FRATERNITY



1964

"It is good to come back to the source of all good things. We need water; we need food; and we need something for the spirit, and I don't think there is anything better than a touch of refreshment of brotherhood and I do not know of any better place to find that touch and inspiration than in Pi Kappa Phi." *

* Past National President Howard Leake upon being recognized at the opening session of the Twenty-Seventh Supreme Chapter Meeting in Atlanta, Georgia, 1958.

THE SEARCH FOR FRATERNITY



MY NAME IS FRATERNITY	4
WHAT ARE WE SEEKING?	5
THE FRATERNITY WORLD	7
history of fraternities—inter-greek relationships—cfsa/cfea—sororities— i.f.c.'s—other greeks	
IN THE BEGINNING—We Are All Neophytes	17
obligations—orientation—fraternity—academics—social—community	
THE OPEN DOOR TO FRATERNITY—An Undergraduate Chapter	39
expansion—organization—parliamentary procedure—graduate members— internal affairs—chapter's obligation	
THIS FRATERNITY—PI KAPPA PHI	53
the past—the government—operations—publications—finances—graduates	
THE END OF A SEARCH	89
APPENDAGE	97



My Name Is Fraternity

Since Beginning, wherever men have come together, there have I been.

My membership is legion. From the humble home and from the stately mansion; from the rolling farms and from the noisy factories; from the East and West and North and South, have my followers come.

They who understand my meaning have followed in the footsteps of the Man of Galilee. In peace, they have been their brother's keeper, and in the agony of war their blood has enriched the Fields of Flanders and reddened the sands of the Pacific.

Their reward has been the Inspiration of their Youth; the Driving Power of their Manhood; the Memories of their Maturity. They have fought the Good Fight. And of these, My Sons, I am justly proud.

Who am I? My name is FRATERNITY. AND because I have given Man that which he craves, I shall endure. My sons shall neither falter nor fail. They shall add lustre to my name.

What Are We Seeking?

"A house, a grip, a badge, a song, an emblem—these do not make a fraternity. It is the unseen things—friendship, brotherhood, character, honor, courage, ideals—these make the fraternity and the man."

Fraternity is a very personal thing! Perhaps it would be better to say it is a very personal abstract. It defies description; it dares demonstration; it challenges the imagination!

Your vision will know no limits as you begin to search for your own personal answer, for to some extent, fraternity will be a fulfillment of your own desires. At least it will be so as it relates to you, for fraternity is a very personal thing.

As others have found it so, perhaps will you. However, nothing is present to prevent your fondest dream from coming true.

It is possible that your search will be as that of the American poet, Ernest Howard Crosby, who wrote:

"I wondered where my soul might be;

I searched for God, he eluded me;

I sought my brother out and found all three."

It cannot be denied that the basic element of any individual is his spiritual soul. Therefore, do not be surprised if you should find fraternity to be of God's handiwork.

Sophocles, the ancient Greek, once in a moment of extreme need, and we are not told if the need was physical or spiritual, cried out, "Send me my brother, for I no longer my load can bear alone." Could assistance in meeting your moment's need be the final desire of your search? It is certainly not beyond probability, for others have found this to be an end in itself.

Man, being gregarious, suffers for the companionship of others. To some this need presents no great problem; to others it can sometimes be a chasm of unbridgeable depth. Could it be that when you seek no more you will say, "I have found in fraternity the 'comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts or measure words, but to pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away'?"

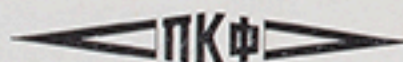
You have heard that one receives in proportion to what one gives. Have you also known that perhaps it is not necessary for you to receive in kind, but instead realize that service to your

fellow man is but rent you pay for the space you occupy on earth. Fraternity has not been self-centered to all men, to some it has been *selfless*, and they found that indeed in fraternity "no man is an isle to himself."

It is but natural that most individuals seek for their personal betterment. The innate desire for self-improvement is a cherished ambition and deserves plaudits. The influences of three great institutions are noteworthy in man's development—church, family, state! In fraternity, some come under these influences to a greater extent than ever

before or after. Could they then find in fraternity a fulfillment of their ambition—to become a better man?

The search has gone on, is going on, and will continue. Likewise, have the conclusions no end. As you embark on your journey, it might be wise to keep your mind upon the words of Goethe, "When in this world a miracle is wrought, 'tis by the loving heart and not by thought." You are back where you started, for fraternity is a very personal thing. As you search, do not forget this, for it is and will be a lasting definition.



The Fraternity World

When did it all begin? There is much distortion of fact concerning the birth of the fraternity system as we know it. Some sources claim to have insight into the existence of similar organizations in the Dark Ages, and others, more accurately perhaps, can see beginnings in the later German universities.

Although you will devote most of your time and interest on the "New World Greeks", it is only fitting for you to observe that throughout history there have always been fraternal organizations of one degree or another. It would also be quite proper to state that the uniquely American institution of college Greek letter fraternities does in one form or another owe its inheritance to England and the continent. We will but briefly pass over the social, literary, religious, and other type clubs that have through the years resulted in the central concept of the American fraternity system. Perhaps it is enough to say that they existed under many names and for many purposes through the passage of time in the various colleges and universities of the world.

In favor of the founding of the American general college Greek letter fraternity, some credence can be given the existence of the Flat Hat Club, or society, said to exist at the College of William and Mary in Williamsburg, Virginia, as early as 1750. Tradition has it that the Flat Hat Club was founded by none other than Thomas Jefferson. He wrote, in 1819, that, "Out of it the Phi Beta Kappa, founded in 1776, had arisen."

It is definite knowledge that students at the College of William and Mary were accustomed to gathering in the Apollo Room of the Raleigh Tavern in Williamsburg to discuss the affairs of their day and of their lives. On December 5, 1776, but five months after the signing of the Declaration of Independence, a definable event occurred which cannot be disputed. On that day, five close companions remained at the end of the day, and headed by one John Heath, founded the society of Phi Beta Kappa. There can be traced to Phi Beta Kappa's founding most of the characteristics of our modern fraternity—secrecy, ritual, grip, motto, evidence of membership, organization, brotherhood. Fraternity, morality, and literature were the principles symbolized by stars on the silver medal adopted as their insignia of membership.

In petitioning the College of William and Mary for recognition, the members set the course that fraternities continue to espouse—that of encouraging and assisting its members into becoming well developed not only academically, but also in the entire field of human education.

Four years later an additional chapter was added at Yale, and Harvard soon followed in 1781. In 1787, a fourth chapter commenced operation at Dartmouth. Thirty years later a fifth chapter and a change to a scholarly honor society had occurred.

A possibility exists that in 1786 there was, at an unknown institution, a Greek letter organization known as Alpha Sigma. There is definite know-

ledge that an order, called Kappa Alpha, operated at the University of North Carolina in 1812; and locals such as Pi Beta Phi at Union in 1813, Chi Delta Theta at Yale in 1821, and Chi Phi at Princeton in 1824.

Numerous non-Greek letter organizations had developed in the ensuing years. Their efforts were almost unanimously literary, and their purposes were generally purely academic in nature. They chose such names as Adelphean, and Philothean, and they existed in most colleges by 1825.

To this climate came John Hunter and others at Union College in Schenectady, New York. In 1817 Phi Beta Kappa had organized a chapter at this institution. During the autumn of 1825, they formed Kappa Alpha (Northern) Society in probable imitation of Phi Beta Kappa. So successful were they, in spite of all their opposition, that their fellow students emulated them with the founding of Sigma Phi, and Delta Phi, in 1827. Imitation of these three fraternities, now called the "Union Triad", has resulted in the formation of all the following general Greek letter fraternities. Psi Upsilon in 1833, Chi Psi in 1841, and Theta Delta Chi in 1887 also had their origin at Union. Union then deserves to be known as "the mother of fraternities."

Sigma Phi was the first of the "Triad" to expand to other campuses, creating its second chapter in 1831 at Hamilton College. "National" fraternities were now in existence. As these three fraternities moved out from Union, they started a chain reaction wherever they went. Alpha Delta Phi was organized only one year following Sigma Phi's arrival at Hamilton. Psi

Upsilon then was founded in 1833 at Union. Kappa Alpha Society moved on to Williams, along with Sigma Phi, sparking the beginning of Delta Upsilon in 1837. The movement was now running before the wind.

The wind was blowing westward, and Alpha Delta Phi placed a chapter at Miami in Ohio. They were emulated by the founding of what is known as the "Miami Triad"—Beta Theta Pi, the first fraternity founded west of the Alleghenys in 1839, Phi Delta Theta in 1848, and Sigma Chi, in 1855. This latter founding expresses the unstable condition that then existed, for Sigma Chi had its origin from Delta Kappa Epsilon, founded in 1844 at Yale, when a schism occurred in the local Delta Kappa Epsilon chapter at Miami.

But this was but a minute in the forward movement of fraternity development. The winds shifted southward, and after several northern fraternities had established chapters at the University of Alabama, there was founded the first fraternity in the South, Sigma Alpha Epsilon in 1856. Soon thereafter, fraternities faced the first nationwide test of their durability—the War Between the States. Fraternity life almost ceased in the South for the duration, and suffered but little better in the North.

Following the War, numerous fraternities had their origin at southern institutions, such as Alpha Tau Omega and Kappa Alpha Order in 1865 at VMI and Washington and Lee respectively. Others followed throughout the land, concluding the nineteenth century with Delta Sigma Phi being founded at the College of the City of New York in December of 1899.

Enter Pi Kappa Phi

Early in the new century, Sigma Phi Epsilon was founded at the University of Richmond. This set the stage for a new name, of which we are directly concerned, to enter the Greek fraternity world; for on December 10, 1904, at the College of Charleston in Charleston, South Carolina, Pi Kappa Phi was founded.

This newest child of man's need for a natural expression of his human nature did not enter a totally shaky structure. Fraternity life was by now already establishing a pattern of existence which was solid and functional.

From the beginning of Phi Beta Kappa, the internal organizational structure of all fraternities centered on its ritual. From the rituals came the purpose for existence, the governmental process, and the binding force. In fact, for many years the ritual was the only authority to which the individual member and the chapter were held in allegiance to.

As early as 1846, a lodge building was constructed for the exclusive use of a fraternity. This first "chapter house" was erected by the undergraduates of Chi Psi at Michigan. Schools were granting fraternities land on which to build in 1854, when Kenyon gave Delta Kappa Epsilon land on which they erected a lodge. Commencing in 1864, when Kappa Alpha Society constructed a chapter house for its members to live in, most colleges depended upon fraternity houses for male students' quarters. The school dorm program has only taken full effect in recent years.

Alumni chapters or clubs were also well established by 1904. In 1886 the Zeta Psi Club of New York City was

occupying a building on 35th Street in New York. Earlier even than this was the Saint Anthony's Club, established in 1875, also in New York City.

The first recorded publication of a national fraternity was *Our Record* published by Delta Upsilon Fraternity in October of 1868. *The Shield of Theta Delta Chi* was next in line, appearing in July of 1869. The first journal which has enjoyed continuous publication is the *Beta Theta Pi*. It was published first in December of 1872.

By 1887 many fraternities had adopted a method of disseminating classified information to their members only by publishing esoteric journals. Sigma Chi was the innovator of this new approach. The first national interfraternity publication was *Banta's Greek Exchange* published first in 1912. Fraternity catalogues or directories owe their beginning to Psi Upsilon in 1878. The first recorded history was published in 1885 by Sigma Chi Fraternity.

Other well-founded practices were in existence when The Pi Kappa Phi Fraternity was born. Scholarship funds were first established by Phi Kappa Sigma in 1888. Merging of one fraternity with another was first observed in 1879 when Alpha Sigma Chi joined forces with Beta Theta Pi under the latter's name.

The path of fraternity development to that time had in no way been one of thornless roses. As early as 1827 there were popular movements afoot in opposition to fraternities. In 1831 Phi Beta Kappa was even forced to reveal its secrets, a fact which perhaps accounted for its change to an honor society. In 1890 the "Populist" movement among the rural areas of the nation re-

sulted in "anti-fraternity" legislation being introduced in some state legislatures. In 1893 South Carolina, followed in 1901 by Arkansas and Mississippi in 1912, prohibited fraternities from any state-supported institution.

The 20th century, and following Pi Kappa Phi's founding, has seen great changes in the fraternity system. For the most part, these have been forward moving, where in some instances the change has been negative.

Of tremendous impact has been the phenomenal growth of fraternities in number of chapters. Before the turn of the century, the average fraternity had fifteen chapters, while today this average is in excess of fifty chapters. The increase in campus population and in the number of fraternity campuses has precipitated this development, but of more importance to the growth pattern has been a recognition of fraternity value to the college student. Only with the confidence of the great majority of school administrators could this growth have occurred.

The increase in school enrollment during the 1930's and especially during the 1950's and 1960's has resulted in larger memberships in undergraduate chapters. Where formerly ten to twenty members would constitute an average undergraduate chapter, we now find it not unusual to see chapters in excess of 100 members. This development has had a partial negative result, due to the difficulty encountered in maintaining a total fraternal relationship with such large numbers. The economics of financial operation have understandably been improved by this factor.

Following the turn of the century, there began a movement for fraternities to move into the realm of becoming a

strictly social operation. The "Roaring '20's" and the "Veteran Influence" of the late 1940's pushed this aspect of fraternity life out of proportion. However, in the late '50's and early '60's we are seeing a decided change again, and the general fraternity picture is one of positive influence on the total education of the member.

Following a brief period of hostility in the 1830's and 1890's, fraternities have generally found a friendly atmosphere on most campuses. Occasionally there are instances of fraternity opposition on specific campuses; however, in most of these instances, the "anti-fraternity" atmosphere stems from gross immature action on the part of several individual students or chapters, thereby bringing discredit upon the institution concerned. Other instances of opposition seem to stem from atheistic and agnostic individuals to whom the fraternal allegiance to a Supreme Being and ideals of morality is obnoxious.

Of significance to the present-day fraternity, while not present in earlier times, is the tri-loyalty now demanded of the fraternity member. Earlier the fraternity member was subservient only to the ritual of his fraternity and its teachings. Later a second authority was interjected, and that was the national organization of the fraternity itself. The increase in the number of chapters created a need for a more complex structure, which would include constitutions, by-laws, governing boards, and a central office staff. The third loyalty is a more recent innovation, and that is the authority of the institution which "shelters" the undergraduate chapter. The authority of the school is indeed heavy-handed.

It cannot be disputed that fraternities, regardless of their physical attributes, are personal human institutions. As such, it is no better or worse than those individuals comprising its membership. The future of the fraternity system is assured, but only if the "life-blood" of the system, new members, want it to be and are willing to exert themselves.

The new initiate has a wonderful foundation; the fraternity he builds on it will reflect the devotion he displays to the "world's greatest youth movement".

INTER-GREEK RELATIONSHIP

No account of the development of fraternities can fail to recognize the importance of inter-Greek relationships, both on a national and local level. As early as 1879, when Mr. William Baird authored the first edition of *Baird's Manual*, "a catalogue of fraternity," we see an inter relationship developing. Promoted by Mr. Willis Robb, editor of Beta Theta Pi's magazine, thirteen editors of fraternity publications met in Philadelphia in 1883. They suggested a conference of all fraternities for January of 1884. This movement failed; however, the suggestion left behind enough interest that in 1909 sixty delegates representing twenty-six fraternities did meet in New York City, and from this meeting developed the National Interfraternity Conference.

The National Interfraternity Conference is an organization composed of the leading fraternities whose representatives meet annually to discuss matters of mutual interest and problems

of mutual concern. While it was realized that friendly rivalry and competition among fraternities was desirable, it was felt that the bitterness which could develop would in the long run not serve best the ideals and purposes for which each organization was founded. The National Interfraternity Conference has served as an agency whereby rivalry and competition could continue, but on favorable and agreeable terms. The Pi Kappa Phi Fraternity became a member of the NIC in 1912.

This body is truly a Conference, and has no legislative authority over its members. According to its Constitution, it exists merely to: (1) At its annual meeting, operational knowledge and techniques are exchanged among those participating; (2) Fraternity leaders and undergraduates find renewed strength and vigor in meeting their counterparts at these annual meetings; (3) Outstanding speakers from all walks of life come to present their views and constructive criticism; (4) A clearinghouse for interfraternity information is made available by the NIC Central Office; (5) Its most important function is that of a combined advisory talent available to all member fraternities.

CFEA-CFSA

Two other conference-affiliated interfraternity organizations exist for the self help of the paid staff of the fraternity central offices. The College Fraternity Editors' Association, founded in 1923, serves as a clearinghouse for fraternity editors, and at its summer meetings provides a workshop for the improvement of fraternity journals. In addition, the College Fraternity Secretaries' Association, founded in



NATIONAL INTERFRATERNITY CONFERENCE

Principles of Democracy

THE COLLEGE FRATERNITY OF THE UNITED STATES AND CANADA WHICH WAS CONCEIVED IN THE ATMOSPHERE OF A STRUGGLE FOR POLITICAL INDEPENDENCE, AND CAME INTO BEING AS AN EXPRESSION OF SELF-GOVERNMENT. ADHERES STEADFASTLY TO SOCIAL, RELIGIOUS, POLITICAL, AND ECONOMIC DEMOCRACY AS THE ONLY SOUND BASIS FOR A SATISFYING PERSONAL AND NATIONAL LIFE; DEFENDS THE INDIVIDUAL'S RIGHT TO LIBERTY AND EQUALITY OF OPPORTUNITY; INCULCATES A SENSE OF RESPONSIBILITY TO SELF, TO COLLEGE, TO COUNTRY, AND TO SOCIETY; STRESSES THE SPIRITUAL VALUES OF LIFE AS THE FOUNDATION OF THE TRULY DEMOCRATIC WAY OF LIVING; SUPPORTS OUR COUNTRIES' CHAMPIONSHIP OF THE CAUSE OF DEMOCRACY;

CONDEMNS ALL ACTIVITIES TENDING TO SUBVERT THE PRINCIPLES AND PROCESSES OF DEMOCRATIC GOVERNMENT; PLEDGES UNQUALIFIED LOYALTY AND DEVOTION TO COUNTRY.



NATIONAL INTERFRATERNITY CONFERENCE

FRATERNITY CRITERIA

WE CONSIDER THE FRATERNITY RESPONSIBLE FOR A POSITIVE CONTRIBUTION TO THE PRIMARY FUNCTIONS OF THE COLLEGES AND UNIVERSITIES, AND THEREFORE UNDER AN OBLIGATION TO ENCOURAGE THE MOST COMPLETE PERSONAL DEVELOPMENT OF ITS MEMBERS, INTELLECTUAL, PHYSICAL, AND SOCIAL. THEREFORE, WE DECLARE:

- I THAT THE OBJECTIVES AND ACTIVITIES OF THE FRATERNITY SHOULD BE IN ENTIRE ACCORD WITH THE AIMS AND PURPOSES OF THE INSTITUTIONS AT WHICH IT HAS CHAPTERS.
- II THAT THE PRIMARY LOYALTY AND RESPONSIBILITY OF A STUDENT IN HIS RELATIONS WITH HIS INSTITUTION ARE TO THE INSTITUTION, AND THAT THE ASSOCIATION OF ANY GROUP OF STUDENTS AS A CHAPTER OF A FRATERNITY INVOLVES THE DEFINITE RESPONSIBILITY OF THE GROUP FOR THE CONDUCT OF THE INDIVIDUAL;
- III THAT THE FRATERNITY SHOULD PROMOTE CONDUCT CONSISTENT WITH GOOD MORALS AND GOOD TASTE;
- IV THAT THE FRATERNITY SHOULD CREATE AN ATMOSPHERE WHICH WILL STIMULATE SUBSTANTIAL INTELLECTUAL PROGRESS AND SUPERIOR INTELLECTUAL ACHIEVEMENT;
- V THAT THE FRATERNITY SHOULD MAINTAIN SANITARY, SAFE, AND WHOLESOME PHYSICAL CONDITIONS IN THE CHAPTER HOUSE.
- VI THAT THE FRATERNITY SHOULD INCULCATE PRINCIPLES OF SOUND BUSINESS PRACTICE BOTH IN CHAPTER FINANCES AND IN THE BUSINESS RELATIONS OF ITS MEMBERS.

THESE CRITERIA SHOULD BE APPLIED IN CLOSE COOPERATION WITH THE ADMINISTRATIVE AUTHORITIES OF THE INSTITUTIONS. DETAILED METHODS OF APPLICATION WILL NECESSARILY VARY IN ACCORDANCE WITH LOCAL CONDITIONS. IT IS THE PURPOSE OF THE NATIONAL INTERFRATERNITY CONFERENCE TO OFFER DETAILED SUGGESTIONS, AFTER FURTHER STUDY AND INVESTIGATION, REGARDING PRACTICAL STEPS TO MAKE THIS COOPERATION EFFECTIVE.

1930, provides the same functions for the executive secretaries of the member fraternities.

Sororities

A study of the Fraternity world would not be complete without some reference to the women's fraternities. The origin of these groups stem from a significant development in the 19th century, the acceptance of women by the educational system as deserving equal privileges in American higher education.

The first fraternal order for women is considered to be Alpha Delta Pi, having its origin in the Adelphean society, founded in 1851. At Depauw, Kappa Alpha Theta, organized on January 7, 1870, is named as the first purely Greek letter fraternity for women. Later that year Kappa Kappa Gamma was organized at Mammouth. That same year, such leading institutions as Michigan, Illinois, and California opened their doors to women.

By 1888, there were twelve women's Greek letter fraternities in existence. There are now thirty-seven of these female counterparts, located on campuses throughout the United States. Their internal development has followed quite closely that of the men's groups.

On May 24 in 1902, the twenty-one female fraternities held a historic meeting in Chicago. At that time, they formed the first permanent national association of fraternities, the National Panhellenic Conference. This pre-dates the National Interfraternity Conference for men by seven years; however, this association's operation is comparable to the NIC in every aspect.

Local IFC's

At your local level, there has also developed an inter-fraternity movement which you have already seen in evidence. The need for co-operation among fraternities on local campuses is easily recognizable. Likewise, a mutual exchange of ideas in the development of deeper understandings calls for combined efforts.

No campus having two or more fraternities will be without some form of inter-fraternity co-operation. In most instances, this group, known generally as the Inter-fraternity Council, or IFC, will serve as an advisory and co-ordinating body. This is as it should be, for the individual fraternity must control its own internal affairs. Only where it comes in direct conflict with the internal affairs of other fraternities, is there a need for a higher authority.

In too many instances the campus IFC has developed a bureaucracy that overwhelms and stifles the initiative and strength of the individual fraternity chapter. The role of the IFC should be purely an advisory and co-ordinating one, and in only a few instances is it justified in assuming legislative and judicial authority.

Other "Greeks"

When you take the oath of a Pi Kappa Phi, there is developed a membership relation with a general college



Greek letter fraternity. This stems from the general fraternity's selection of members throughout the spectrum of students on the campus, and the dedication of its efforts to the development of the "better" or "whole" man.

To fully understand your position in the fraternity world, you should consider the nature of the Greek letter fraternal organizations that are not general in nature. First of all you should recognize that your counterpart in the female world, the sorority or female fraternity, is likewise a general college Greek letter fraternity, falling in the same classification as Pi Kappa Phi.

Phi Beta Kappa now holds great attention in the academic world, not as a general fraternity, as we are, but rather as an honor society. As is true



of other honor societies, such as Phi Kappa Phi, Sigma Tau, and Phi Eta Sigma, their purposes are to encourage and reward outstanding scholarship or leadership effort, (or both in some instances). This effort can be in specific fields or in the total sense of the undergraduate or graduate academic fields. There is less group organization for individual or combined effort in existence.

Membership in other organizations, fraternities, and sororities, does not negate the individual's being received

into membership in a society. Neither is acceptance by prior or present members a prerequisite of membership as is always the case in the general college Greek letter fraternity.

The recognition society is closely related to the honor society; however, there are marked differences. There is less honor in membership; however, as the name does indicate, it grants overt recognition for performance. You would probably encounter this type of organization in Alpha Delta Sigma, Alpha Phi Gamma, or Chi Beta Phi. Membership is conferred as recognition of one's interest and participation in campus life. Generally speaking, the superiority of one's effort is not a condition of membership. As is true with honor societies, the recognition society allows multiple membership in other organizations and does not require membership acceptance from its members.

Both of these societies are represented by a national association which is similar to the National Interfraternity Conference. This conference is the Association of College Honor Societies, which serves but a minor function in regard to the recognition societies.

Another factor in the fraternity world is the professional fraternity. To a great extent, these groups are somewhat similar to the general fraternity in which you are seeking membership. Usually these fraternities are selective in their choice of members, with present members issuing a bid to membership following a voting process, and with eligibility open for only one in the category.

A professional fraternity restricts its membership to students following a specific course of study leading to

a degree and later endeavor in a professional field. Their activities are designed to help the member achieve a high degree of competency in the fraternity's field. Otherwise, their activities are somewhat similar to our own general fraternity, with degrees of emphasis oftentimes being the only evidence of difference.

Professional fraternities open only to men are joined together in an association—The Professional Interfraternity Conference. This group pro-

motes the observance of high ideals and ethics by its member professional fraternities. A few male professional fraternities you may encounter are Phi Alpha Delta, Kappa Phi Kappa, and Delta Sigma Pi.

For the women's professional fraternities, there is a counterpart association—The Professional Panhellenic Association. Such groups as Nu Phi Epsilon, Pi Lambda Theta, and Kappa Omicron Phi, among others, are members of this association.



In The Beginning

We Are All
Neophytes



In the age of chivalry, every aspirant to knighthood had to spend a certain period as page and squire, both that his worthiness might be tested and that he might learn from those he served what it was that constituted the "very perfect gentle knight." Knighthood was no empty honour, easily won and lightly regarded, it was a way of life with high ideals and serious responsibilities. A past national president of The Pi Kappa Phi Fraternity, Brother Albert W. Meisel, has rightly pointed out that "fraternalism, too, is a way of life upon which the neophyte enters when he takes the pledge which leads him through the gates of the earthly chapter and which, by his initiation vow, he is constrained to follow until, at last, he comes to the portals of the Chapter Eternal."

The traveller along a strange road needs sign-posts to guide him on his journey, and these both pledge and brother find in the traditions of the

fraternity and in its ideals as embodied in its ritual.

It was a part of the knight's duty—and no small one—to see that page and squire were taught the bodily exercises, the courtly manners and the spiritual values which were the essence of knighthood. It is no less the obligation of the brothers in a fraternity to see that pledges are properly instructed in the social graces, the intellectual ideals and the spiritual concepts which lie at the heart of fraternalism.

The neophyte in his ignorance of things hidden from the uninitiated, cries "Show me the way" and the brothers must be prepared intelligently to respond, for "if the blind lead the blind, both shall fall into the ditch."

Yes, fraternalism is a way of life, but by reason of the frailty of human nature we all, at times, because of ignorance or carelessness, in weariness or discouragement, through "the lust of the flesh, the lust of the eye and the pride of life" are prone to wander

from the path, but always there are the ideals of the fraternity, shining like beacons, to guide us back into the way in which we should go.

You were bid to The Pi Kappa Phi Fraternity and accepted its invitation to pledgship. Others have agreed unanimously that on the basis of knowledge of your background or on short acquaintanceship you measure up to expected probabilities of being a man whom they may respect, with whom they may anticipate future association, and who will do his part in life's great game of give and take. You should cherish that stamp of approval given in such a hearty and unqualified manner by your fellow men, and in every way try to justify their faith and belief in you. Likewise, the chapter is going to do its best to measure up to your expectations.

Pledgship in the fraternity is a period of trial both for you and the chapter. You were asked to pledge with the ultimate goal in view of your taking a place in the active ranks and assisting in the work of making and maintaining a fraternity of good reputation and effective action. You are not wanted in those ranks unless you can prove you are worthy of the name and aims of the group; nor should you join the group permanently unless you are personally satisfied with the group character and feel that you can give to it the best that is in you in thought and action. This period of pledgship is valuable in a mutual way therefore, in that it is a proving period before the final and irrevocable decision is made—initiation into the membership.

The fraternity expects you to approach your fraternity experience with certain mental attitudes which may be

described as those of an open mind, a whole heart and a willingness to do. Fraternity is a cooperative effort, a composite of the contributions of each individual therein, and for the highest group success demands these qualities of its members. In this sense it demands that which a successful life requires; and you will find in nearly all respects fraternity experiences are a taste of the large living to be had in the after-college life.

Some Obligations of a Pledge and Member

In the way of general requirements, it is well for you to keep in mind at all times that as a pledge and a member you have certain obligations and responsibilities to your fraternity. The obligations which the member is asked to assume are not in any way onerous or disagreeable, but are of the type which the man of high ideals and fine standards of personal conduct and performance eagerly welcomes and leaps quickly to shoulder. The requirements in a few words are eyes to see and a will to do. If he envisions fully the goals, the member will do; and in the doing, he will not only give but will get. The fraternity becomes greater and more influential for his effort and he himself gains the many values the fraternity has to offer plus the untold joys of accomplishment.

Your fraternity has many years of accumulated experiences and benefits which it offers each pledge and member. You have a responsibility of accepting these benefits, to improve upon them, and then to pass them on to those who will succeed you.

In order to fully justify your membership, you must study and learn all

Code of Responsibilities for Every College Fraternity Member

Joining a fraternity gives the new member certain desirable privileges. Among these are the backing of his Brothers in all his college activities, and the creation of a bond of fellowship with each man who wears the same badge—from whatever chapter he may come, wherever he may be met.

At the same time, undergraduate membership involves definite obligations, for a full four years, or until a degree is received. These should be made clear in advance, so that they will be unhesitatingly fulfilled by the individual throughout his academic career. For this purpose, the College Fraternity Secretaries Association has prepared and approved the following Code of Responsibilities:

★ **SCHOLASTIC RESPONSIBILITY.** The well-being of the Chapter, the Fraternity, and the entire College Fraternity System depends upon achieving and maintaining a high degree of scholarship. It is the duty of every member to give his best efforts to his studies, to enhance the academic record of his Chapter.

★ **CHARACTER RESPONSIBILITY.** To the college administration and the public, the moral conduct and personal behavior of each member affects the total Chapter image. This makes it imperative for the individual to act at all times according to the highest standards of integrity, propriety and good taste.

★ **LEADERSHIP RESPONSIBILITY.** Since the continued existence of the Chapter requires a regular succession of leaders, it is the obligation of every member to prepare for positions of service and authority—not seeking any

office but being ready to accept when needed, and to serve to the best of his ability at all times.

★ **OBEEDIENCE RESPONSIBILITY.** Policies and regulations are established by the College and the Fraternity for the good of all. It is incumbent upon every member to comply with all such rules and practices—including those relating to hazing, drinking and social affairs. Every member shall attend all Chapter meetings and official functions unless excused from doing so, because of circumstances beyond his control.

★ **FINANCIAL RESPONSIBILITY.** Each member shall promptly meet all bills presented to him for Fraternity expenses in conformity with Chapter requirements; he shall avoid incurring debts with other members or with local merchants which cannot be, or are not, paid when due. Members shall reside in and eat all meals at the Chapter house when such facilities are available.



THE ASSOCIATION has provided each member fraternity of the National Interfraternity Conference with this Code of Responsibilities, and has resolved that each Fraternity, either through its official magazine columns or by bulletins from its Central Office, urge its chapters and local Interfraternity Councils to impress continuously upon their members—and especially upon all rushees—the importance of fulfilling these responsibilities.



Statement of Position on Hazing and Pre-Initiation Activities

The College Fraternity Secretaries Association has stated its position, periodically, in support of constructive educational and inspirational programs and has asserted unequivocally its opposition to hazing and pre-initiation activities which do not contribute to the positive development and welfare of pledges and members.

Because hazing and other pseudo-initiation practices have not been rejected and eradicated completely in undergraduate activities and therefore remain a menace to the well-being of the College Fraternity System, the College Fraternity Secretaries Association reaffirms and reasserts its position on this question.

* The Association believes that true fraternalism is nurtured in an atmosphere of social and moral responsibility, respect for duly constituted authority, and loyalty to the principles of higher education.

* The Association further believes that while social behavior cannot be legislated, a fraternity without morally sound precepts and practices is not a constructive influence upon college men.

* The Association further believes that a fraternity has a solemn obligation in the development of its pledges and members and that this responsibility extends alike to the institutions where it is represented; to parents and others who make possible the education of pledges and members; to the communities where chapters are accountable for good citizenship; and to the college fraternity system of which it is a part.

* The Association further believes, despite the fact that much progress has been made, that one of the most damaging instruments to the fraternity system is

the employment of a program of education, which includes hazing, and that this unproductive, ridiculous and hazardous custom has no rightful place in the fraternity system.

* The Association defines hazing as any action taken or situation created, intentionally, whether on or off fraternity premises, to produce mental or physical discomfort, embarrassment, harassment or ridicule. Such activities and situations include paddling in any form; creation of excessive fatigue; physical and psychological shocks; quests, treasure hunts, scavenger hunts, road trips or any other such activities carried on outside the confines of the house; wearing, publicly, apparel which is conspicuous and not normally in good taste; engaging in public stunts and buffoonery; morally degrading or humiliating games and activities; late work sessions which interfere with scholastic activities; and any other activities which are not consistent with fraternal law, ritual or policy or the regulations and policies of the educational institution.



THE ASSOCIATION urgently recommends to its members and their fraternities; that they continue to approach their undergraduate members with the assumption that they are mature, intelligent and self-governing men and that they alone can eradicate hazing in all its varied forms; that they appeal to their alumni to bury and forget injurious hazing traditions; that they work together with college administrators to rid the campuses of any lingering evidences of hazing and other injurious practices; that they endeavor to broaden and strengthen their programs for the development in members of leadership responsibility, and the appreciation of moral, spiritual and intellectual values consistent with their ideals and teachings.



that you can about The Pi Kappa Phi Fraternity, both its historical transition to the present, and also what it is composed of at the present time.

A pledge and a member should not only know of his fraternity, but he should also become a part of it, adding his own contribution to that of those having preceded him. The history, lore, and tradition of the fraternity are great influences for good. You must add to that influence.

You are expected to uphold and improve the dignity of the chapter and of the fraternity by both word and action, and by inward and outward intent.

A demanding need existing in your chapter is for each pledge and initiate to do his duty, and to take his turn in resolving every need. It is imperative that you accept the responsibilities that your membership will place upon you. Your acceptance of responsibility will often offer you a challenge—a challenge to solve problems. Remember that “problems are usually but opportunity in overalls.”

There are no fixed or final ideas and methods, and you should recognize that your imagination is needed in improving the chapter, the fraternity, and the entire fraternity system.

You must recognize that the chapter nor the fraternity is the possession of any one man, either past or present, and that no one individual can entirely conduct its affairs.

All members must pull together, cooperate, put aside personalities, pettiness, and must operate as a total. You must develop as a teamworker as you are developing as an individual. Likewise you should never ignore the tremendous accomplishment that one de-

icated individual can make in any organization.

You should eliminate negative thinking, and must disregard past failures, and recognize that all things are possible to the dedicated individual.

Out of order will come progress. A well-ordered chapter is a by-product of its well-ordered members, and in fact, all members must believe in order if success is to be at hand.

“To be *selfless* often,” is to have the capacity and vision to know and see a common good. The total implication of fraternity is that a man is participating in an association that is greater than himself.

As a pledge, or neophyte, you should study with interest and all seriousness the assignments given you. All tasks are to be performed as quickly and as well as it is in your ability to perform. Criticism and suggestions are to be accepted in a receptive spirit. Finally, you must expect disciplinary measures to be taken against you if you do not conform to requirements.

PLEDGE ORIENTATION

It is said that the fraternity helps a young man become a better man. Certainly during your time of probation as a Pi Kappa Phi pledge, you will be instructed so as to enable you to become a better fraternity initiate. The length of this probationary period will vary from chapter to chapter, and the approach will depend to a great extent upon the individual chapter.

However conducted, the ultimate goal of the program will be achieved when you are orientated to the degree desired in the total spectrum of frater-

nity life. This orientation will include four major divisions—*fraternity, academics, social, community*.

Fraternity

The esoteric and spiritual aspect of your fraternity orientation cannot come from a textbook such as this. Much of this will develop from your day-to-day experiences while precept and example will be your more accurate instructor.

As a member of The Pi Kappa Phi Fraternity, you will be subject to its Constitution and Supreme Laws. These are constructed and promulgated by the Supreme Chapter (national convention) at its biennial meeting. In addition, the National Council of the fraternity, operating under the provisions of the Constitution and Supreme Laws, will, when necessary, establish policy under which the fraternity will operate and between Supreme Chapters will interpret and enforce its decisions. In order to implement all of the above, the Executive Secretary will make administrative decisions and rulings. Assisting at this level of authority are the fraternity's District Presidents, while at the chapter's level you will find the Chapter Adviser exercising a degree of authority. Regardless of the situation, all aspects of authority are subject to the first and final authority—the Supreme Chapter. During your period of pledge education, you will encounter numerous references to this structure, or chain of command.

Within the undergraduate chapter there is also a system of government. This level of authority is more imminently your concern, and you will pay particular attention as a matter of necessity. Regardless of the source, the authority of the fraternity will be one

of your first contacts with the chain of command reaching from your local level to the national scope and to which you not only owe your allegiance but also to which you will contribute.

The pledge class is the beginning step in this chain. Immediately following the formal pledging ceremony, the pledge group will be organized along a formal pattern. Your officers will be president, treasurer, secretary, and chaplain. Several committees are necessary in a functioning pledge class. The more essential ones are social—project—pledge—active. This latter being an exception, the others should co-ordinate with the chapter, and officers especially should work closely with their counterparts in the active chapter.

This organizational structure presents the advantage of preliminary training and conduct of meetings, group planning, and self-expression, coupled with group expression on the part of the pledges. For those who plan and supervise the pledge education program, it simplifies their problem by having the pledges work as a unit rather than as individuals. The chapter is a democratic organization; and while the position of the pledge in a chapter naturally precludes any chapter organization for the time being, he is at liberty to express himself freely in the pledge group and to carry its opinion as a group to the active chapter through the pledgemaster.

Outside of the assignments in the pledge education course by the pledgemaster, the pledges are expected to adopt, as a group, projects and activities which appeal to them. The pledgemaster will have to approve these projects and activities in advance.

These projects should take the form of constructive activities, and should be designed so as to add to the total fraternity, either physically, socially, or mentally. Physical improvements of chapter property, other than normal work assignments, are recommended. Painting of rooms, or repairing of furniture, as well as the purchase and donation of decorations, or items of furniture, are highly popular. If your chapter has a library, the pledge class could implement the volumes, and if no library exists, one could be commenced. Various social events can be planned by the pledges, and then conducted, either for the membership of the chapter as a whole, or for the chapter and faculty members from the institution. Various pledge-active relationships can be developed, such as athletic games on a challenge basis and bridge tournaments, etc. The projects that can be implemented are limited by the imagination only, and in their planning and execution bring experience and pleasure, as well as a closer association among the members of the chapter and the pledge class.

Several chapters have developed a fine record of community service through pledge class projects. Prior to initiation, with the approval of the University and local community, the pledges would adopt a project such as painting a home for the aged, cleaning up a cemetery, etc. Projects such as this should not be entered only for the sake of publicity, but because of a desire to be of assistance to a needy organization.

Definite rules for pledges will be established by each chapter. These must, in all instances, be designed for the betterment of the individual and

the chapter. The Pi Kappa Phi Fraternity prohibits hazing in any form. This is to say that you should in no way consent to subjecting yourself to any rule or act which even tends to degrade you mentally, physically, or spiritually. Likewise prohibited are acts of personal servitude between individuals. Your duties will most assuredly include mental and physical labor for the good of the fraternity, but never for the mere personal satisfaction of an individual member.

As a pledge, you will be expected and required to participate in all chapter activities and functions. On occasion you will be required to assist in the planning and execution of such activities and functions. You should never miss a chapter event unless a most demanding reason is present. This is your fraternity; therefore, you will want to support it to the fullest.

It is imperative that you enter into all phases of campus life. Of secondary importance is the fact that as a pledge you are representing The Pi Kappa Phi Fraternity. Of prime importance is your obligation to yourself. This obligation includes your physical development—athletics; your sense of service to the school; your need for a broad range of experiences as an undergraduate to build upon for later life.

As you can observe from other sections of this manual, the development of an understanding knowledge of fraternity includes a detailed study of The Pi Kappa Phi Fraternity, as well as the entire fraternity system. This includes a most thorough indoctrination into the past and present of your own undergraduate chapter.

The fraternity world has a language of its own. Your interests will be best

served if you develop a working knowledge of some fraternity terminology. Some of the more common terms, along with their definitions, are presented here:

BROTHER—an initiated member of The Pi Kappa Phi Fraternity. This is the term of address used by initiated members when referring to other members.

ACTIVE—this is a term designating a brother who is currently an undergraduate member. It would be more desirable that you use the term "undergraduate".

CHAPTER HOUSE—the home of the fraternity. This term is better utilized when referred to as the chapter home.

HOUSEMOTHER—most chapters have a lady residing at the chapter home who serves as the official hostess and chaperone. In addition, you will usually find a housemother to be an understanding and sympathetic person, as well as a most helpful individual as you face personal mental and physical problems.

ALUMNUS—a male graduate member. The title "graduate member" is preferred.

ALUMNI—the plural of alumnus.

ALUMNA—a female graduate.

ALUMNAE—the plural of alumna.

FRATERNITY—never use the colloquialism "frat."

FAVOR—a gift bought by the fraternity for dates at various special events.

EXCHANGE SOCIALS, or FIRESIDES—a Greek system activity in which either the entire chapter of a sorority or its pledge class calls on the chapter, or vice versa, for social activities.

LAVALIERING—a collegiate form of "going steady" in which the fraternity

member asks a girl to wear his lavalier, the Greek letters of his fraternity, on a small chain.

PINNING—the practice of giving one's fraternity pin to a girl to whom he is engaged.

PLEDGE PROJECT—this is a work project undertaken by the entire pledge class separate from the rules, regulations, and requirements of the active chapter.

PLEDGE DUTIES—weekly physical work required of a pledge by the fraternity.

DEPLEDGING—a pledge's termination of his relationship to the fraternity. Also, the fraternity terminating its relationship with the pledge.

You have pledged yourself to The Pi Kappa Phi Fraternity, a national college Greek letter fraternity. It would be well for you to have some awareness of the nature of this organization as a national entity. There will be no attempt made to outline the various advantages accruing to an individual through the national affiliation, but rather a general description of the national organization.

Of first importance is the understanding that it is the authority whereby local chapters exist. A charter, constituting the local chapter as a part of the national organization, is issued by this authority. This extended relationship which is developed brings to bear the collective strength of the entire organization, composed of other local chapters, to guarantee as far as possible the continuation and the ongoing of the local chapter which has been chartered.

This national organization, known as The Pi Kappa Phi Fraternity, preserves the meaningful aspect of fra-

ternity, the ritual, the customs, traditions, and history. The individual chapter constituting its part of the entire body is, therefore, enhanced.

It assures a unified organization, thereby assisting each individual chapter in meeting pressures which could force it out of existence.

It represents the organization as a whole, an organization constituted of individual chapters, and maintains unity by providing a source for rules and regulations governing the individual and the unified chapters.

Through it, an individual chapter may present its problem before the organization of the total entity, and thereby gain from this total entity ideas and suggestions for solving its immediate needs. Likewise, it provides an avenue of service wherein the individual chapter may present to the body at large its own ideas and suggestions. In this manner it provides an avenue wherein an individual chapter or a grouping of chapters can provide services to other individual chapters or grouping of chapters.

Through its unified body, an initiated member in one chapter is guaranteed an association at other colleges and universities with like-minded and like-aspiring young men, even though they come from different colleges and from different areas of the country.

Academics

The Pi Kappa Phi Fraternity is overtly concerned for your academic achievement as a pledge. You have assumed a responsibility which is dual in nature, for now you have accepted a solemn obligation to bring recognition and honor to Pi Kappa Phi in the scholastic arena, and also to insure that

your own academic well being is safeguarded. The only way you can fulfill these two obligations is to perform commendably in the classroom.

Your selection as a pledge was predicated upon the belief that you would, in addition to other things, have the ability to maintain high academic standards. You will face numerous difficulties in maintaining this desired impression, and basic among them is your mental attitude towards academics, your ability to plan your work properly, the maintenance of a good physical condition, developing reading skills, and in improving your ability to concentrate.

There are two general methods utilized in approaching scholarship improvement. One is physical; the other is mental. A combination of the physical and mental is the more desired approach. With all of the mechanical devices in the world available, no individual can perform well academically unless his mental attitude is affirmative. In addition, externally imposed conditions by the chapter and the national fraternity will in no way assist you in your scholastic endeavor unless you assume fully a realization of your personal responsibility.

The Fraternity has an obligation in its academic orientation to assist in both the physical and mental approaches. Definite study hours should be, and in most instances are, established and enforced in the undergraduate chapter. Do not allow yourself to assume a negative attitude towards quiet hours or study hours in the chapter home, and neither should you allow others to ridicule proper study atmosphere. You should direct your effort towards assisting the chapter in

its scholastic program rather than assuming a neutral or deterrent attitude towards it.

In addition to the required hours of study imposed by the fraternity, your proper mental approach should be to develop your own work program. Rest assured that by proper planning of your time, you can devote an adequate number of hours to your academic pursuits and at the same time fully participate in all other campus activities. In general, you will find that you should be setting aside at least two hours for study outside of class for every hour in class. This will, of course, vary somewhat with the subject and your ability to comprehend. You should review your past work and prepare for the next day's work each day.

Studying at late hours, cramming, and other collegiate practices are not required for the student who plans properly his time. Develop a time for your studies and then follow your program. Research has shown that you learn more completely and efficiently if you study on a regular schedule.

You are at an age wherein physical conditioning should be no great problem. However, it is surprising the number of college students who fail to meet their academic requirements due to a physical inability to meet the academic needs through study and concentration. Each evening you should get an adequate amount of sleep, with a minimum of eight hours during the academic week. No one is going to make you do this; it is part of your own personal responsibility. Your meals, to include a good balanced diet, are essential. In addition, it would be most desirable for you to not eat

heavily just prior to study or just prior to tests and examinations.

It is surprising the number of students reaching college who really do not have a basic ability to read properly. In addition to a lack of ability to read, there is oftentimes a basic weakness in vocabulary. If your school offers a course in remedial reading, you should take advantage of it. Dictionaries are available at every turn of the hand; therefore, to improve your vocabulary, do not hesitate to use your dictionary to look up unfamiliar words. To develop a good vocabulary is largely a matter of working it into your planned scholastic program.

In order to add to your reading proficiency, you should develop a habit of reading material which is unfamiliar and difficult. In addition, your regular reading should be altered so that rather than the sports pages and comics receiving major emphasis, you direct some of your attention to the more serious portions of the newspaper. You can give an excellent service to your fraternity by working diligently towards either the improvement of or the creation of a chapter library. In addition, your reading speed can be improved by searching for ideas rather than words in each sentence. Develop the ability to seek the meaning from a combination of words, and in addition, develop the ability to read from left to right without retracing your steps.

You can help control your own mental attitude towards study, and as a by-product improve the chapter's attitude at the same time by dedicating yourself to this end. Try to insure that all chapter bull sessions in which you participate are directed towards

a higher level of intelligence than normal. Develop an interest in subject matters alien to normal discussion patterns, and present thoughts on same at varying opportunities. Ask intelligent questions in such a way as to demand an answer. Constantly volunteer to enter discussions, and advance information that would not be part of the ordinary conversation.

One of the major difficulties faced by the average college student is the inability to concentrate. The multiplicity of activities present, as well as the newness of your surroundings, coupled with the vim, vigor, and vitality of youth, are all obstacles towards concentration.

Quietness of a study area, the removal of distracting pictures, active record players, and other odds and ends which have a way of finding themselves on a study table, are mechanical aids to concentration. Insist upon a decreasing of distraction from your surroundings that may belong to other individuals, and especially insist upon a reduction in activities by others in your immediate surroundings which cause a physical distraction.

Try to concentrate. So many times an individual claims an inability to concentrate, when in reality his real problem is a lack of desire to concentrate. Constantly remind yourself of the need to concentrate in your study practices, and in attending classroom lectures. Write yourself notes and leave them in prominent places which will serve as a reminder that you do want to concentrate and of necessity, must. Seek assistance from professional sources in the school's counseling office, or from others whom you respect and have faith in. Sometimes just the

ability to discuss the matter on occasion with other individuals will relieve your anxieties towards an apparent inability, and remove this obstacle from your mental approach to concentration.

In addition to the foregoing, there are several specific items which could be mentioned in regard to your scholastic orientation.

Put your studies in perspective, and negate your social and other extracurricular life to a subordinate role. Whether you like it or not, a passing grade will be required prior to graduation. Therefore, all other activities should be regulated to a secondary position. Academics must be part and parcel of your daily life, and should be constantly uppermost in your mind.

Class attendance, while seemingly a necessary evil, is usually absolutely essential for satisfactorily meeting the academic requirements. Class cuts should be used sparingly, and not at all unless essential.

Although seemingly facetious advice, the taking of notes and the proper filing and later use of notes, along with the recommended textbooks, is absolutely essential. Your notes should be legible, understandable, and taken on separate material so that proper filing and disposition can be made. During your study at the end of each day, it will be wise to rewrite your notes in a more understandable and permanent form. This additional note writing will aid in your learning process at the same time.

Do not use, much less depend upon, advance information on examinations and tests. Not only can the professor cross you up with a different set of questions, but at the same time you are fooling no one but yourself.

Do not make yourself comfortable; instead, when you study use a hard-bottom, straight-backed chair and an uncluttered desk. Remove all external distractions, and insist upon "no visiting hours" during your study time.

Get to know your professor, and do not draw a wall either mentally or physically, between you. If possible, you should visit with him frequently, and constantly come before him seeking to secure from him advice and especially counsel as to your progress or lack of same.

Do not wait until the night before examinations or tests to review and study. In addition, do not attempt to stay up all night studying, inasmuch as you will probably find that following twelve midnight, any studying done will have a negative effect the following day.

The educational institution and The Pi Kappa Phi Fraternity are partners. By your pledgeship you are becoming a part of this partnership. The goals of the fraternity must of necessity complement the goals of the institution. Therefore, you cannot justify your membership, nor can the fraternity justify its existence, unless adequate academic performance is in evidence. Good scholarship is a result of hard work. The difference between good scholarship and poor scholarship is but a matter of attitude and approach. Again you are reminded that you have a personal responsibility both to your school, your fraternity, and yourself, to seek and maintain academic excellence at all times. By doing so you will bring credit to yourself, to your school, and to your fraternity.

Social

The Pi Kappa Phi Fraternity is not a social fraternity. It is a general college Greek letter fraternity, with all the implication that the title deserves. Certainly a vital part of the fraternity is this concept of "social"; however, to classify the fraternity as a social fraternity would certainly be misleading. This is true if you realize that the general concept of a social fraternity implies party-party-party!

However, if you agree with a more well rounded definition of the term social, then we can say that part of your orientation as a pledge is indeed in the area of "social."

A socially orientated person, simply stated, is an individual who can get along well in his society. Your society is composed of people, places, things, and institutions. It includes the parties you will have on Saturday night, the people in attendance, the neighbors in the community, the educational institution of which you are a part, and many others. It includes also the church services you attend on the following Sunday morning, the dinner that will follow, the softball game in the afternoon, and the movie that night.

Education—knowledge and ability to use it—is undoubtedly a fundamental to success in life, but it does not stand alone in its importance. Personality enters into the picture strongly, perhaps on an equal basis. Personality is your impact upon the consciousness of others, and it should be positive if success is to be gained. A positive personality effect is a pleasing one, and with the standards of social conduct as they are at present, you cannot expect to obtain the desired

effect unless you make every effort to measure up to those standards.

Morals and manners are not usually made a part of the curricula of the College. It is left to home influence and contacts at large to instill proper standards of conduct. As successors to the home in many ways, the College Greek Letter Fraternity takes its place as an instructor in social graces and this phase does important work as an educational assistant to the College.

Pi Kappa Phi desires its members to be able to move in society, in the general sense of the word, with poise and confidence. To this end the pledge of the Fraternity is given instruction and constructive criticism. The Chapter's many social activities force its members into frequent experiences in living amicably and happily with their fellow men, and observation and experience are thus permitted in an actual laboratory.

It is necessary that the Fraternity emphasize certain basic principles of conduct and that it also refreshes your memory of specific superficial actions which do much to make you pleasing and acceptable to the mass of society, whose stamp of approval means so much in the way of commercial success and personal happiness. As a college man they are expected of you; particularly so as a member of Pi Kappa Phi Fraternity.

Morals are distinguished from manners in the sense that the former pertain to your inner self and the latter to the superficial actions with which you meet your fellow men. Morality is character. You can have pleasing manners without having character, and vice versa, but neither is a natural relation. The excellence or evil of in-

ternal nature has a way of exposing itself in time to the thousands of critical eyes and sensitive natures by whom an individual is measured and judged. A character which is admired and has influence in the world is one which complies with the measuring stick of ethical conduct proven by many centuries of social intercourse as best for the individual and the group of which he is a part. On this measuring stick loom clearly and forcibly such qualities as honesty, sincerity, unselfishness, cleanliness, good taste and good sportsmanship. We want to see them, and look for them, in our associates, and as they are seen to be lacking, just as promptly do we lose respect for such individuals and discard them from our admiration.

You need read no further in this particular section if you can classify yourself as a gentleman. For if you are a true gentleman, then you are already socially-orientated to the extent desired. It has been said that "a true gentleman is the man whose conduct proceeds from good will and an acute sense of propriety, and whose self control is equal to all emergencies; who does not make the poor man conscious of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity; who is himself humbled when necessity compels him to humble another; who does not flatter wealth, cringe before power, boast of his own possessions or achievements; who speaks with frankness but with sincerity and sympathy always; whose deed follows his word; who thinks of the rights and feelings of others rather than his own; and who appears well in any company, a man with whom honor is sacred and virtue safe."

It is reasonable to say that very few of us will ever live up to the criteria thus stated. However, we can try. We can try in many ways, most of them vary day to day in their approach, but oftentimes overlooked simply through a failure to understand, or a failure to care.

As a pledge of Pi Kappa Phi, you cannot afford to not care; therefore, we will devote our attention here to some of the minor ingredients of meeting the above qualifications that you should be aware of, and practice in your day-to-day life.

The Pi Kappa Phi Fraternity insists that its members have good manners. You need to do so in order to exhibit poise, dignity, and confidence.

Good manners are based on the Golden Rule, plus an understanding of procedures. By knowing what to do in a given circumstance, you will show your efficiency and create good will. Rest assured that you will be happier and more successful if you know what to do, how, when, and where.

Introductions

The gentleman is always introduced to the lady. A younger man or woman is introduced to an older man or woman.

The name of the honored person is always mentioned first. Example: "Miss Smith, may I present Mr. Jones?"

If the gentleman is elderly or if he holds a position of importance or authority, his name is mentioned first. Example: "Professor Jones, may I present Miss Smith?"

In a group where all are strangers to each other, some brave person must break the ice by saying, "I am John Jones, a senior at"

In a group where only one person is acquainted with a newcomer, he or she says, "Mr. Jones, I want you to meet Mr. Smith, Miss Brown, Mrs. Black." Then the person who is introducing repeats for the benefit of the group the name of the newcomer: "This is Mr. Jones."

Never hesitate to ask a person his name the second time, if necessary. Also, it is not considered proper for you to shake hands with a lady unless she offers her hand first. A pleasant introduction will usually make a person feel welcome and at ease, and is always the beginning of your contact.

When to Stand

A gentleman always stands: When a lady stops to speak to him in public or private; when introductions are being made; when an acquaintance, man or woman, stops to greet him in a public place, such as a restaurant; when addressed by an older man; and when a lady enters the room.

Table Manners

A lady guest of honor is seated on the right hand of host.

A gentleman guest of honor is seated on the right side of hostess.

A gentleman and his wife are not seated next to each other except, perhaps, at family dinners.

Wait for host or hostess to begin before starting to eat.

Use piece of silver farthest from plate for first course and work in toward plate. If you are confused, watch the host or hostess and emulate them.

The gentleman on right of hostess holds chair for her until she is seated.

Never take a drink of anything until your mouth is empty; do not wash down your food.

Do not fill your mouth with food and then launch into a conversation. Also, do not take such large mouthfuls that you resemble a chipmunk.

Sit fairly erect when eating and do not allow your head to fall into your soup.

Fold your napkin once over and lay it beside your plate if you are using it for one meal only. Otherwise, fold it neatly into original folds.

If there is no bread and butter plate, put salted nuts on tablecloth.

Put jam or relish on butter plate or dinner plate.

Soup is drunk from side of spoon, not head on. If it is good to the last drop, you may tip your soup plate away from you, not toward you.

When the meal is finished, knife and fork should be placed side by side in center of plate with knife edge facing center.

Always eat as quietly as possible, and chew with your mouth closed.

If you are chewing gum, be sure and dispose of it prior to coming to the table.

Wait until all to be served are at their places before sitting, and then do not be seated until ladies and other guests are seated.

Do not commence eating until: Grace has been asked; all have been served; and the head of the table begins to eat. Do not start eating your dessert until all at the table have been served.

Your fork can be used for cutting soft foods and salads; however, do not be conspicuous by attempting foods that should be cut by knife.

Some foods that are difficult to eat with a fork may be eaten with the fingers: *i. e.*, potato chips, sandwiches,

celery, nuts, pickles, radishes, olives, and yes, even chicken is now considered to be properly eaten from the hands.

In buttering your bread, break off a small piece and apply butter while holding it in your hand over the bread plate.

The knife is used for cutting only and when not in use, should be resting completely on the side of the plate.

Keep your hands off the table when not in use, and also your elbows, except in public places where you need to lean forward in order to hear and be heard.

When you want something, say, "Please pass the" Be observant of others making a request for the passing of food or condiments.

Conversation at the table is not only allowed, but necessary, as long as it is pleasant and engaging.

When a male takes a female out for dinner, he secures her order and then gives it to the waiter or waitress himself.

If you find it necessary to remove foreign objects from the mouth during the meal, this can be done better with the fingers; however, it should be done as unobtrusively as possible so as to attract little attention, if any.

Correspondence

Invitations are always answered in the same form as the original invitation; *i. e.*, formal, third person; informal, first person. Invitations, greeting cards, and thank you notes are always addressed to a gentleman and his wife. In addition, any and all correspondence should be answered promptly. In fraternity correspondence between brothers, a proper closing is either "Fraternally yours," or "Yours in Pi Kappa Phi."

Personal Appearance

Contrary to popular opinion, dirty, messy, and ill-combined clothing are not acceptable on a college campus, or anywhere for that matter. What you wear, and how you wear it, is most indicative of what you are. Many people whom you are meeting are becoming acquainted with you for their first time, and your first appearance is most important. It should go without saying that daily baths and shaving are essential, clean shirt and pressed trousers, clean fingernails, hair combed and cut and shoes shined, are likewise understood to be common practice.

Dances

You should always make a point of greeting the chaperones sometime during the evening. In addition, it is essential that you bid them good evening when you depart. A brief moment of polite conversation is desirable, along with an indication of your appreciation for their presence. Chaperones should also be observed to see that they too receive refreshments if any are being served.

Before you send a corsage to your date, you should ascertain the propriety of this for the particular dance you are attending. You should secure from the girl information pertaining to the clothing she will be wearing so as to order a proper corsage for the color scheme of her attire.

No one really admires or enjoys an exhibitionist at a dance. Wherein you may be enjoying yourself, the chances are that others are totally bored and wishing that you would go. Make certain that your date has an opportunity to dance each dance, and do not leave her stranded, either on the side-

lines or on the dance floor. When someone breaks you, do not return to dance with that girl again until another individual has broken. It is always nice to say "thank you" to a girl after you have danced with her. It is not generally proper for you to leave a dance until it is over.

While on a dance floor, you should never chew gum, or smoke a cigarette or pipe. Dispose of these items beforehand.

Homelife

Your fraternity is your second home and it is highly desirable that you pay equally particular attention to your manners while in your fraternity home. Your guests and visitors will receive a lasting impression of your fraternity by observing your manners at home. There should always be a specific member or members delegated to greet guests at the door and to take their wraps. These same individuals should insure that all guests are introduced to all other persons present. They should never be abandoned merely to go their own way, but rather should be cared for throughout their stay.

You must always conduct yourself in your fraternity home as you would in your own home. Furniture and furnishings, along with the physical property itself, should not be abused or defaced in any way. This includes maintaining your own room in a neat and clean manner.

Alcohol

A person may or may not indulge in alcoholic beverages, and remain a gentleman. A person who overindulges, or otherwise abuses alcohol, can never be a gentleman. It is as simply stated as that.

Some individuals, due to their physiological makeup, should never attempt to consume even a small amount of alcohol. Some, through their personal moral codes, will not partake under any circumstances. Many say that alcohol in any amount or form is wrong, while others contend that if properly used and handled, it is good.

Regardless of the above, some statements can be made in this regard that are practically undebatable. Alcohol should never be purchased or used when in violation of the school, local, state, or federal rules or laws. Fraternity funds should never be used to purchase alcoholic beverages. It should never be consumed by a non-adult, both in terms of age and mental maturity. It should never be stored or consumed in a fraternity home under any circumstances. A person not wanting to drink should never be pressured into doing so. A fraternity chapter will invariably embarrass or anger more individuals by *having* alcohol at functions and activities than it will by *not having* it present.

Moderation is said to be the mark of a true gentleman. Moderation, according to the ancient Greek, was referred to as the "golden mean". Some people can drink all their lives in moderation; however, the difficulty is in knowing who these "some people" are. Unfortunately, many people cannot drink moderately, and it is this unpleasant fact that we must face.

It should be recognized that all have complete freedom to drink, within the law, and within the dictates of their own conscience. At the same time, it must be recognized that all have an equal freedom to not drink. A person who accepts this freedom not to drink

is in every way a normal person, and should be respected for his position.

Opposite Sex

Contrary to popular campus opinion, the other sex on campus is not set aside for your pleasures, if such pleasures take the form of lewd behavior, indecent jokes, promiscuous gossip, and seductive approaches. You mark yourself as a crude, uncouth individual if you do so.

If for no other reason, all ladies should be respected and admired as a testimonial to your affection and appreciation for the ladies in your own home. In addition, The Pi Kappa Phi Fraternity is dedicated to a chivalrous concept of all women and our relations thereto.

Miscellaneous

Always address a person by his or her name, and title, such as, "Good evening, Professor Smith."

You would be surprised at the impression you will make if you constantly remember to say "please" and "thank you". This is especially true in telephone conversations. You should always answer the telephone by saying, "Good evening, The Pi Kappa Phi Fraternity, John Jones speaking, may I help you?" If you take a message, or a request to phone, the person called should be so advised as soon as possible. It is gross impoliteness to neglect or forget this particular point.

A gentleman will always accept or decline an invitation to a party as far in advance as possible. Likewise, he will always issue an invitation to a party as far in advance as possible. Having accepted or declined, don't change your mind without first consulting your host or hostess to see

whether different arrangements can be made.

A lady never removes her gloves before shaking hands; however, a gentleman may remove his gloves before shaking hands, although it is not essential.

When issuing an invitation to a social affair, or to other functions, you should always find out whether or not a man is married, and if so, address the envelope—Mr. and Mrs.

When you have been entertained in a private home, or by an individual at a private affair, call up or write a note of thanks the very next day indicating your appreciation, and that you did enjoy yourself. Weekend visits require a thank-you note plus a small present, which you may take with you at the time of the visit, or send later.

Community

It is said that the world is a stage—it is also true that the whole world is your community. As a pledge to The Pi Kappa Phi Fraternity, you should reduce this spectrum to include only the fraternity world in this phase of your pledge education.

The most intimate community you will encounter is that of the undergraduate chapter with which you are affiliating. This is a small, close-knit community, where the word "I" becomes merged into the word "we". Even in this state, however, you yourself as an individual are representing this community to the balance of your community. Therefore, your conduct and relationships reflect upon and relate directly to the undergraduate chapter.

Your integration into this chapter community should be exemplary and become as natural to you as such neces-

sities as eating and sleeping. However, your orientation into the external communities will require diligent effort on your part, and the availability of information pertaining thereto.

Prospective pledges, or rushees, constitute another closely related community that deserves immediate attention. You, as a new pledge, are much closer, mentally and physically, to the prospective pledges than are the chapter members. Therefore, your involvement in this community can be one of your most valuable contributions to your fraternity. You should constantly strive to acquaint yourself with potential pledges in the non-fraternity world, and diligently seek their interest in your fraternity. At the same time, you should direct your efforts towards acquainting the members of the chapter with the friends you make among this group for their consideration as prospective pledges. Even if you are not assigned specific rush duties as a pledge, you should still make every effort on your own initiative to secure additional members for your chapter. Acquaint yourself with the rush material available in the chapter; seek from the more qualified members their suggestions and ideas in rush techniques; and then, utilizing your own initiative, proceed to be a representative for your fraternity among the rushees on campus.

Although you are perhaps far away from home, you still associate in the community formed by your parents. You should immediately inform your parents of your affiliation with The Pi Kappa Phi Fraternity, indicate to them the expected financial cost, and present to them as much information pertaining to your fraternity as pos-

sible. You should encourage their visiting the fraternity house, and bring them into a personal contact with your fellow pledges and the chapter members. As a pledge class, you could have as a project the conducting of a pledge-parent day, at which time all parents of pledges would be invited to the campus and would be entertained, taken on tours, and in general, given a more complete and accurate understanding of fraternity life. You should attempt to have your fraternity big brother get to know your parents better, thereby incurring their further understanding and appreciation of the fraternity. If your chapter has a mothers' club, you will certainly want to encourage your own mother's participation with this group. Your house-mother should be given information pertaining to your parents and encouraged to make contact with them. Copies of your chapter publication, as well as your fraternity publication, *The Star and Lamp*, should be made available to your parents. Remember, the understanding and support of your parents can mean the difference between a successful and happy fraternity affiliation, and an affiliation which is less than desirable.

The larger community more readily available to you is the campus community, consisting of other fraternities and sororities, as well as non-fraternity individuals and organizations. You should get to know all of the other Greek letter organizations intimately, and definitely become closely acquainted with the sorority members on campus. Exchange affairs with sororities and perhaps other fraternities, such as open houses, dinners, dances, and picnics, should be encouraged. If there

are junior IFC's for pledge classes, then you should see that your pledge group fully participates. Any and all inter-fraternity functions held on campus should be fully supported by your attendance and work. On occasion you will find opportunities to work closely with other pledge classes in campus and community projects, and for social events also. This type of activity is encouraged. At times there will be situations wherein other Greek letter organizations are in need either of physical items, or assistance, to insure their well-being. Full co-operation should be granted by you as an individual and by your pledge class in helping meet these needs as they arise. Intermural activities should be fully supported, either by your participation or by your attendance. You not only will aid your fraternity, Pi Kappa Phi, but will also be contributing to your own development.

Your school itself composes a most important segment of your fraternity community. This includes the faculty, the administration, and the campus in general. You should make every effort to learn and understand the history and traditions of your school. Its objectives and organization should be known by you so that you might work diligently towards complementing these.

You recognize, of course, that members of The Pi Kappa Phi Fraternity will rate much higher with the faculty and administration if you are first of all good students. It goes without question that the first effort of the campus is directed towards your academic pursuits. As an individual pledge and as a member of a pledge class, your efforts in promoting academic excellence and

a proper attitude towards scholarship will endear you and your fraternity to the campus community.

Contrary to popular opinion, most deans and college administrators are human beings, quite pleasant and knowledgeable, and good people to get to know. You can know them better by first of all co-operating fully with the rules and regulations of the school, and by participating fully in all campus activities and functions. A special Pi Kappa Phi function, such as an open house, barbeque, or even a tea, for the faculty and administrators, is highly recommended as a pledge class function.

Another important segment of your fraternity community is the local city in which your campus resides, and your neighbors up and down the street. These people are home owners, families, and citizens much like your parents back home. They are neither good nor bad, except when you encourage them to be either by your actions or lack of actions. Unnecessary noise to disturb the neighborhood will certainly bring out objections and adverse reaction, while a group of pledges shoveling the snow from a neighbor's sidewalk will certainly bring plaudits and good feelings. While you are residing in your local community, you should certainly contribute to its well-being and ongoing. Participation in Community Chest projects, blood donor projects, community clean-up projects, and other similar community affairs should be engaged in by you as an individual and by the pledge class as a group. Remember that your service to the community is the only rent you will pay for the space you occupy while in school.

A final phase of your community orientation, and perhaps one of the more important phases, is that which is composed of the graduate members of The Pi Kappa Phi Fraternity. The term *alumni* is actually a misstatement, inasmuch as all initiated members of the fraternity, in good standing, are considered active members. The only differentiation lies in whether or not the individual is an undergraduate member or a graduate member. Therefore, it may be wise to consider changing your chapter's terminology and referring to these individuals as your graduate members.

It must be remembered that were it not for these graduate members, this organization to which you have pledged your loyalty and participation would not even be in existence. Perhaps the most important person to cross the threshold of your chapter house will be the graduate who comes to visit you. He should be given above-average courtesy and consideration as a visitor to the house, and every effort possible should be made by all, including you as a pledge, to insure that he is pleased with his visit, and that he leaves having an appreciation of his fraternity. Local graduates should be invited to attend your pledge meetings, and encouraged to participate by giving talks, or counsel. You might find a local graduate to be a graduate big brother, with whom you could establish a close personal relationship. This type of activity is highly encouraged. Graduate members would be interested in attending your initiation, if they are advised of the time, location, and other pertinent details.

You should seek out the names of graduate members residing in your

hometown, and when you return for vacations, make an effort to visit with them and inform them of your fraternity chapter, and of your participation therein.

You can serve a good function by encouraging their interest and participation in the affairs of their fraternity, even though it may not be with your particular chapter that they would be so inclined to support. The graduate should be encouraged to submit pledge recommendations for additional members of your pledge class, and asked

to personally make an effort to secure their interest in your fraternity.

The graduate members of your chapter who have participated long and faithfully should be recognized at every opportunity. In order for you to do this, it will be necessary that you learn of these graduate members, and make every effort possible yourself to insure that they are remembered for their contributions. Homecoming events should be planned so as to appeal to the graduate members rather than to the undergraduates.



The Undergraduate Creed



I BELIEVE that the ideal chapter is made up of men

Who are bound together in a common loyalty which transcends any personal selfishness.

Who realize that membership means personal responsibility in bearing their share of the financial burden of the chapter and the national organization.

Who bring credit to the fraternity by striving to attain the highest possible standards of scholarship.

Who safeguard the reputation of their chapter by keeping careful watch over their personal conduct.

Who uphold faithfully the traditions and activities of their college.

Who prepare themselves diligently to shoulder their full responsibility as citizens.

I BELIEVE that my chapter can become an ideal chapter, and I shall do my share to make it so.

The Open Door To Fraternity

AN UNDERGRADUATE CHAPTER

There is but one way a person can enter the realm of The Pi Kappa Phi Fraternity. That is through the open door of an undergraduate chapter. It is not possible for any other organized body of the Fraternity to officially initiate a member into the Fraternity through the ritual of initiation. Therefore, all Pi Kappa Phis must acknowledge their membership by having been initiated into The Pi Kappa Phi Fraternity through an undergraduate chapter.

This applies even though the person being initiated is an adult alumnus. Many of our members were initiated long after graduation; and, in fact, two brothers so initiated later became National Presidents of The Pi Kappa Phi Fraternity.

It is, therefore, highly important that you have a full understanding of the undergraduate chapter into which you are striving for admission. This chartered chapter, as you can already see, has tremendous privileges, the most important of these being the initiation of members into the brotherhood. Likewise, it has, in extreme cases, the privilege of expulsion.

It has the honor of representing the worldwide organization of The Pi Kappa Phi Fraternity on its campus. Through its elected delegates to the Supreme Chapter of the Fraternity, it helps to determine the Fraternity's policies and future.

The chapter shares in the professional knowledge and guidance available through the Fraternity's National

Office and alumni leaders. Purchases of supplies are less costly and more readily available through the fraternity at large. This list could be extremely lengthy; however, another section of this book will make quite clear the extent of the privileges an undergraduate chapter enjoys.

Expansion

An undergraduate chapter does not just "happen" to come into existence. It exists as a result of much dedicated effort by many individuals. There are two stages involved, the first step being the establishing of a colony. This, in effect, is a "local fraternity" obligated to affiliate with The Pi Kappa Phi Fraternity.

Many of the present chapters were originally established local fraternities that "petitioned" The Pi Kappa Phi Fraternity to accept them as a colony. The National Office serves as a coordinator and instigator of activity among graduates and undergraduates in selling the "local" on affiliation. In recent years most colonies were created by the National Office staff, assisted by graduate and undergraduate members. Following being granted school approval to colonize, and undergraduate member is selected to transfer to the school, and around this individual a "local" is created. In both instances the assistance of graduate and undergraduate Pi Kappa Phis is essential.

While a colony, the group is observed closely and is guided by the National Office in its development. This is ac-

tually a proving period, and when the colony demonstrates its ability to operate successfully as a fraternity chapter it is then chartered as an undergraduate chapter with full privileges. Approval for chartering must be unanimously given by the National Council. The National Council checks thoroughly the reliability of the colony and usually seeks the opinion of nearby chapters prior to making its decision.

Organization

To better serve the needs and desires of its members, an undergraduate chapter has a definite structure and specific procedures. You must learn these as a pledge so that once initiated you can be an effective member. The officers of the undergraduate chapter, in order of rank, are as follows: Archon, Treasurer, Secretary, Warden, Historian, and Chaplain. The Archon is the president or chief executive of the chapter. To no other official position in the chapter accrues such honor and such privilege of service and influence as to that of the chapter Archon. The office of

Archon is the most challenging of chapter offices. The Archon is set apart, stamped with leadership and responsibility, and then observed in all his actions. The condition of a chapter at any given moment will reflect the tone of his administrative ability.

The Archon, in addition to being the titular head of the entire chapter, and the supervisor of all the officers and committee chairmen, will preside at all chapter meetings. It is his responsibility to see that all chapter meetings are conducted with dignity, and according to form.

In all ritualistic work, the Archon holds the supreme position. You have already witnessed his position in the pledging service which you have participated in. The ritual of initiation leans heavily upon the Archon for its excellence of performance. All officers are installed by the Archon, and it is charged to him to see that all the subordinate rituals of the fraternity are observed and properly conducted.

In supervising the chapter officers, the Archon will make use of an Exec-



utive Committee to the fullest extent possible. In addition to supervising existing officers, another important phase of the Archon's work is the matter of training men for the future administration of the chapter. He must look farther than his own immediate supervision of the present officers for the well being of the chapter.

The second principal officer of the chapter is the Treasurer, who in certain instances, presides in the absence of the Archon. However, as the title would indicate, his prime effort is directed towards the insuring of a sound financial operation.

The Treasurer prepares, with the assistance of the Budget and Finance Committee, a chapter budget. He is responsible for the maintaining and following of a uniform and acceptable accounting system.

The Treasurer prepares and submits a monthly financial report of the chapter's financial position to the National Office. He, or his designated assistant, will collect and disburse all chapter money. He will supervise the work of the House Manager and the Steward, and indirectly will supervise the efforts of all officers and committee chairmen who have the prerogative of determining expenditures and income for the chapter.

The key contact man of the chapter is the keeper of the records, or the Secretary. The importance of the Secretary's duties cannot be minimized to any extent, for they mean external contact and maintenance of fraternity relations and also the preservation of records of internal and external action, both for future reference, continuity of policy, and for the perpetuation of

the memory of those who have gone before and the efforts they have made.

The chapter Secretary keeps minutes of all chapter meetings. He reports to the National Office, and submits initiation records for all new initiates. He cares for the chapter's correspondence and is responsible for forwarding all dues and fees to the national fraternity.

He receives all correspondence, and distributes it to the proper individuals within the chapter. The Secretary keeps a record of the scholastic average of the members of the chapter. In addition to submitting his own reports to the National Office of the fraternity, he also secures from all other officers and committee chairman reports due to the fraternity and forwards these.

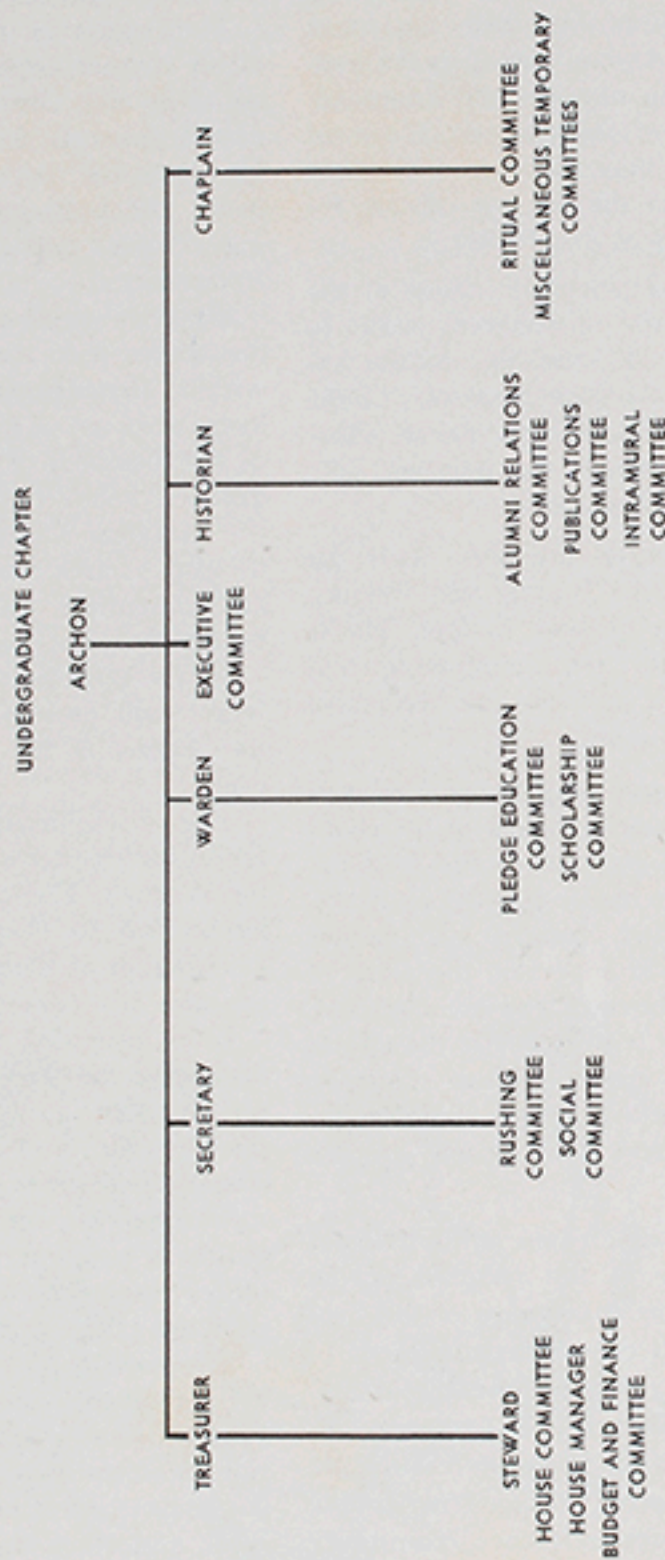
As the third in line, the chapter Secretary will preside at all meetings in the absence of the Archon and Treasurer.

The disciplinarian and parliamentarian for chapter meetings is the chapter Warden. The mechanics of voting, admittance to chapter meetings, and distribution of ritualistic paraphernalia are also his responsibility.

It is provided in the Fraternity's organizational structure that the chapter Warden also be responsible for pledge education. In some instances other individuals in the chapter, perhaps more qualified, are the actual Pledge-masters; however, the Warden is the officer responsible for all pledge education and pledge activity.

The records of today are the history for tomorrow; therefore, the chapter Historian has a most responsible position. It is his responsibility to maintain the chapter guest books, library, scrapbook, and other matters of a historical nature.

PI KAPPA PHI ORGANIZATION CHART



The key function of the chapter Historian, however, is that of Director of the Alumni Relations Committee. He is charged with the preparation of all chapter publications, to include the alumni newsletter, and also serves as chapter correspondent to *The Star and Lamp*.

The chapter's relationship with its graduate members is the responsibility of the chapter Historian. Therefore, recognizing the value of good alumni relations and the desirability of graduate interest and participation in the affairs of the chapter, the chapter Historian occupies a position of great importance.

The religious activities of the chapter are in the hands of the Chaplain. The spiritual needs of the members are highly important in a fraternal organization; therefore, the chapter Chaplain serves a most worthwhile function. The position allows great latitude, and the extent of ingenuity and initiative of the individual Chaplain is the only limit placed on his functions.

As the director of the Ritual Committee, it is his responsibility to insure that all initiations are conducted with decor and significance. Following each initiation, the Chaplain must instruct each new initiate as to the meaning of the ritual, and at each chapter meeting he must read and interpret selections of his choice of the ritual of initiation.

Specific committees are needed for the average chapter to function properly. The many areas of chapter activity are too numerous for proper implementation without functioning committees. The fraternity's organizational structure lists a number of recommended permanent committees.

New members being the lifeblood of any undergraduate chapter, it therefore

follows that one of the most important standing committees would be the rushing committee. Aided by instructional manuals and also leadership schools such as Pi Kapp College, the chapter personnel are given ample resource material to develop a good rush program. However, there must be an organizational structure within the fraternity's structure to physically conduct a rush program. It is to this committee that this assignment falls.

Once the transfusion has occurred, and the efforts of the Rush Committee are finalized, these results must then be utilized. The utilization is in the hands of the Pledge Education Committee, headed by the Warden, which will conduct a complete program of pledge education.

Before a chapter of a fraternity can fully recognize its potential, it must have financial stability. To the Budget and Finance Committee, headed by the Treasurer, falls this responsibility. This committee aids the Treasurer in drawing up and following a budget, and in addition, aids the chapter in seeing that the Treasurer keeps within the budget and operates it properly and efficiently.

Arousing and maintaining graduate interest in the active chapter is a major activity. The Historian has at his disposal a Publications Committee. This committee is charged with the responsibility of producing a chapter publication for distribution to the chapter's alumni at least three times a year. In addition to this function, the committee also is responsible for the development and preparation of other literature needed by the chapter.

Also the responsibility of the chapter Historian is the chairmanship of the Alumni Relations Committee. It is

this committee's responsibility to establish and develop good working relationships between the graduate and undergraduate brothers. This relationship can be in the area of fund raising, alumni assistance in rush, attendance of alumni at chapter functions, and many others.

Since we are part of the academic community, it is absolutely essential that a chapter have within its organizational structure a committee charged with the responsibility of encouraging and improving scholarship. The chapter Warden is chairman of this highly important committee, the Scholarship Committee.

A major outlet of chapter activity is in the area of social events. The Social Committee is a most necessary functioning body. The success or failure of any given social activity depends to a great extent upon the planning and preparation that went into the function. Therefore, it is highly important that each chapter have a permanent Social Committee which functions year round and which provides a social calendar well in advance of each event.

On occasion there will arise special events or activities which will require the establishment of temporary committees. The chapter Chaplain is charged with the responsibility of the director of all miscellaneous temporary committees. Among others, these committees might include: a Ritual Committee, a Social Committee to conduct *specific* social functions, a committee to encourage faculty and administrators to consider fraternity membership and to become a member of Pi Kappa Phi as an alumnus initiate, and a religious activity committee. This function of the Chaplain does not preclude the Archon

appointing other individuals as chairmen of temporary committees.

You will find that your undergraduate chapter meeting is conducted according to a prescribed esoteric procedure. However, for the orderly flow of business, and in order to accomplish more with less confusion and disruption, standard parliamentary procedure is to be followed in both pledge meetings and the chapter meetings which you will witness upon initiation. *Robert's Rules of Order* are the basis for all parliamentary procedure in the undergraduate chapter. The essential elements of parliamentary procedure are presented here.

Parliamentary Procedure

Each chapter should have available for use a copy of *Robert's Rules of Order*. This extended treatment of parliamentary procedure is the final authority in such matters. However, there are certain basic fundamentals which can be simply stated, and which a member of any organization should be aware of. These fundamental elements of parliamentary procedure are presented here for your study.

QUORUM—The number necessarily present to transact business legally, usually established in chapter by-laws, is the quorum. Otherwise, a quorum is a majority of the entire membership. Emergency action taken at a meeting without a quorum present must be ratified at the next meeting by a majority.

RULES GOVERNING THE FLOOR—The person wishing to obtain the floor must rise, and address the Archon in the prescribed manner. Once he is recognized, he can then state the motion. During debate on a motion, each member may speak once on a question. The

member who introduced the motion has the floor first. A member may speak a second time only if everyone who cares to has spoken. A member may speak a third time on any given motion only by general consent of the members present. To determine this, the Archon says, "If there are no objections—". If a member responds, "I object," the matter then must be put to a vote. Members should always avoid use of personal adjectives and direct their remarks to the Archon only. Personal exchanges are out of place during any chapter meeting.

RULES ON MOTIONS—All members in good standing with a chapter have a right to present motions, second motions, to debate upon them, and to vote upon them. Other rights and privileges of members in a chapter are found in its by-laws. Obstructive, absurd, or frivolous motions are to be ruled out of order by the Archon.

Only one main motion can be immediately before the chapter. The maker of the motion must state it clearly and concisely, and always in the affirmative. Example: "I move we reject the offer," not, "I move we do not accept the offer." If a main motion contains two separate ideas when presented, as, "I move to paint the chapter room and select new stationery," a member may "call for a division of the question", so that each proposal may be voted on separately.

There may be several motions pending at the same time which have been introduced by virtue of their rank, and only the motion of highest rank is given immediate consideration. Before allowing discussion on the main motion, the Archon must repeat the motion. Until the Archon repeats the motion,

the maker can withdraw or alter the motion without chapter consent.

Seconding a motion means "more than one person considers the motion should be debated now," and in no way obligates the "seconder," for or against the motion. It is not necessary to rise or to be recognized by the chair.

AMENDMENTS—Any motion can be amended by: adding or inserting; striking out; striking out and inserting. Amendments must always be germane (directly related) to the subject as contained in the motion to which they apply.

A pending question is one that has been stated, but has not been put by the chair. An immediately pending question is the one last repeated by the chair, and a vote must be taken on the immediately pending question prior to a vote on the pending question. In other words, an amendment to a motion is the immediately pending question, and must be discussed and put to a vote before any discussion of or action on the main motion.

If a member wishes to close debate, he must use the motion which is named the "previous question." When debate is closed, the motion on the floor must be voted upon, and the result announced by the chair.

VOTING—The methods of voting are: by voice (aye) (no); by a show of hands; by rising; by secret ballot; by roll call; or by general consent (unanimous and silent). If a member doubts a result of the vote as announced by the chair, he can ask to have it retaken by calling "Division." He need not rise to make this call, nor does it need a second. A motion to vote by ballot cannot be debated, and the chair must

call for the vote as soon as the motion is made and seconded.

The Archon does not vote except in case of a tie, or when the vote is by secret ballot.

POSTPONEMENT—If a main motion requires further study, the motion to commit is as follows: "I move to defer the motion to a committee." This motion can be debated, but strictly to the desirability of having the motion considered by a committee.

Graduate Members

Your chapter is composed of two classifications of members. Those presently in school and participating are undergraduate members (not "actives"). Those having departed school are graduate members or alumni (not "alums"). In addition, you may find that a graduate member participating in your activities may be an initiate from another chapter.

From the graduate ranks the chapter will have an Advisory Committee. This committee is headed by the Chapter Adviser. The Chapter Adviser has overall supervisory authority, and is responsible to the District President and the National Office. He is appointed by the National President upon the recommendation of the District President. He may or may not be a member of the faculty, for sometimes the Chapter Adviser is a local professional or businessman.

The Chapter Adviser is assisted by at least two other graduate members. They may have specific functions, such as "financial adviser." Although not necessarily a member of the Advisory Committee, your Chapter Alumni Corporation (or housing corporation) officers are part of Pi Kappa Phi's Graduate Advisory Program.

These adult members are serving their fraternity on a voluntary basis. Their one and only interest is in in-

sure that their fraternity operates at a high level of efficiency. When wrong action occurs, they have the necessary authority to take remedial action. For the most part, they serve as counselors and advisers, rather than disciplinarians. You should make an effort to meet these men and to get to know them. You can always take your problems to them and receive sympathetic understanding.

On numerous occasions you will be in contact with graduate Pi Kappa Phis who have no official position. These alumni, either initiates of your chapter or not, are to be treated with respect and courtesy. They are the ones who have labored before you to create and sustain the fraternity. You should go out of your way to encourage their interest and participation in the affairs of The Pi Kappa Phi Fraternity.

Internal Affairs

Chapter Laws

In order for the officers, committees, and alumni advisers to have a standard for operating the chapter, there will be in existence a chapter constitution and by-laws. These official rules and regulations are the "laws" under which the chapter governs itself. They can be and are changed as needed. While in effect, pledges and brothers alike will be expected to obey them.

Likewise, you will find that there are house rules governing the conduct of the affairs of your chapter's physical plant. These are changed when necessary and are to be observed when in effect.

By-laws or house rules should not be considered as either an imposition or as a trivial, unnecessary burden. A large group of young men will neces-

sarily encompass diversified backgrounds, interests, and desires. In order to insure that the rights and needs of all are served, some standards must be established. Remember that even though you dislike some aspects of these standards, your own desired standards in other areas are being protected at the same time.

Finances

In order to insure financial stability, the Treasurer and his Financial Committee prepare a budget for each school year. They anticipate maximum possible expenditures and compute the necessary income to meet these needs. Their efforts are reviewed by the chapter's Executive Committee, and then the entire chapter adopts the final budget. From this final budget is determined the dues, house payments, board bills, and assessments that you are charged.

You will find that the fees you are charged are related directly to this budget. Room and board charges are self-explanatory. Dues usually cover a multitude of chapter costs, such as IFC dues, stationery, postage, supplies, athletic equipment, etc. Some chapters include the cost of all social activities under dues. Others itemize social expenses separately under their fees. If you live out of the house, you may also be required to pay a "parlor" fee as your contribution to the cost of the house and its operation.

On occasion there are chapters which compute a minimum schedule of fees and then depend upon special assessments each month to cover the cost of specific expenses. These types of fees might include the monthly social activities, IFC assessments, or some special campus event.



Regardless of the methods employed, you will be expected and required to pay your fair share of the cost of your chapter's operation. It should be understood that you are expected to pay on time. When you fail to meet your financial obligations, and to meet them promptly, you become a burden to the other pledges and the brothers, and you are also indicating an undesirable personal trait.

Housemother

If your chapter has a fraternity home and you employ a housemother, you are indeed most fortunate. A housemother is a valuable asset to any chapter. She is a mother away from home. Her contributions to the well-being of the chapter are limited only by her imagination.

It should not be necessary to indicate that she is to receive the utmost consideration and courtesy. Also, you as a pledge are encouraged to both assist her in her activities with the chapter and to go to her for assistance in meeting your own personal needs.

Publications

A chapter publication, usually in the form of a newsletter or booklet, is prepared by each chapter on at least three occasions each school year for mailing to the chapter's alumni, the members of the National Council, the District Presidents, alumni of other chapters living within the geographic area, to the other chapters of the fraternity, and of special importance, the parents of members and pledges. This publication is to inform the alumni of the chapter's activities, accomplishments, and needs. In addition, it is intended that the chapter publication be so presented to encourage the graduate's interest in your chapter.

Varying from three to sometimes six issues a year, chapters publish their own news sheets in either a printed or mimeographed form. These supplement the chapter letters in *The Star and Lamp*, prepared by the chapter Historian, in bringing to the graduate a fuller and, therefore, more interesting account of the activities of the chapter, the news of the campus, and those which concern the members personally. No other means is so effective in keeping the interest and relationships of the graduate of the chapter alive, and the thoughtful chapter realizes this and makes the most of it.

The chapters also publish either special editions of the chapter publication during the summer or prepare a separate booklet for the purpose of acquainting a prospective pledge of the fraternity with the particular chapter with which he comes in contact. Your chapter should also publish your own personal songbook, and in some instances you will find chapters that publish an intra-house newsletter for the information and benefit of the chapter members.

For the use of the officers, the National Office provides a looseleaf book which contains the Constitution, Supreme Laws, disciplinary procedures, duties of officers, forms, and instruction in operating procedures of the fraternity. This publication is entitled "The Gold Book". You should become familiar with it following initiation into the brotherhood.

There are many facets of an undergraduate chapter that will differ from one chapter to another. You will find instruction in most of these as part of your pledge education program.

The Virginia Gentleman
OF PI KAPPA PHI, WASHINGTON AND LEE UNIVERSITY
RESIDENT, VIRGINIA
Inside Look

The WOODBIRD
ALPHA XI
PI KAPPA PHI
MAY 1966

ALPHA PHILES

IIIKΦ Mu Muses DUKE
Edie Willis - '63 Rose
Serenades, Bouquet Mark
Coronation at Holiday Inn

THE EPSILONION
PI KAPPA PHI

ALPHA MUSINGS

THE PI KAP GATOR
UNIVERSITY OF FLORIDA, GAINESVILLE, FLORIDA

Almicron
Iowa State University
Executive Secretary to Speak on Found.

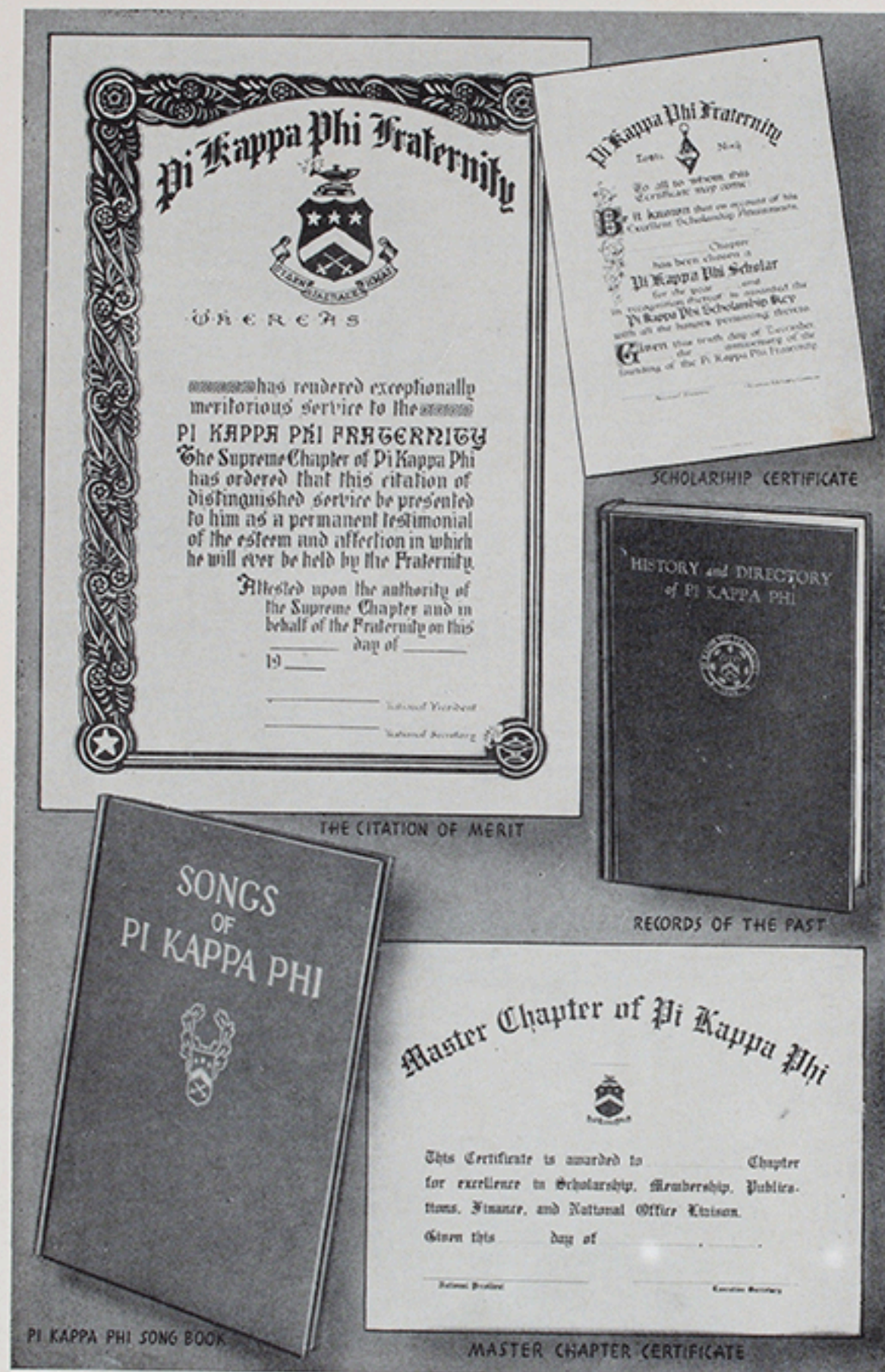
BETA BETA BY-LINE
BETA GRADUATES SIX

Alpha Taux
OF PI KAPPA PHI, RENSSLAER POLYTECHNIC INSTITUTE

BETA BETA DATA

Alota
OF PI KAPPA PHI

Pi Kappa Phi Has Greek Man of Year
FACULTY AUCTION
NETS OVER \$400



Others you will become aware of as you participate in chapter activities. You should pay particular attention to the customs and traditions of your chapter and seek always to observe them. Various awards, honors, and recognitions are part of your chapter's individual operation, as well as local songs and chapter achievements. These, along with your chapter's history and archives, should become well known early in your chapter's experience.

As indicated at the beginning of this section on the undergraduate chapter, you will be initiated by the members of the chapter. Naturally, the ritual cannot be discussed at this point; however, this esoteric aspect of the fraternity is the high calling of any undergraduate chapter. Prepare your mind so that you will be receptive of this revelation of Pi Kappa Phi's eternal truths, in a symbolic presentation by your undergraduate chapter—the open door to fraternity.

Prospective of an Undergraduate Chapter's Obligations

We have spoken at length of the responsibilities and obligations of a pledge, or neophyte, to his fraternity. Undoubtedly your chapter, through your pledgemaster, will advise you of additional responsibilities which are peculiar to your individual chapter. These responsibilities will take many forms, and most will be easily understood.

While no one will hesitate to tell you, a pledge, of your responsibilities to the chapter, it may be overlooked that the chapter, in turn, has certain responsibilities to you. Fraternity is definitely a two-way street, give and

take being required of each member and pledge.

You should be aware of the chapter's responsibilities to you, and you have every right to expect their fulfillment. However, at times it will not be automatic, and you can then be helpful to the chapter by diplomatically and constructively bringing these discrepancies to the attention of your pledgemaster.

The chapter and the fraternity must create in the neophyte's mind an understanding that he now belongs to something, and is no longer alone—that he is a living member of a lasting tradition, and that he represents the fraternity in all that he does. While attached to the fraternity by name and person, the individual's rights and personality must be respected, for first of all, he is himself. Dissension, based on conscience and honest feelings, must be allowed and encouraged; and while conformity to the group is essential, it is also essential that a person maintain his own individuality.

No individual can be excluded in the total membership of an ongoing brotherhood. The individual as a pledge and a brother must be accepted and allowed to become a part of the pledge group and finally the brotherhood. This acceptance must be centered on brotherhood, and should exist between those of cultivated minds, proper behavior, and gentlemanliness.

An effort must be made to insure that each person through his experiences with the fraternity, both as a pledge and a member, will become a more intelligent, noble, and useful individual. Wisdom and understanding of life, the fraternity, others, and self, must be imparted.

Each individual should receive a knowledge of the scope, history, and contributions of others in the fraternity's life and growth. Through example and precept the individual should know of the fraternity's foundation of enduring ideals; and these ideals should be expressed in the development of the individual's mind, as evidenced by right conduct and character.

To function properly, a chapter must teach and exhibit group living of the highest standards. Harmony and accord, as exemplified by peaceful liv-

ing within the brotherhood, is a necessity within an undergraduate chapter.

The development of leadership and responsibility, as well as the imparting of inspiration for excellence, is a prime obligation of the chapter to the individual. Leaders must be encouraged to be leaders, and followers must be shown the path of responsibility. Either, however, without the inspiration of lofty thinking and high ideals emulating from the brotherhood, will not work for the betterment of the common destiny of all.



This Fraternity - PI KAPPA PHI

THE PAST

Without the past, and the contributions made thereto, there would be no present, as likewise there would be no future. A fraternity, even more so than other organizations, both similar and different, finds it not only desirable but also necessary to draw from the past for its present existence, strength, and inspiration.

Any individual who is a member of an organization should certainly have a depth of knowledge pertaining to that organization's beginning, and continuation. You as a pledge to The Pi Kappa Phi Fraternity not only should, but will be expected to develop a deep and abiding understanding of and appreciation for the history and traditions of this Fraternity.

The Pi Kappa Phi Fraternity has been fortunate in that our founders have been men of longevity, and therefore, have been available for counsel, guidance, and advice as needed; and often-times when those conducting the affairs of the fraternity were not even aware of their need, the founders then exerted their knowledge.

In 1961, at the Fraternity's Pi Kapp College, held in Sumter, South Carolina, Founder L. Harry Mixson was asked to comment on the founding of the fraternity. Brother Mixson at that time responded:

"There has been a prevalent misconception regarding the founding of this Fraternity that I would like to get straight. Many seem to think that our Founders were possessed of occult

powers whereby we could chart the course of a vast organization. On the contrary, we had no crystal ball into which we could gaze and foretell the future. We were young college students just like many of you, and certainly we were not above average intelligence. Maybe after the two remaining Founders have passed into the Chapter House Beyond the Skies, and those who knew us on this earth have been bribed to secrecy, this story that we had some supernatural vision may gain credence, but certainly not as long as we linger here and are constant reminders of human frailties and errors of judgment.

"The success of Pi Kappa Phi can be attributed to two things. From the beginning, we had the right principles. But in that regard we were no different from other organizations which start bravely but fail. So there must be a reason why we did not fail. After the influence of the founding group was no more and the mantle of authority had passed from our shoulders, there were other men, ready, able, willing, and on whose shoulders this mantle fitted, and there came a never-ending stream of men, devoted, zealous, able, fervent. Yes, in 1904 we sparked the idea, but it is to those men who came after us and are continuing to come in a steady unbroken stream that we owe our wonderful Pi Kappa Phi."

Yes, there were those that followed, yet who were "our founders", who on December 10, 1904, met specifically to found The Pi Kappa Phi Fraternity?



Administration
Building
College of Charleston

They were three—so diverse in the driving forces of personality but so unified in their friendship as to bring instant recognition that they were fully complementary, rather than closely similar. Three sturdy legs of a tripod on which rested in solid balance a common desire fulfilled—their long, close, joyous and comforting years of friendship projected into permanency and extended to the horizons of the earth in the form of The Pi Kappa Phi Fraternity.

There was Founder Andrew Alexander Kroeg, Jr., he of dynamic energy of mind and body, in planning exact and in performance certain and assured. He was of the leader mold, magnetic and farseeing.

There was Founder L. Harry Mixson, who brought to the triad a lifting combination of the jester and the realist. Fun and fellowship were a part of his being, but not to be ignored were his talents for persuasion, his demand for detail, his grasp of material values.

There was Simon Fogarty, Jr., he of the unextinguishable warmth of heart, of quick and gracious dignity, of the high mind and encompassing smile, inspiring in his intentness and clarity of purpose.

No, as stated by Founder Harry Mixson, they did not and do not stand alone, for around them they have gathered the total spirit of the thousands who have been touched by our founders and who have themselves moved in to form the ever-expanding foundations of the fraternity.

* These three were all natives of the city of Charleston, South Carolina, and for a number of years had known each

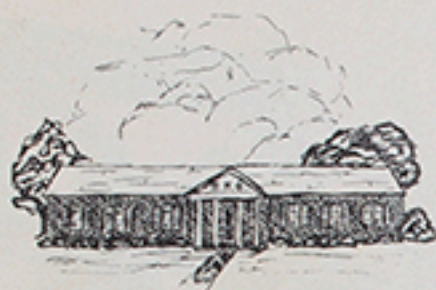
other intimately as friends and neighbors. It was with a desire to extend this friendship and to insure its continuation that they first envisaged the founding of a fraternal organization. From the beginning they recognized that they in themselves, although strong, must need the closeness of other kindred spirits if a true fraternal organization was to originate.

On several occasions prior to the tenth day of December, 1904, these three had met and discussed the creation of a fraternity. On the eventful evening of December 10, 1904, they invited Anthony Pelzer Wagener, Thomas Francis Mosiman, James Fogarty, and Theodore Barnwell Kelly, to meet with them at 90 Broad Street, the home of Simon and James Fogarty. All were students at the time-honored College of Charleston. This institution, venerable, dignified, thorough, delighting in her traditions, and unwavering in her requirements, was a fitting birthplace for The Pi Kappa Phi Fraternity. These attributes of the College of Charleston have remained with the fraternity throughout its existence, and therefore, from the beginning the fraternity has considered every action carefully, debated every motion fully, and has attempted to build a foundation on solid ground. Certainly some of the stability of this old institution was transmitted to our organization, and in the days of transitory values which followed, have served the fraternity well.

No, it was no vagary of fortune which launched Pi Kappa Phi on the seas of fraternalism, but a definitely preconceived idea held by these early founders of the early chapter. From vision to fruition, from weakness to



90 Broad Street
Charleston, S. C.



Davidson

strength, from provincialism to nationalism has been alternately a voyage of storm and fair weather; but there has never been lacking the vision, the leadership, the inspiration, the steady hand upon the controls. The organization as it is presently constituted is a memorial of the faith, energy, and self-sacrifice of these original members of the past and those who followed.

The minutes of the first meeting, recorded by Founder L. Harry Mixson, were brief, concise, however, specific in their intent.

"A meeting was held at 8 P. M. at 90 Broad Street for the purpose of organizing a fraternity. The following gentlemen were present: Messrs. James Fogarty, Simon Fogarty, Jr., Theodore Kelly, Andrew Kroeg, Jr., L. Harry Mixson, A. Pelzer Wagener, and Tom Mosiman. Kroeg was chosen chairman. It was moved and seconded that a committee be appointed to draft a constitution. Carried. The following were appointed: Messrs. Simon Fogarty, Mixson, and A. P. Wagener. It was moved and seconded that the name of the fraternity be Pi Kappa Phi, which shall stand for ————. It was moved and seconded that a committee be appointed to see about a suitable pin. Carried. Simon and James Fogarty,

and Mixson were appointed. Adjourned.

*Respectfully submitted,
L. Harry Mixson"*

It was easy to start an organization; but its continuance and perpetuation is a different matter. Confident in the strength of their local roots, and refusing the charter of a national fraternity already in existence, which would have been the channel of least resistance for the perpetuation of the chapter; facing barriers that few national fraternities have faced in their inception, these enthusiastic, self-confident, visionary youths conceived the idea of spreading the name and extending the ideals of their organization throughout the country—becoming truly a national organization.

The College of Charleston, the oldest municipal College in the United States, was a dignified but small institution at the turn of the century. Seventy-two male students composed the student body, and there were three chapters of national fraternities on the campus.

The seven charter members quickly added to their number, with the acceptance of Henry Klugh Purdy and Lawrence Orr Bruce. Purdy is often pictured with the members of the original chapter, but in actuality, he was not accepted until February 5, 1905.

University of Georgia



Charter Members

The Founders relied heavily on their mutual experiences in other organizations as a guide during the formative years of the fraternity. The recognition of the fraternity came quickly, once the accomplishments and efforts of the individual members were tied to a single organization. Traditions that exist until today were founded along with or shortly after the birth of the fraternity. On the tenth of December, 1905, the Fraternity celebrated its first anniversary with an informal supper at the home of Harry Mixson. Thus was inaugurated the custom of Founders' Day. The early meetings were held at the homes of the members, the earliest at the home of Simon and James Fogarty. The Fraternity, due to the illness of James Fogarty, moved

its meeting to the Miss Kelly School for Young Ladies, which was the home of Theodore Kelly's aunt. This location was probably used by the early chapter longer than any other for meeting purposes.

The basic organization of the Fraternity had become crystalized with all the real aspects of a true fraternity when Kroeg first thought of expansion to another school. The state of South Carolina, at that time, prohibited fraternities from state institutions and several private schools had similar legislation. This left but one college in the state as the prospective site for the second chapter, Presbyterian College at Clinton.

In the chapter hall of Alpha Chapter on March 9, 1907, "the application



Georgia Tech

from the Presbyterian College of South Carolina, for a charter, was read and endorsed by the chapter." This application was said to have been largely due to the untiring efforts of Kroeg, and doubtless the relations which led to its presentation had been fostered by the many contacts made by Kroeg, Mixson, and Fogarty, with the up-state college in athletics and other collegiate activities. The acceptance of Presbyterian College for the Beta Chapter was a notable step for the fledgling fraternity. To desire is not always to achieve. The members of Pi Kappa Phi clearly proved from the inception of their fraternity that, despite what seemed overwhelming odds, a national fraternity could be theirs. Beta Chapter was the first step in the realization of this goal.

Realizing the responsibility assumed in establishing a chapter outside of Charleston, steps were taken in the fall of 1907 to secure for the fraternity a legal status, and to protect its name through incorporation. This certificate of incorporation was issued on December 23, 1907, in perpetuity. Pi Kappa Phi was the first national collegiate fraternity to be found in South Carolina.

On November 22, a petition from a group at the University of California, which had been chosen and organized by Theodore Kelly, was read at Alpha Chapter. Upon Kelly's recommendation, the petition was granted at

once, and on December 12, a formal commission was issued authorizing him to install California Gamma of Pi Kappa Phi. Here, surely, was a pioneer of the fraternity!

This was, without doubt, the most significant charter grant in our history. It proved that Pi Kappa Phi was destined from the beginning to be a national, and not a sectional fraternity in character. It shows that, even then, this had become the desire of the founders. It recalls the lasting impressions which those early members must have received and the desire for a fraternity which they retained. When he entered the University of California, Kelly thought at once of establishing his fraternity there too. His success reflects his competence, and that which he was able to inspire in others, in the future Pi Kappa Phi. The University was then, as it is now, the second largest university in the country; and a large number of national fraternities were already established there. With what vast optimism the third chapter was chartered, 3,000 miles away.

The Fraternity, now located on both coasts, realized a definite need for a periodical, for both a realistic and practical level of communications. This need was brought to the attention of the 1909 Supreme Chapter meeting. The first edition of *The Pi Kappa Phi Fraternity Journal* appeared in 1909, with Henry Patrick Wagener, the first man initiated with the ritual, as its editor.

University of Alabama



THE PI KAPPA PHI FRATERNITY JOURNAL



CONTENTS:

PI KAPPA PHI DIRECTORY	2
CONVENTION NOTES	3
CHAPTER LETTERS	8
EDITORIALS	12
BIOGRAPHICAL DEPARTMENT	18

CHARLESTON, SOUTH CAROLINA
Vol. I. OCTOBER, 1909 No. 1.

One of the articles was reprinted in a reputed exchange magazine, and brought immediate recognition to the publication.

Political philosophy towards fraternities was slow to change in South Carolina, but change it did. Delta Chapter (1909) was located at Furman University in Greenville, South Carolina. Zeta Chapter (1911) was located at Wofford College in Spartanburg, South Carolina, and Sigma Chapter (1910) at the University of South Carolina in Columbia. There were times in the history of the fraternity when adverse legislation forced chapters to operate *sub rosa*, but in each instance they were restored to their rightful positions on their respective campuses.

The Supreme Chapter of 1911 went to Columbia, South Carolina. This was the first time a convention was held outside of Charleston. Lawrence Harry Mixson was elected to head the Fraternity. The name of the magazine was changed to *The Star and Lamp of Pi Kappa Phi*.

The fifth Supreme Chapter meeting, held at Wilmington, North Carolina, and the first held outside of the state of South Carolina, authorized Simon Fogarty to print a catalogue or directory of the Fraternity. The directory contained twenty-four pages of membership lists and general information. It was the forerunner of a series of directories printed throughout the Fraternity's existence.

Epsilon Chapter, Davidson College, introduced Pi Kappa Phi to the state of North Carolina, which since has welcomed Kappa Chapter (1914), University of North Carolina; Mu Chapter (1915), Duke University; Tau Chapter (1920), North Carolina State University; and Beta Phi Chapter (1963), East Carolina College.

Eta Chapter (1912), was placed at Emory University and six subsequent chapters were chartered in the state of Georgia. They were Iota Chapter (1913) at Georgia Institute of Technology; Lambda Chapter (1915), The University of Georgia; Pi Chapter

Washington and Lee





North Carolina State

(1918), Oglethorpe University; Alpha Alpha Chapter (1923), Mercer University; Beta Kappa Chapter (1954), Georgia State College; and Beta Tau Chapter (1958), Valdosta State College.

The Founders of the Fraternity and their immediate successors in Alpha Chapter shouldered the responsibilities of administering and leading the general fraternity. It was indeed fortunate, for they were wise and cautious with the early expansion locations, and the conservative patterns thereby formulated a bedrock upon which to anchor a national fraternity.

As in any organization, the mantle of authority must, with time, be passed on to willing and deserving candidates. One such candidate was John D. Carroll, South Carolina, who was elected Supreme Archon in 1913 and capably served his fraternity in this capacity for seven years. Brother Carroll was directly responsible for the chartering of many chapters, and the establishment of the Columbia, South Carolina, Alumni Chapter, the first within our fraternity.

The Fraternity also entered the field of interfraternity circles with the attendance of Charles Dillingham at the 1913 Interfraternity Council meeting. Membership in the National Interfraternity Conference dates from 1912, but active participation did not occur until the following year.

The charter of Theta Chapter was awarded and subsequently withdrawn at the Cincinnati Conservatory of Music, the reason being a misunderstanding as to the official position of the Conservatory to the University of Cincinnati.

The early expansion of Pi Kappa Phi had largely centered itself in the southeastern section of the United States, the reason being an open line of communications and proximity of the majority of undergraduate and alumni chapters to potential expansion sites. The notable exception was Gamma Chapter at the University of California. The chartering of Nu Chapter (1915), University of Nebraska, helped to bridge the gap between the East and the West.

The early foundations of the Fraternity were put to their first severe test during the First World War. Of ten national officers elected at the Savannah, Georgia, Supreme Chapter Meeting nine entered the service. Chapters were reduced to skeleton size memberships, the minimum size needed to conduct the business of the organization. The chapters were left to stagger through the period as best they could. Happily and remarkably they did. Despite conditions, two chapters were added during this period. Omicron, University of Alabama (1917), pioneered the state of Alabama. Subsequent chartering of Howard College

Stetson



Illinois

(1925), Alpha Eta Chapter; Alpha Iota Chapter (1926), Auburn University; and Gamma Alpha Chapter (1964), Livingston State College filled out the roll.

Xi Chapter (1916) located at Roanoke College, Salem, Virginia, led the way into Virginia for the subsequent chartering of Rho Chapter (1920) Washington and Lee University; and the University of Virginia, Beta Upsilon Chapter (1961).

The Twenties saw our fraternity make its greatest strides. Elected to lead the fraternity, Roy Heffner, California '16, brought four years of constructive business administration to the order. Upsilon Chapter (1921) University of Illinois led the way in the state of Illinois for a series of chapters which followed; Alpha Phi (1935), Illinois Institute of Technology; and Beta Sigma Chapter (1958), Northern Illinois University. Phi Chapter was chartered at the University of Tulsa in 1921, and soon transferring students started Alpha Gamma Chapter (1923) at Oklahoma University on its fraternal path.

The Star and Lamp continued to be the official organ of the general fraternity, and the magazine achieved excellence under the editorship of Richard Young, University of N. C.

Chi Chapter (1921), Stetson University paved the way for the chartering of Alpha Epsilon Chapter (1924), University of Florida; Alpha Chi Chapter (1924), University of Miami; Beta Beta Chapter (1948), Florida Southern College; Beta Eta Chapter (1950), Florida State University; and Beta Lambda Chapter (1955), University of Tampa.

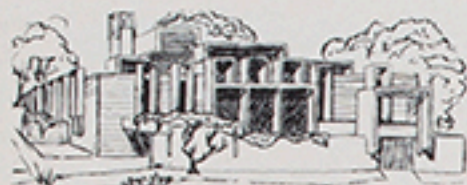
The Fraternity was saddened by the untimely loss of Founder Kroeg in February, 1922. To him had been attributed in the main, the vision and leadership that led to the formation of Pi Kappa Phi as a local fraternity and its entrance into the national field.

Purdue became the home of Omega Chapter (1922), another step in the invasion of the Midwest. Tulane University became the location of Alpha Beta Chapter (1923), and pioneered Louisiana for the future chartering of Beta Mu Chapter (1955) at McNeese State College, and Beta Omicron Chapter (1956) at Northwestern State College of Louisiana.

It would be well to recognize the activities of the alumni of the Fraternity at this point. The general fraternity relied on the initiative of its members from the very start. This was necessary since the general fraternity did not have a national office until 1924 when George Sheetz, Alpha '23, became the first full-time Executive Sec-

Purdue





University of Florida

retary with the establishment of the National Office in Charleston, South Carolina. The Fraternity owes a debt of gratitude to the early members of the Fraternity, who remembered their fraternity following graduation.

Gamma Chapter remained our only representative on the West Coast until 1924, when Alpha Delta Chapter, University of Washington, and Alpha Zeta Chapter (1924), Oregon State University, were chartered. The Fraternity received a morale boost from the chartering of these chapters, and their position eased the pressure from a single chapter to properly represent the fraternity in this area of the country. The man elected to lead the fraternity during this period was George Driver, University of Nebraska.

The full beneficial effects of the services of the Executive Secretary were beginning to be felt. The National Office became the focal point of organization for the Fraternity. During this period of time, the Midwest was the center of fraternity expansion and activity. The National Council of the Fraternity decided to move the office to the heart of this area to gain a more competitive position in the fraternity field. Evanston, Illinois, was chosen for the new office site, but when suitable office space could not be found, Chicago was selected as a temporary location.

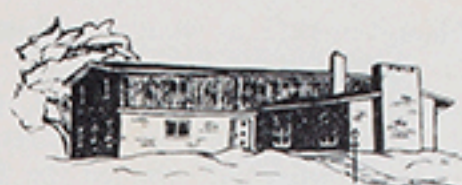
The expansion of the Fraternity now centered in the Midwest, saw the char-

tering of Alpha Theta Chapter (1925) Michigan State University; Alpha Kappa Chapter (1927) the University of Michigan; Alpha Mu (1927) Pennsylvania State University; Alpha Nu (1927) Ohio State University; and Alpha Omicron (1929) Iowa State University.

Further development in the South contributed chapters at Mississippi, Alpha Lambda (1927); and the University of the South, Alpha Pi (1929).

The role of the alumnus initiate became apparent to the Fraternity with the installation of Alpha Xi (1928), Brooklyn Polytechnic Institute. The chapter was developed through a local fraternity whose history predated that of the actual founding of Pi Kappa Phi. Psi Sigma Local Fraternity over the years had attained a reputed position on the campus of Brooklyn Poly. In support of the local fraternity was an outstanding loyal alumni membership. When the local fraternity was installed, many of the alumni of the local were initiated into Pi Kappa Phi by Alpha Xi Chapter. Two men initiated with the chartering of the chapter immediately assumed positions of responsibility within The Pi Kappa Phi Fraternity. Albert Meisel and William Berry at a future date were elected to serve as National Presidents of their newly chosen fraternity. In addition to serving as National President, Al

Oregon State



Michigan State

Meisel served the fraternity well in inter-fraternity circles by being elected an officer in the National Interfraternity Conference. Brother Meisel also designed the flag of the fraternity, the original of which now hangs in the chapter house of Alpha Xi.

Alpha Xi was the second chapter in New York state, the first being Psi Chapter (1921) at Cornell University; Alpha Tau (1931), Rensselaer Polytechnic Institute; and Beta Rho (1957) Clarkson College of Technology, filled out the roll of chapters in the Empire State. A member of the original Alpha Chapter, A. Pelzer Wagener, a professor at West Virginia University, while serving as Supreme Archon, spearheaded the chartering of Alpha Rho (1930) at that institution.

The Fraternity approached its twenty-fifth anniversary with understandable optimism, the roll of chapters stood at an all time high, and the spirit was commensurate with the position of the Fraternity. Howard Leake served as Executive Secretary with W. R. Blalock as his assistant, the first Traveling Counselor employed by the Fraternity.

Each twenty-five years the Fraternity returns to Charleston with its Supreme Chapter Meeting. The 1929 Convention dedicated The Pi Kappa Phi Memorial Gateway on the grounds of the College. In 1954, at the Fiftieth Anniversary convention, the Fraternity presented a six foot face clock which



Pi Kappa Phi
Memorial Gate
College of Charleston

was placed above the columns over the front entrance of the main building. These gifts were supported by the individual members' contributions, showing the continued recognition of our founding home and the intangible debt we owe to the College.

Alpha Sigma Chapter (1931), was chartered at the University of Tennessee, and over the years helped develop the colonies which led to the chartering of the Beta Psi Chapter (1964) Tennessee Wesleyan College; and Beta

Howard





Auburn

Omega Chapter (1964), at East Tennessee State University.

The feeling a charter member of an undergraduate chapter develops must certainly be a rich and deep affection for the welfare of the national organization. Other than the very early years when the officers of Alpha Chapter were officers of the entire fraternity, four men have served as national presidents following their initiation as charter members of chapters. They are Anthony Pelzer Wagener, Alpha Chapter; Albert Meisel and William Berry, Alpha Xi Chapter; and John W. Deimler, Alpha Upsilon Chapter, which was founded in 1933 at Drexel Institute of Technology.

The full force of the depression hit the colleges and universities with increasing intensity. Enrollments dropped and many chapters closed their doors, some never to reopen. The Anniversary Corps, a voluntary dues program, was inaugurated to enable alumni to assist their fraternity in this hour of direct need with their financial contributions.

The National Office continued to pace the activity of the Fraternity during this period; the headquarters was moved to Richmond, Virginia, and Howard Leake, Washington and Lee, in addition to his duties as Executive Secretary, assumed the position of Editor of *The Star and Lamp*. The Spot Shot, an official bulletin, was first

published in 1935, as were several manuals and standard forms to aid the chapters. John McCann, Drexel, served as Assistant Executive Secretary until 1937, when he assumed the Executive Secretary's position, replacing Howard Leake.

The pre-war years were ones in which internal strengthening took place. Many chapters regained their position following the depression, and a large number of alumni chapters were chartered. Awards for chapter achievement were designed and presented. The voluntary dues continued with moderate success. The Fraternity accurately estimated potential problems to the Fraternity with the advent of war in Europe in September of 1939. A period of personal and fraternal hardships lay ahead, as, with each day, the time before United States involvement grew short.

The Fraternity learned with sadness of the death of Mrs. William H. Mixson, mother of L. Harry Mixson, in May of 1941. It was in her home that many of the plans for a new fraternity, Pi Kappa Phi, were developed, prior to December 10, 1904; and she was affectionately known to all Pi Kappa Phis everywhere as the Mother of the Fraternity.

1942 saw Pi Kappa Phi, along with the rest of the world, thrown into chaos

Penn State



Iowa State

with the coming of war conditions. It was a policy of the Fraternity to do its best to consolidate its position in the face of the oncoming unsettled social and economic conditions. The planned activities and projects of the national fraternity were curtailed, and with the resignation of Executive Secretary John McCann to enter a war industry, the National Office, under the direction of Mrs. Louise Parker, became an office of record. The National Council was entrusted by the Fraternity with powers far greater than those exercised at any other time in the history of Pi Kappa Phi.

In 1945, Richard Young, then Editor of *The Star and Lamp*, wrote "Pi Kappa Phi, with the rest of America, rejoices in prayerful gratitude for the peace that has been won." With the peace came a new and vigorous life to Pi Kappa Phi. War tools were put aside by the 2,000 Pi Kapps who served, and the boys came home to swing open the rusty hinge doors of their chapter houses. Each chapter busily engaged itself in rebuilding of the individuals and chapters as a unit.

The 21st Supreme Chapter meeting, held in Birmingham, Alabama in 1946, was clear in its instructions to the chapters and general fraternity. The order

of the day was "rebuild and grow." Devereux D. Rice, Georgia Tech., paced the rebuilding of the Fraternity as National President, with W. Bernard Jones, Jr., Alpha Chapter, heading the staff of the National Office as Executive Secretary.

The members of the Fraternity responded to the challenge of the times. A vigorous expansion program was developed to both enlarge the role of new chapters and to restore the prewar stalwarts to their proper positions. Alpha Psi Chapter (1947) was born at Indiana University, and Alpha Omega Chapter (1947) became our fourth West Coast Chapter, being located at the University of Oregon.

The Fraternity was saddened with the untimely death of National President Rice in 1948. He was one of the pacesetters in the "rebuild and grow" program. Howard Leake, former Executive Secretary, became National President, taking over the unexpired term of his predecessor.

Pi Kappa Phi entered three new states with the chartering of Beta Alpha (1948), Newark College of Engineering; Beta Gamma (1948), University of Louisville; and Beta Epsilon (1949),

Drexel





Illinois Institute of Technology

University of Missouri. Beta Zeta (1950), Simpson College, joined Beta Delta (1949), Drake University, and Alpha Omicron, Iowa State, as our Iowa chapters.

Pi Kappa Phi reached new heights in the number of pledgings and initiations during these veteran-laden years. The returning servicemen saw the definite advantages of fraternal life and were quick to support the movement. The fraternity system, in actuality, was reborn in 1946. The Fraternity recognizes the efforts, enthusiasm, and interest of these dedicated men, for without them we would not have our fraternity today.

The state of Arizona welcomed Beta Theta at the University of Arizona (1951), and Beta Iota Chapter (1951) was chartered at the University of Toledo. The National Office moved to Sumter, South Carolina, in 1953, a central location in the heart of the heavily Pi Kappa Phi populated Georgia-South Carolina-North Carolina area.

1954 marked the 50th anniversary of the founding of Pi Kappa Phi. The first fifty years were a marked testimonial to the courage, faith, and competence of the students who met to join their friendship into an everlasting fraternal bond. The Fraternity had survived two world wars, one depression, and the Korean War; the stability

of the chapters grew with each day. The ideals of the founders continued to inspire undergraduates and alumni alike.

James M. Wilson, South Carolina, assumed the position of Executive Secretary following the resignation of W. Bernard Jones, Jr. "Bernie", as he is known to the fraternity world, served his fraternity well as Executive Secretary. In later years he would be elected National President (1958), and bring further distinction to his fraternity with his election to the Executive Committee of the National Interfraternity Conference in 1963. Brother Jones continued the traditions of Al Meisel and Ralph Noreen in representing the members of Pi Kappa Phi in this national body.

The University of Houston (1956) hosted Beta Nu Chapter, the first in Texas, to be later joined by Beta Chi Chapter (1963), East Texas State College. Beta Xi (1956) was installed at Central Michigan University. Karl M. Gibbon succeeded Theron Houser as National President, who assumed the position of Past National President, a post created at the 50th Anniversary convention.

Beta Pi was chartered at Eastern Michigan University (1957), and completed the current roll of Michigan

Florida Southern



East Texas State

chapters. In that same year Anthony Greg Elam, Presbyterian, became Executive Secretary.

The late fifties was a period of consolidating the gains made during previous years. District lines were redrawn and more authority was given to the District Presidents and Chapter Advisers. Conclaves highlighted the period and preparations were made for Pi Kappa College, the national leadership school. Durward Owen, Roanoke, became the Executive Secretary of the Fraternity in 1959 and assumed the duties of Editor of *The Star and Lamp*.

The Fraternity again drew its National President from the West Coast; J. Al Head, Oregon State University, a native of Oregon, assumed the honored position in 1960. The National Office again became the stimulating agent of the Fraternity, with a period of internal strengthening of chapters and regulated expansion.

Pi Kappa College was made a biennial event, complementing the Supreme Chapter in alternate years. The members of the Fraternity responded to the Voluntary Dues program with increased vigor. The ability for a member to support his fraternity, regardless of age, is now conveniently possible.

The delegates to the 1961 Pi Kappa College were among the many to appreciate and understand the human side to one of the founders of Pi Kappa Phi. L. Harry Mixson, in his own inimitable way, told of the founding of the fraternity, its ideals and principles, and forcefully challenged the men present to guard carefully this fraternity of Pi Kappa Phi. It was a good omen that his message was enthusiastically received, for this was the last fraternity speech made by Brother Mixson. On March 10, 1962, L. Harry Mixson joined the Chapter Eternal. Of the many eulogies that could rightly be paid to his memory, he would appreciate these sentiments the most: L. Harry Mixson, a true and faithful brother of Pi Kappa Phi. He will be remembered.

The D. D. Rice Foundation, the endowment fund of the Fraternity, received full tax-exempt status from the United States Internal Revenue De-

Delegates To First Pi Kapp College



partment in 1964. The name of the foundation was changed to The Pi Kappa Phi Memorial Foundation, and a board of outstanding fraternity members was elected to chart the future of this important supportive agency. Paul Plawin, Washington and Lee, became the Editor of *The Star and Lamp* in 1964.

The history of a fraternity can never be fully written. The events both important and incidental may find their way into a chronicle, but the true essence of fraternity history cannot be transmitted into words. To take from the past inspiration for the future, is the highest compliment a man can pay to the efforts of a previous generation. Pi Kappa Phi has been indeed fortunate to have a moving history that continues to this day. As you start your life with Pi Kappa Phi, keep in mind that you will be a part of the history of tomorrow. Your hand may never touch pen to page, but more important, your appreciation and understanding of our history will provide a continuous tie with the days in old Charleston when Pi Kappa Phi was but a dream in the minds of three young students.

THE GOVERNMENT OF THE FRATERNITY

No man can be considered a true citizen of this nation unless he possesses an enlightened knowledge of its system of government. Likewise, the true fraternity man, and especially a member of The Pi Kappa Phi Fraternity, will need to possess a knowledge and understanding of the govern-

ment of his fraternity. If the organization of The Pi Kappa Phi Fraternity were shown graphically, the picture would approximate a pyramid, with the Supreme Chapter at the top, or peak, and the base composed of the 21,000 members.

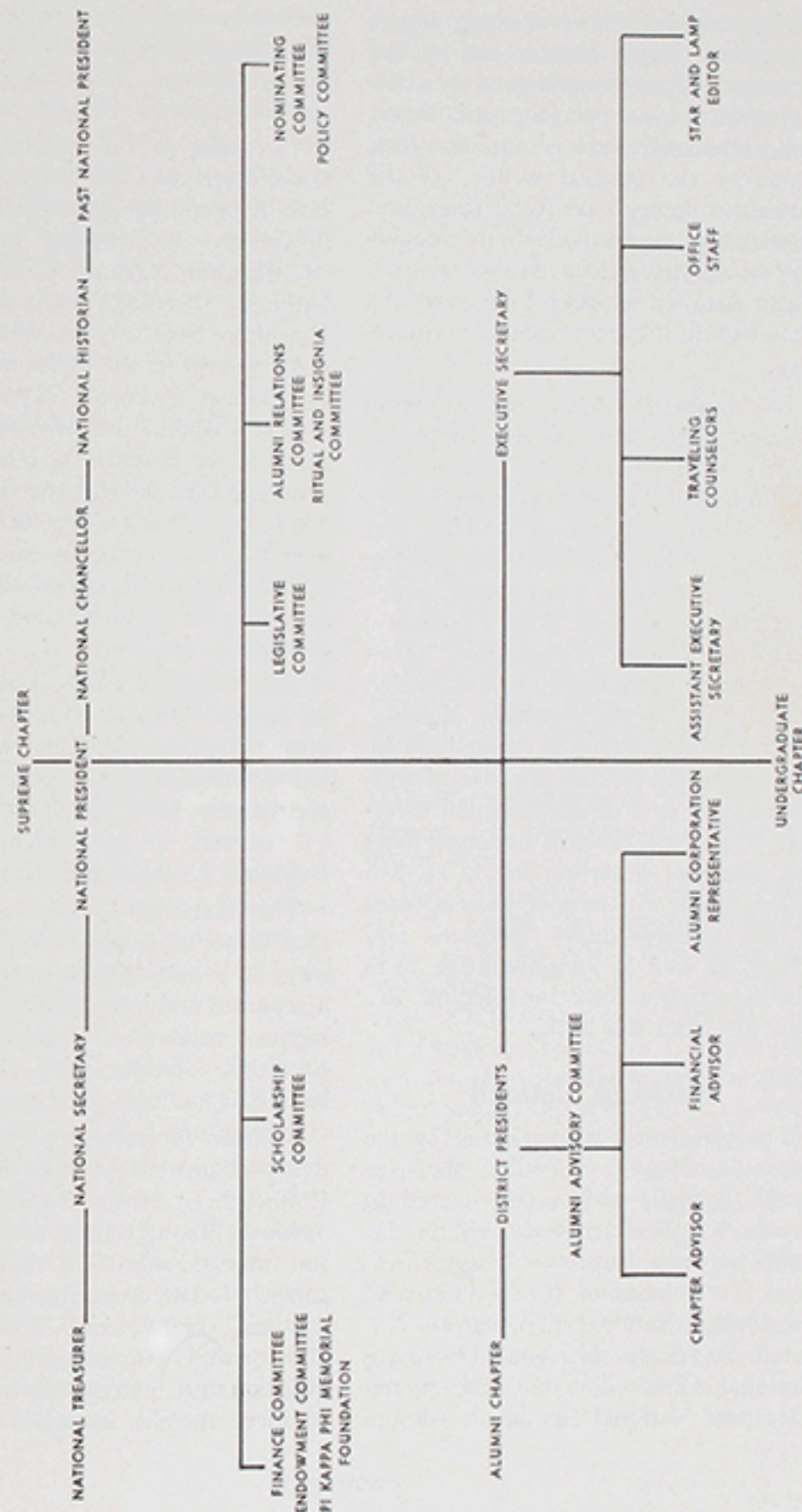
The Supreme Chapter

Just as the name implies, this national convention of the fraternity is the Alpha and the Omega of The Pi Kappa Phi Fraternity. Each two years the Fraternity gathers together its representatives for the purpose of exercising supreme legislative power.

Officially, it is composed of the living Founder, past and present National officers, past Archons of undergraduate chapters, past and present District Presidents, Chapter Advisers, Chairmen of standing committees, and the elected delegates or representatives of each alumni and undergraduate chapter which is in good standing with the fraternity. With the exception of the delegates of the alumni and undergraduate chapters, each person present in the above category can cast one vote for the position he is representing. The delegate from the undergraduate chapter casts one vote for each undergraduate member of his chapter as of the close of the preceding school term. He casts his votes in a block, and cannot split the votes of his chapter on any given issue. There is an alternate delegate required for each chapter, who acts for and in place of the official delegate in his absence. The representative of an alumni chapter casts ten votes, as a block, for the alumni chapter he represents.

The Supreme Chapter reviews the work done by the national officers

PI KAPPA PHI ORGANIZATION CHART



during the biennium preceding, adopts enactments which become law by due process, adopts amendments to existing national laws, considers and directs financial matters such as initiation fees, promotes the general welfare of the fraternity through projects, rules, and regulations, grants awards in recognition of service and achievements, and elects national officers to govern the fraternity in the interim between meetings.

As indicated above, the Supreme Chapter is the supreme legislative authority of the Fraternity. All matters pertaining to the conduct of the affairs of the fraternity can be guided and directed by the actions of the Supreme Chapter. Following a Supreme Chapter meeting, the activities of the Fraternity, either as a total organization or as represented by individuals, are guided and directed by the preceding meeting. A Convention Fund is maintained by the Fraternity for the purpose of supporting the cost of this biennial meeting. A portion of each undergraduate and alumnus initiation fee is applied to this fund. Portions of the expenses of the undergraduate delegates and others, as well as administrative costs of conducting a Supreme Chapter, are paid for from this fund.

National Council

The governing body elected by the Supreme Chapter is called the National Council, and is empowered to govern the Fraternity during the interim between Supreme Chapter sessions. It consists of the National President, National Treasurer, National Secretary, National Historian, National Chancellor, and the immediate past National President. Alumni

elected to this body are business and professional men from throughout the United States. They serve without remuneration.

To assist in the administration of the Fraternity, the Council appoints certain standing committees, district presidents, and chapter advisers. In addition, the National Council has the authority to employ and discharge an Executive Secretary, to whom is given active charge of the fraternity's administration. A National Warden and National Chaplain are also national officers of the Fraternity; however, they are appointed only at the time of each Supreme Chapter by the National Council, and serve in such capacity only during the session of the Supreme Chapter for which they were appointed.

The National Council may initiate legislation in the period between Supreme Chapter meetings, which legislation becomes law when adopted in accordance with specified provisions as outlined in the Constitution and Supreme Laws of the Fraternity.

The National Council acts similar to a board of directors for the Fraternity. It usually meets once a year as a separate body, in addition to a meeting in conjunction with each biennial Supreme Chapter, and the biennial leadership school, Pi Kapp College.

Matters of fraternity business normally conducted by the National Council between the Supreme Chapter sessions, among others, are: Control of the financial affairs of the Fraternity, to include the operating budget of the National Office, and *The Star and Lamp* Fund; interpretation of the Constitution and Supreme Laws as needed to meet specific instances and occur-

rences; approval of expansion activities of the National Office, and the installation of new chapters; policy supervision of the National Office, National Office staff, and of the chapter visitation programs; the granting of charters to alumni associations; and in general, the development of alumni relations programs; individual and chapter disciplinary matters involving school regulation violations, and infractions of fraternity laws.

Standing Committees

There are a number of standing committees established by the Supreme Laws of the Fraternity, appointments to which are made by the National Council. At present, there are nine of these committees. The Nominating Committee is charged with soliciting recommendations from subordinate chapters and graduate members of the Fraternity, preparing a list of same, and making its recommendations to the Supreme Chapter for elections to the National Council.

The Ritual and Insignia Committee, responsible to the National Historian, recommends changes and improvements in the insignia, spiritual, and ritual work of the Fraternity.

A Scholarship Committee, responsible to the National Secretary, is established to stimulate and supervise the scholarship of the undergraduate members, and the making of appropriate scholarship awards to undergraduate members and chapters upon approval of the National Council.

The Finance Committee, working with the National Treasurer, has the authority to buy, sell, or trade any investments of the Fraternity, providing that at least fifty per cent of the funds

be invested so as to comply with the legal requirements for trust investments of the state of New York. This committee actively manages the fraternity's magazine fund, *The Star and Lamp* Fund.

The Legislative Committee, under the National Chancellor, considers all proposed amendments to the Constitution and Supreme Laws and makes recommendations to the Supreme Chapter for its actions.

The Alumni Relations Committee, with the National Historian in charge, plans the alumni affairs of the Fraternity, promotes organization of alumni chapters, and co-ordinates activities between the alumni and undergraduate chapters.

The Endowment Fund Committee, responsible to the National President, is charged with the establishment of an Endowment Fund, and the recommending of programs for raising funds. It co-ordinates the activities of the fraternity's endowment with the trustees of The Pi Kappa Phi Memorial Foundation.

The Fraternity's Endowment Fund, The Pi Kappa Phi Memorial Foundation, is a tax-exempt eleemosynary organization, existing as a separate corporation from the Fraternity, and is fully recognized by the U. S. Internal Revenue Service. Its trustees are self-perpetuating, but are always members of the Fraternity. Scholarships and loans for deserving and worthy students are available through this foundation. The current National President is always a trustee of the foundation by reason of his office.

The Architectural Committee, composed of licensed architects, acts in an advisory capacity in connection with chapter house planning.

Districts

The nation is divided geographically into districts, over each of which the National Council appoints a District President. He is in charge of the chapters and general activities in the district allotted to him. He advises and visits the chapters, recommends for appointment the chapter adviser for each chapter, and assists the National Council and the Executive Secretary in administering the affairs of the Fraternity in his district. He is the official of the Fraternity directly in line with the National Council who is in the most immediate contact with the undergraduate chapter.

Chapter Advisers

Each undergraduate chapter has an alumnus adviser known as a Chapter Adviser. He is the chairman of an alumni advisory committee which is composed of three local alumni. The Chapter Adviser serves as an adult participant in the affairs of the chapter, and has numerous powers and authorities. However, his primary function is to advise and counsel the undergraduate officers and members, and to be available for providing mature assistance to the Fraternity's local operation. He is appointed by the National Council upon recommendation of the District President. Usually the other two members of his committee are charged with specific responsibilities. The most common appointment is that of financial adviser, and pledge education adviser.

The National Office

The clearinghouse of national activities is the National Office of the Fraternity. This is sometimes correctly

referred to as the Central Office, inasmuch as it is a central point for the accumulation of the Fraternity's day-to-day activities. In charge of the National Office is the Executive Secretary, and working with him is the Assistant Executive Secretary, the Traveling Counselors, the Managing Editor for *The Star and Lamp*, an Office Manager, a stenographer, and a clerk.

This office supervises the chapters, directs and assists District Presidents and Chapter Advisers, keeps the records and executes the mandates of the governing body, the Supreme Chapter. The National Office collects all fraternity fees and accounts for same. It provides centralized purchasing power for the undergraduate chapters, forms and supplies used in the conduct of undergraduate and alumni business, develops and prints necessary publications, co-ordinates undergraduate and alumni chapter activities, as well as many other administrative functions.

The Executive Secretary

The National Council employs an Executive Secretary who devotes his full time to the management of the affairs of the Fraternity, subject to the directions of the National Council, and the Constitution and Supreme Laws of the Fraternity. He is in general charge of the National Office, with all of its activities, maintains the fraternity records and archives, supervises the publications of the fraternity, and is the director of the National Office staff.

The Executive Secretary conducts the administration of the alumni relations programs, expansion activities, undergraduate chapter visitation, financial management of the fraternity's

operating budget, the details of conducting the Supreme Chapter meetings, development of the national leadership school—Pi Kapp College, and many other related administrative functions.

OPERATIONAL ASPECTS OF THE FRATERNITY

District Conclaves

Each year, under the auspices of the District President, there is held within each district of the Fraternity a district meeting which is referred to as the District Conclave. At this meeting, usually held in a central location, each of the chapters within the district is represented by as many of its members and pledges as can attend. The activities of the Conclave are a combination of leadership training and social activities. Depending upon the needs of the district and the desires of the District President, the conduct of the Conclave is developed. In most instances a representative of the National Office, either the Executive Secretary or a member of his staff is present to conduct various segments of the program, and to assist the District President in all matters.

At these meetings, the members of the various chapters have an opportunity of meeting their fellow Pi Kappa Phis from other campuses and to broaden their own scope of operation by assimilation the knowledge and experiences of the other members present. Also, information and developments of national significance are made more readily available to an assembly such as this, than by normal channels of written communication. Individual

discussions and group sessions, resulting in exchange of ideas, is one of the more beneficial aspects of these meetings.

Pi Kapp College

Originally all leadership training of the Fraternity was conducted either by written publications, or at District Conclaves. In 1959 the Fraternity entered into a leadership program of national scope. There was developed at that time a national leadership school known as Pi Kapp College. A number of years of planning and study had preceded this initial effort. Following 1959, usually during the latter part of the month of August, the Fraternity holds its biennial Pi Kapp College.

This training seminar is conducted over a four-day period. Each active chapter is required to send three representatives, and others desiring to attend may do so. A registration fee is charged which is nominal in nature, and the preponderance of expenses for this function are paid from the operating budget of the Fraternity. A typical chapter delegation consists of the Archon, Treasurer, and Pledge-master.

Following registration the individuals are then assimilated into a total body for four days of concerted leadership instruction. Inspirational messages are part of the program, as well as free moments for social activities. However, this is in a true sense of the word a leadership school. Rushing, pledge education, finances, scholarship, alumni relations, public relations, singing, ritualistic work, and others are the typical topics which are presented.

Leading business and professional members of the Fraternity, as well as

national officers and the National Office staff, compose the faculty of the Pi Kapp College. A model initiation is presented by a nearby undergraduate chapter. Instruction in the conduct of the ritualistic work of the Fraternity is always a high point of these meetings.

From throughout the United States, representing many different college campuses, come individuals of like mind and like heart to study and to better prepare themselves to lead their Fraternity forward. Sectionalism has no place and is not represented at these meetings. All differences blend into a composite picture of fraternalism which makes the true essence of The Pi Kappa Phi Fraternity more meaningful to everyone in attendance.

The Pi Kappa Phi Fraternity was one of the first fraternity's to adopt such a nationwide training effort. Now many other fraternities have developed such a training school. Many have modeled their approach to that of our Pi Kapp College. The Pi Kapp College of The Pi Kappa Fraternity is truly an inspirational experience and a most beneficial practical approach to improving the Fraternity. Our fraternity, and now others, are truly indebted to the leaders of Pi Kappa Phi who envisaged the need and then had the courage to proceed and implement The Pi Kappa Phi Fraternity leadership school, Pi Kapp College.

Insignia

Rich in symbolism and attractive in design is the outward evidence of membership and honors in the fraternity world. Such outward evidence gives tangible expression to the aims and ideals of those who possess them. The badge of membership is thereby aptly

described. The Pi Kappa Phi Fraternity badge is a diamond-shaped shield of black enamel, across the center of which is superimposed the scroll of gold bearing the Greek letters by which the Fraternity is known. In the field above the scroll is the star of the Fraternity and below is the Grecian lamp, which is always shown as lighted. The significance of these outward expressions are made known to the member at the time of his initiation.

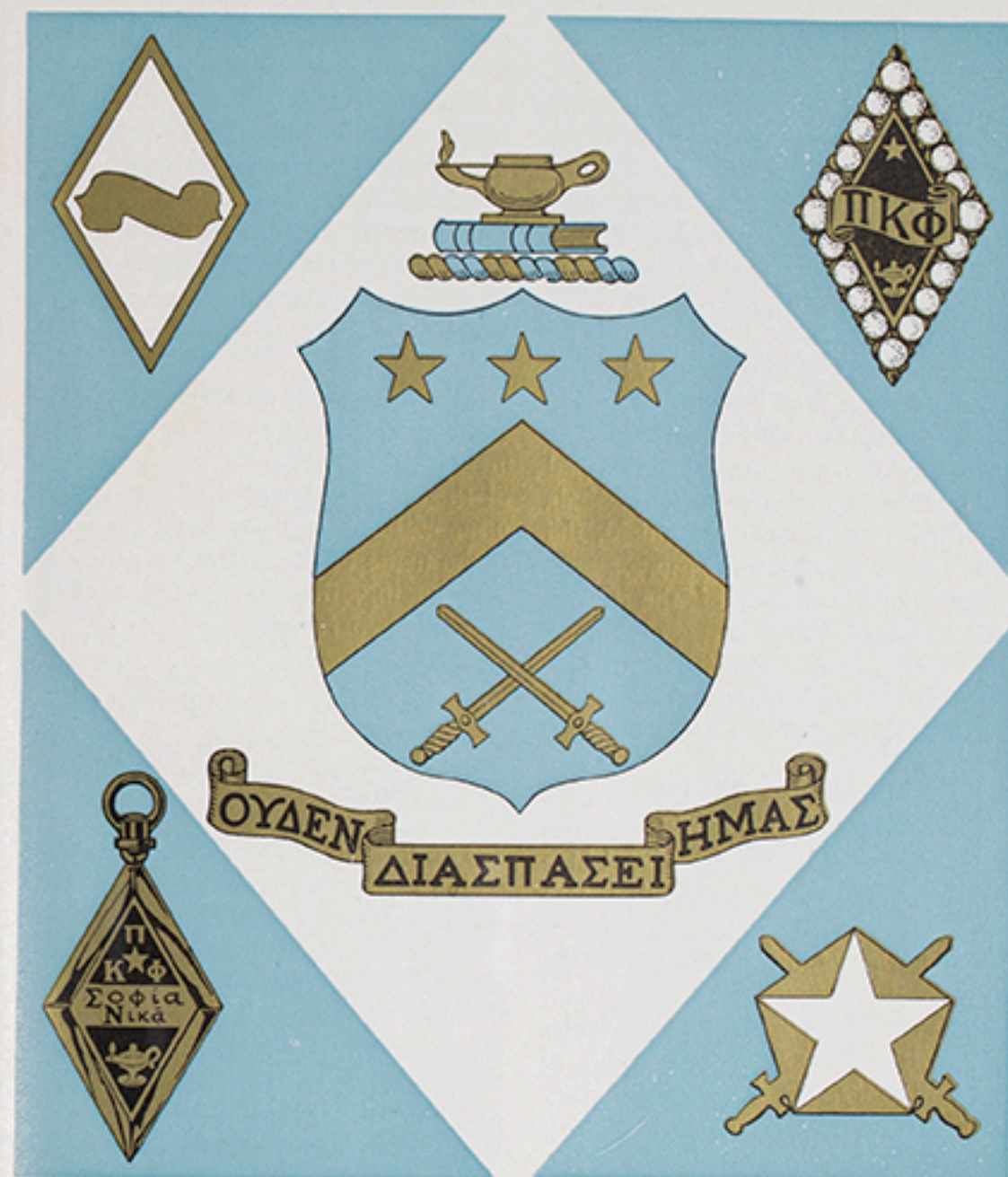
These badges are available from the official jewelers of the Fraternity only. It is for the protection of the undergraduate chapters and the Fraternity at large that no one can purchase a badge of membership without approval being granted by the National Office of the Fraternity.

The Pi Kappa Phi badge is available in varying sizes and in different metals and jewels. The standard badge is the plain yellow gold badge with its dimensions of 3/8's inch and 5/8's inch. Jewels for badges are optional, although some chapters limit the wearing of jeweled badges to the upperclassmen of the chapter. There is a smaller badge, known as the sweetheart badge, that is provided for the use of mothers, wives, sisters, and fiancées of members of the Fraternity.

The badge may be used as a badge only, according to the laws of the Fraternity. It is worn in vertical position over the heart. It is not to be worn as a ring, and it is not to be used as insignia on letterheads.

The coat of arms of The Pi Kappa Phi Fraternity is divided into three parts. These parts are the shield, the crest, and the motto.

The heraldic terminology used in describing the shield is as follows: Azure



Pledge Pin
Scholarship Pendant

Coat of Arms

Badge
Recognition Button

a chevron or between in chief three mullets of the like and in base two swords of the second crossed in saltier.

This means a blue shield with a gold chevron with three gold stars above and two swords of gold below crossed in the manner of a saltier, or St. Andrew's cross. Because heraldry permits of no repetition of terms in description you have the expression "of the like" and "of the second."

The crest is described thusly: On a wreath of the colors (or and azure) a Grecian lamp flamed or surmounting a closed book azure banded and edged of the first. The crest is those symbols which are placed above the shield, the cord, the book and the lamp.

The motto consists of the Greek words: *Οὐδὲν διασπασί ημᾶς*. Translated, they signify "Nothing shall separate us." The pronunciation of the Greek is "ōō-dēn' dē-ā-spā'-sā hā'mās."

Colors and Flower

The colors of the Fraternity are gold and white as the major colors and blue as an auxiliary where required. It is a blue of royal shade.

The flower of the Fraternity is the red rose.

The symbolism of the star and lamp, the chevron, the swords, the colors of the Fraternity, its flower and other things are explained to the member following his completion of the ceremony of initiation.



**The Flag
and
Banner**

The flag of the Fraternity consists of three vertical stripes, the outer two

of royal blue and the center of white. In the upper hoist corner is a gold star and in the diagonally opposite corner a Grecian lamp of gold. On the center white stripe are the Greek letters of the Fraternity placed vertically.

The banner is blue silk as the field, in the center of which is placed the national seal of the Fraternity in outline in proper colors.

Other Insignia

The Great Seal of the Fraternity is a shield of arms encircled by seven palmettes, representing the seven members of the original chapter of the Fraternity, within a circular band on which is the name of the Fraternity, the date of founding, this date being enclosed between two rosettes.



The official undergraduate chapter seal is a five-pointed star, bearing in the center the Greek capital letter, or letters, designating the chapter; above the star the word "Chapter" and below it the date of the chapter's founding and the word "Seal;" all within a circular band bearing the name of the Fraternity and the college or university at which the chapter is located.

The pledge pin is a gold-edged diamond-shaped shield of white enamel with the scroll of the Fraternity in gold



across its center. This pin is referred to as "The White Diamond".

The official recognition button is a gold-edged star of white enamel, imposed upon the crossed swords of the Fraternity. It is designed to be worn on the lapel of the coat and is to be placed with the sword hilts pointed downward. Other recognition buttons are the arms of the Fraternity, and also the Greek letters arranged to be worn in the lapel.

Fraternity Awards

The Pi Kappa Phi Fraternity, through the years, has recognized that achievement, activity, loyalty, and excellence in various fields must be recognized. To implement this need for recognition, a number of awards have been established. It is not the desire of the Fraternity to create a physical object which becomes an end in itself. Rather, it is desired that loyalty and devotion to the total Fraternity will result in excellence being achieved in various areas.

One of the very first awards created by the Fraternity is known as The President's Plaque. This is a wall plaque of pleasing and significant design which is each year placed in possession of the chapter which has the outstanding chapter publication. The National Historian appoints a committee of individuals, not members of the Fraternity, who serve as jury. Their criteria evolves around various attributes of a publication which are necessary if it is to meet its prime objective, that of stimulating and creating alumni interests and participation.

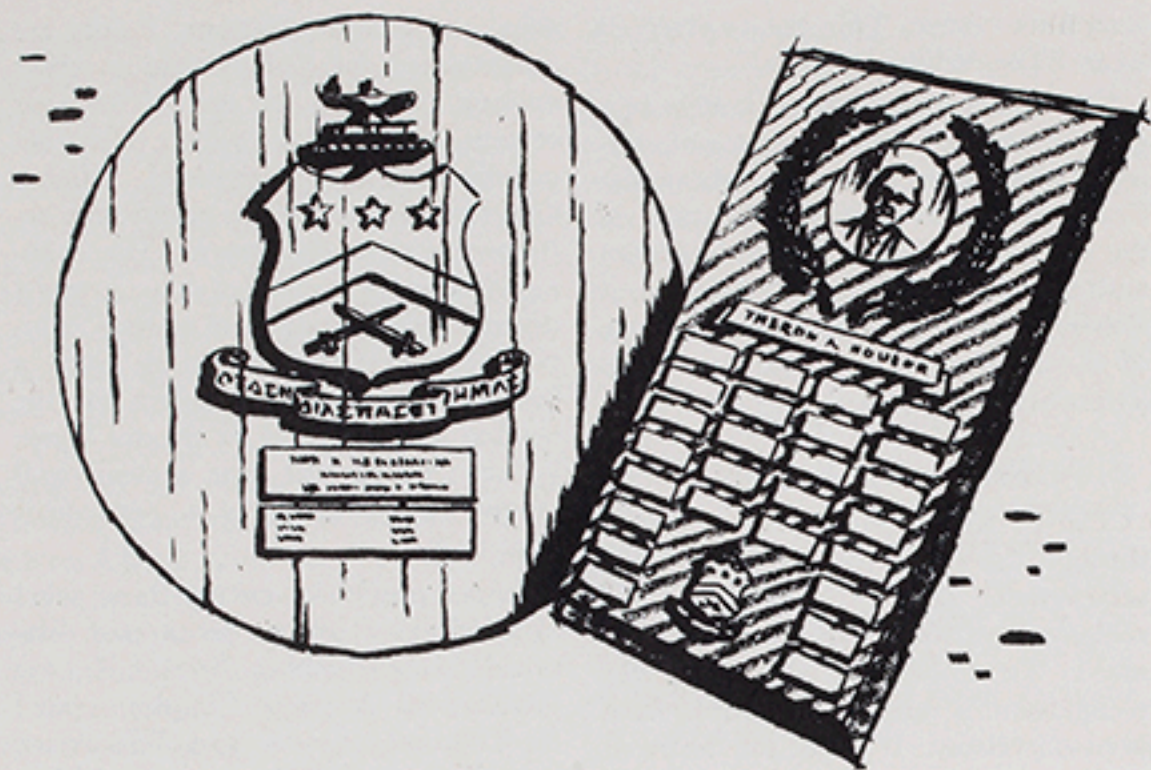
During the school year, each undergraduate chapter is rated according to its performance in the areas of scholarship, finance, national office relation-

ship, and alumni relations. Points are accumulated for achievement in these various areas. At the end of the year certain chapters, due to their points accumulated, are designated Master Chapters and are given certificates recognizing this achievement. The chapter having accumulated the greatest achievement is designated as the Champion Master Chapter and is given a handsome banner to maintain for the coming school year in its chapter home. At the end of that year a small wall plaque is presented as a permanent memento.

In recognition of twenty-three years of continuous service by a past National Council member, Brother Theron Houser, the Supreme Chapter created the Theron Houser Award. This award is presented each year to an undergraduate chapter having exhibited outstanding achievement during the preceding school year. The basic criteria for receiving this award is improvement, rather than in maintenance of excellence.

A number of individual and chapter awards have been developed in the area of scholarship recognition. The Will E. Edington Award, named for Brother Will E. Edington, chairman of the fraternity's Scholarship Committee for 39 years (1925-1964), is given to the chapter maintaining the highest excellence in scholarship in a scholastic year. The Karl M. Gibbon Award, a large attractive plaque, is awarded annually to the chapter evidencing the greatest improvement in scholarship.

A Student's Lamp Key Award is presented to the individual within each undergraduate chapter having the highest scholastic average for the school year. Possibly one of the most sought



after awards in the Fraternity is The Pi Kappa Phi Scholar Award. This is awarded to seniors or juniors from throughout the Fraternity who are deemed by the Scholarship Committee to be the outstanding academic men of the year. The maximum which may be presented each year is nine. The award is made on or about Founders' Day, and consists of a pendant and certificate to the winner and a duplicate certificate to the chapter of the winner.

The Supreme Chapter may, but not always does, at its biennial meeting, choose alumni who have rendered meritorious service to the Fraternity. This award is known as a Merit Citation. No Supreme Chapter can grant more than six of these awards. The Merit Citation has been sparingly presented over the years, and is a most significant award for an alumnus to receive. To merit this citation, the alumnus must

have contributed above and beyond the normal expectation of an alumnus.

A recognition is given each member of the Fraternity who has been initiated for fifty years. On the anniversary date of his initiation, this fifty-year alumnus is presented the Golden Legion shingle. This is an attractive shingle which gives due recognition to our long-time initiated members.

In addition to awards of a fixed or permanent nature, awards are given on special occasions and under singular circumstances. Also, in additions to awards granted by the National Fraternity, individual chapters have their own ways of recognizing outstanding abilities. Among these are recognition of outstanding pledges, scholastic leaders, members making the greatest improvement in several fields of activities, chapter officers recognized for diligent performance of duties, and for other special purposes.

Employment Co-ordinator

Employment opportunities are unbalanced; therefore, members may occasionally wish to seek different work and not have ready access to openings. Others, for various reasons, may find it necessary or desirable to relocate to a strange section of the nation. New graduates seeking employment oftentimes need adult assistance in a distant state.

To meet these situations the Fraternity has available an employment co-ordinator program from within its thousands of initiates. In most major metropolitan cities one or more graduate members of The Pi Kappa Phi Fraternity voluntarily serve as a co-ordinator. He is not an employment agent; however, through his circle of acquaintances the co-ordinator does have knowledge of his community and its employment potential. Pi Kappa Phis needing assistance in securing employment in his area can find help in establishing contact with possible job sources.

THE FRATERNITY PUBLICATIONS

The Star and Lamp

The media of printed communication to the membership are numerous, have their specific purposes, and are ably handled and attractively arranged. In the field of weekly bulletins Pi Kappa Phi has pioneered. In other fields the Fraternity has led.

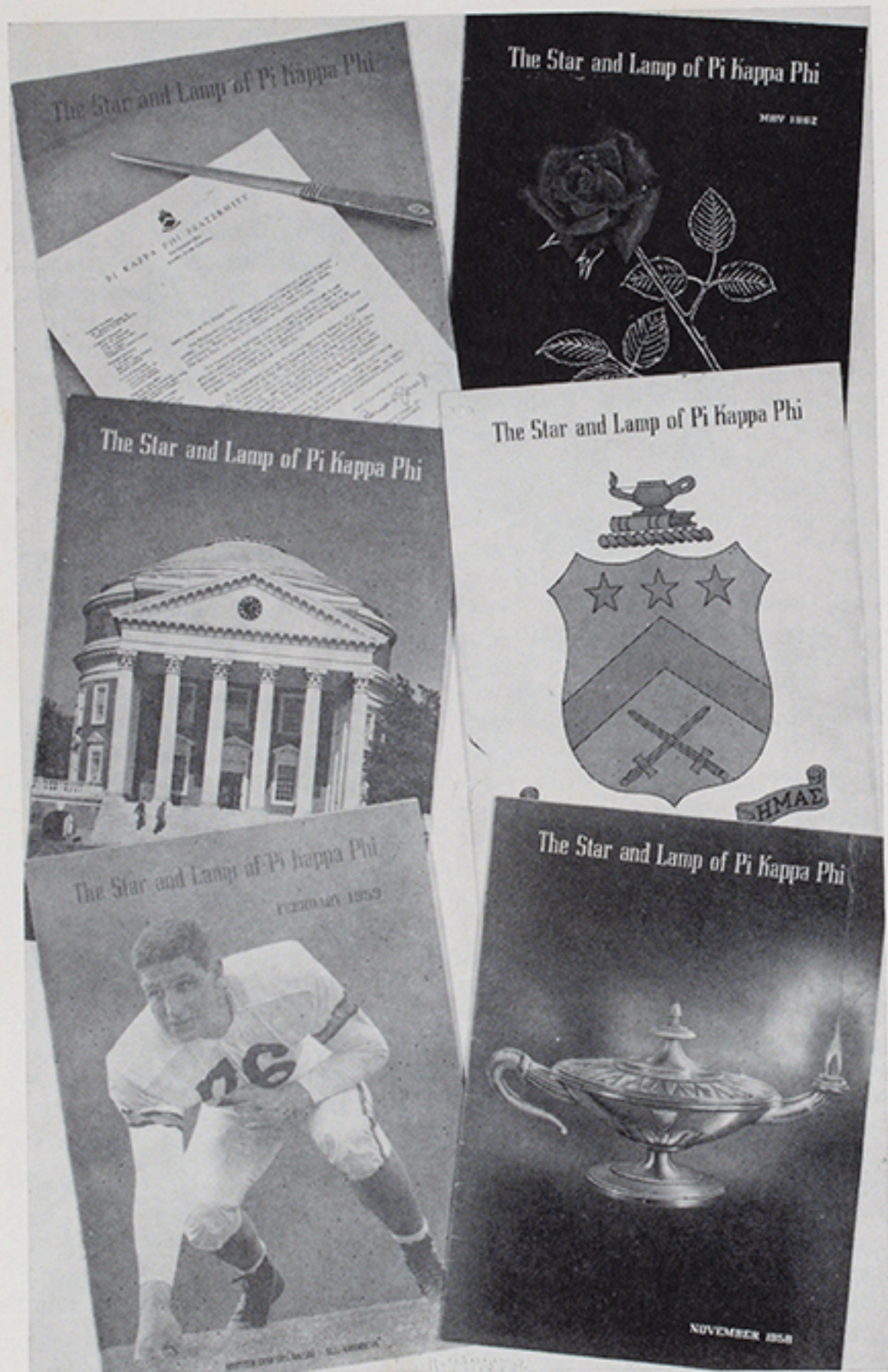
The first issue of *The Pi Kappa Phi Fraternity Journal* appeared in October of 1909. With less than seventy members, and only three chapters in the Fraternity, the publication was launched. *The Pi Kappa Phi Frater-*

nity Journal was intended to be the official magazine of the Fraternity from the start; it was not an evolution from a chapter newspaper or a highbred development of such nature. It was bold proof of the intentions of the Fraternity.

The Supreme Chapter in July of 1909, at the Isle of Palms near Charleston, brought about this founding of the magazine. At this convention Brother Henry P. Wagener, a freshman medical student, proposed that the official magazine of the Fraternity should be called *The Pi Kappa Phi Fraternity Journal*, and later Brother Wagener was elected the first editor of the proposed publication.

From the beginning it was designed to carry news of the Greek world in general, along with reports of the fraternity affairs. As was its purpose, the magazine remained the only contact between the chapters themselves for many years, and also between the general membership, and is still the one constant source of general contact among the brotherhood. *Banta's Greek Exchange*, the "bible" of the fraternity world, gave early recognition to *The Pi Kappa Phi Fraternity Journal*. An editorial in Volume 1, Number 1, was reprinted by Banta's and subsequently by many other fraternity publications.

November of 1911 saw the first issue of *The Star and Lamp* of Pi Kappa Phi. It was a twenty-six page issue and introduced non-fraternity material into the publication, in addition to carrying a new masthead. Since then, the quarterly magazine of the Fraternity has been entitled *The Star and Lamp* of Pi Kappa Phi. This is published in the months of February, May, August, and November of each



year. It brings to the membership news and information of fraternity activities in many phases, national, chapter, inter-fraternity; carries personal items about members; bears the messages of National Officers and opinions of members; and occasionally dips into the college and general fields of information. Its columns are open to the expressions of every member, providing his writings are acceptable in their character and purpose. The Executive Secretary is Editor-in-Chief by reason of his position.

Much of the information in each issue deals with and comes from the undergraduate chapters. The National Office is eager to have members of the chapters take an active interest in the magazine and to contribute to it. In this way the member obtains experience in expressing himself and at the same time will add to the interest and knowledge which the magazine bears. Encouragement is given the men of talent to write or draw for the magazine without the official connection of the position.

Under the life subscription plan of initiation fees, each member initiated into the Fraternity receives a life subscription along with his initiation fee to the national organization. This plan, of which The Pi Kappa Phi Fraternity was an early innovator, has resulted in all initiated members of the Fraternity receiving for life their fraternity publication. The member should always remember that he will not be sent reminders of his publication in the form of yearly subscription charges, and therefore, should make every effort to maintain his correct, current mailing address in the mailing files of the National Office.

According to the Constitution and Supreme Laws of The Pi Kappa Phi

Fraternity, the Executive Secretary is the Editor-in-Chief of all publications, to include *The Star and Lamp*. A Managing Editor is employed on a part time basis to perform the mechanics of layout, copy preparation, and final preparation.

The many values of a fraternity magazine are quite noticeable. *The Star and Lamp* provides a direct contact between the *alumnus*, his chapter, and the National Fraternity. Chapters remain informed and in contact with other chapters on a national level, giving pride and appreciation in the understanding of national membership. In many instances *The Star and Lamp* serves as a valuable aid in rushing, and also in pledge education.

Bulletins

The *Spot Shot* is a bulletin mailed to each chapter from time to time during the college year. It has the advantage of more frequent contact with the affairs of the Fraternity and purposes to record outstanding accomplishments and unusual activities of chapters and their members, to advise and suggest, to bring briefs of national organization activities, and to present new ideas to the undergraduate chapters. Its source of information is mainly the daily correspondence and reports which reach the National Office.

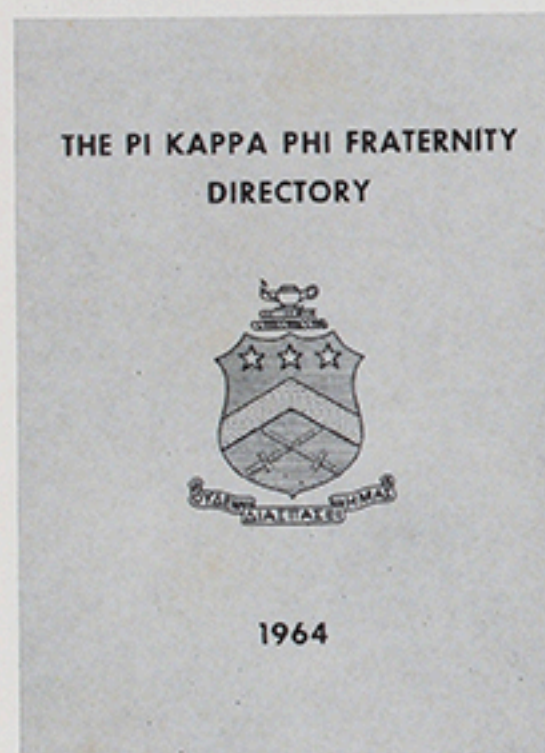
Also, the traveling staff of the National Office utilize the *Spot Shot* to bring to the attention of undergraduate chapters news, information, and constructive activities of the chapters they visit.

The *Official Bulletin* is published as often as is necessary for distribution to the chapters of official and semi-

official information. It is instructive in nature and contains the official notifications to the Fraternity of various policy matters, schedulings, changes in rules and regulations, and modes of operation.

Directories

Directories of the Fraternity have been published in 1912, 1922, 1926, 1929, 1942, 1958, and in 1964. Each time there has been a recording of the steady growth of the Fraternity in membership. The edition of 1929 was



combined with the history of the Fraternity to form the 25th anniversary volume, an attractive memorial of the quarter-century mark of The Pi Kappa Phi Fraternity.

The first directory, the one of 1912, was published by the Fraternity, with Brother Simon Fogarty, Founder,

compiling the statistics. This catalogue marked the first attempt to list the complete membership for general use.

Songbooks

At various times throughout the history of the Fraternity, songbooks have been prepared containing the official songs of Pi Kappa Phi. The present edition is available from the National Office. It is a volume of 64 pages, bound in gold cloth, containing 34 official fraternity songs. The verses of a few of the better known songs are published in a following section of this manual. A song pamphlet of favored group songs is also available from the National Office.

The Goldbook

For the officers of the undergraduate chapters, there is a manual of instruction, *The Goldbook*, which includes the duties of the officers and committees, records and reports of the chapter, subordinate rituals of the Fraternity, and the Constitution and Supreme Laws of The Pi Kappa Phi Fraternity. Next to the ritual of initiation, this is the most important piece of literature in The Pi Kappa Phi Fraternity. It is rightly referred to as the chapter Archon's operational manual. It is supplemented within each undergraduate chapter by an organizational manual covering the duties and responsibilities of each officer and committee chairman. The Pi Kappa Phi Fraternity has led the way in the development of a manual of instruction such as *The Gold Book*. Other fraternities have and continue to copy The Pi Kappa Phi Fraternity's effort in this field.

The White Diamond of Pi Kappa Phi

This pledge manual, *The White Diamond of Pi Kappa Phi*, is a booklet for the neophyte of the Fraternity, containing basic information for his preparation for membership in the Fraternity. A copy is placed in the hands of each pledge at the beginning of his affiliation with the Fraternity. The first pledge manual of the Fraternity was edited by Brother Howard Leake, Rho Chapter, who was Executive Secretary at the time. Later revisions were accomplished by Executive Secretaries W. Bernard Jones, Jr., Alpha Chapter, and Greg Elam, Beta Chapter. Their efforts have been utilized in compiling this present publication.



Fokromix

The *Fokromix* is one of the Fraternity's two esoteric, or private, publications, the other being the official proceedings of each Supreme Chapter meeting. These are the only secret publications of The Pi Kappa Phi Fraternity, and are mailed only to members known to be in good standing with the Fraternity.

Other types of pamphlets and brochures are published from time to time by the national organization. Included among these are such chapter assistance type publications as: the *Pledgemaster's Manual*, a publication for the use of the chapter member responsible for the pledge education;

Selling Pi Kappa Phi, a manual of instructions for the entire chapter in the mechanics and philosophy of rush; the *Chapter Adviser's Manual*, published in the interest of informing and assisting the Chapter Adviser and his alumni advisory committee; rush brochures, developed as needed by the National Office for use within the undergraduate chapters in explaining their fraternity and its approach to campus life to prospective undergraduate members.

FRATERNITY FINANCES

To exist as a sound national fraternity, Pi Kappa Phi recognizes the importance of adequate financial policies and practices at all levels. It is, however, a non-profit organization; therefore, the financial structure requires that the cost of membership to the members being initiated never exceeds the cost of operating the fraternity. Therefore, initiation fees and other fraternity taxes will change occasionally as the income and expenditures of the Fraternity vary due to varying circumstances. As the activities of the national organization are directed primarily towards and absorbed almost entirely by the administration and supervision of the undergraduate chapters, they have perennially constituted the portion of the organization which bears the greater part of taxation. The annual budget presently calls for an income and outlay of from sixty to seventy thousand dollars.

Membership Fees

The Pi Kappa Phi Fraternity was a leader in the field of developing a lifetime membership fee. That is, there

is one membership fee paid at the time of initiation, following which the undergraduate and the graduate are never again taxed by the Fraternity for their continuing membership. There are no compulsory national dues in The Pi Kappa Phi Fraternity for the individual member, and special assessments for undergraduate chapters must be voted by the Supreme Chapter upon itself and cannot be continued past another Supreme Chapter without review and consent at a subsequent Supreme Chapter meeting.

At the time of initiation, the initiate pays an initiation fee to the National Fraternity. This fee oftentimes contains an excess above and beyond that required by the Fraternity, the excess remaining as part of the local chapter's share of the initiation's charges. Of that which is transferred to the National Fraternity, a portion is a lifetime subscription to *The Star and Lamp* of Pi Kappa Phi. This money is placed in a special fund, the income from which is used to pay the publication and mailing costs of the magazine. In addition, there is deposited to the Convention Fund a certain percentage which is used to defray the travel expense of the chapter delegates to the biennial meeting of the Supreme Chapter of the Fraternity. The fraternity's foundation receives a portion as the individual contribution of the initiate. A directory fee is also included, which entitles the initiate to receive the most recent directory of the membership of the Fraternity. That portion of the initiation fee not part of the prementioned funded amounts then is classified as a general fee which goes towards the maintenance of the National Fraternity, and also assists in the

payment of the member recording expense, and the cost of the issuance of a certificate of membership.

Your chapter may or may not charge a chapter pledge fee. There is a pledge fee charged by the National Fraternity, and most chapters do charge an additional amount which is retained by the chapter. Your dues as a pledge are determined by the undergraduate chapter, and their allocation to various expenses likewise is a responsibility of the undergraduate chapter. There are no dues from the national organization on pledges as well as initiates.

The chapter initiation fee includes the amount that is to be sent to the National Fraternity, and the additional amount leveled by the chapter for its own use. The additional amount usually will cover the price of the badge presented during the ceremony, the cost of any social events held in connection with the initiation, a portion to be placed in the building fund of the chapter, and an amount contributed towards the general expenses of the undergraduate chapter.

No alumni taxes are collected direct by the National Fraternity. Fees are levied on members by organized alumni chapters, certain amounts of which go to the National Fraternity. The charter fee for an alumni chapter is \$25.00, all of which goes to the National Fraternity. The annual dues of an alumni chapter is \$12.00.

The Star and Lamp Fund

As has been indicated, each initiate upon initiation pays as part of his initiation fee a portion of the fee to the Star and Lamp Fund as payment of his lifetime subscription to *The Star*

and *Lamp*. This money becomes a part of the Star and Lamp Fund, administered by the Fraternity's Finance Committee.

The Finance Committee is composed of alumni members of the Fraternity who are adept in the financial world in the investment of trust funds. This is a trust fund, the principal of which must be kept intact, and which cannot be used for any other purpose other than investments. The income from the investments is then utilized in the cost of publishing *The Star and Lamp*. It is anticipated that by 1970 the net principal of this fund will be of sufficient amount so that the income therefrom will pay the total cost of the publication of your fraternity magazine. In the meanwhile, the operating budget of the Fraternity must support a portion of the cost of *The Star and Lamp*.

The Pi Kappa Phi Memorial Foundation

On September 4, 1948, at the 22nd Supreme Chapter of The Pi Kappa Phi Fraternity, meeting in Detroit, Michigan, the Fraternity came to grasp with a prospective need for an endowment fund. At that time, no financial assistance was available for Pi Kappa Phi in the form of scholarships, scholastic loans, or grants of aid.

Only a short time prior to this convention, the Fraternity was saddened by the death, in office, of National President Devereux D. Rice. In establishing the Fraternity's first scholastic endowment program, Brother Rice's memory was perpetuated with the naming of this endowment foundation the Devereux D. Rice Memorial Foundation.

During recent years, as attempts were made with the U. S. Internal Revenue Service for the securing of a tax-exempt status, the Fraternity found it necessary to change the name of this Foundation to the Pi Kappa Phi Memorial Foundation.

The Pi Kappa Phi Memorial Foundation awards a limited number of scholarships to deserving and needy undergraduate members each year. Loans are also made to undergraduates as funds are available. Fellowships are occasionally granted for extended graduate study, and finances are available for research grants, chapter library reference books, study aids for undergraduate chapters, and financial awards of an incentive nature to a chapter exhibiting outstanding scholarship. The major portion of its appreciation develops by alumni contributing outright gifts of cash, and through their wills and bequests.

The Foundation is a separate corporation, having a legal identity of its own, and by law is in no way subservient to The Pi Kappa Phi Fraternity. However, its trustees are always members of the Fraternity, and the National President of the Fraternity automatically becomes a trustee upon his election to office.

Alumni Initiations

A special case of alumni taxation is the fee charged those alumni who become members of the National Fraternity following their leaving college. An initiation fee is levied by the National Fraternity which is less than the initiation fee for an undergraduate initiate. This alumni initiation fee also includes a lifetime subscription to the fraternity publication, and the cost of

the most recent issue of the directory. Usually in such cases the chapters levy additional fees to assist in defraying costs connected with the initiation; however, in many instances the undergraduates will pay the total cost of the initiation fee, if it is expected that the alumnus being initiated will be of assistance to the chapter as a faculty adviser or otherwise.

FOLLOWING GRADUATION

Once a Pi Kappa Phi, always a Pi Kappa Phi, is a specific and definite statement that holds true regardless of the circumstances. There is no negating the obligations of membership assumed upon initiation, following your departure from undergraduate activity. In general, the maximum years of activity as an undergraduate member number no more than four. Following graduation there are many, many years of activity available for members of Pi Kappa Phi as graduate members.

It has been said that The Pi Kappa Phi Fraternity's most important assets are its graduate members. This is especially true when you recognize that at any given time only approximately five per cent of the membership of the Fraternity reside on an undergraduate campus.

You as a pledge are now beginning an experience in fraternity life. For the next three or four years, as an undergraduate, these experiences will be in day-to-day form, and will be a vital and real part of your every thought and action. Around you are other pledges who are assuming the same obligations, and who are engaged

in the same form and intensity of activity.

Following graduation, you and your fellow pledges will by that time be members of the Fraternity, and in a position to direct the course of your fraternity affiliation. Those of you who are successful in life, who recognize and fulfill your obligations, and who express loyalty and appreciation for those things in life which have molded your character and developed you as a man, will continue to participate actively in the affairs of the Fraternity. You are encouraged to affiliate actively with an alumni chapter or association in whichever geographical area of the nation you may reside. If there are no alumni chapters or associations active in your area, you will be encouraged to promote the establishment of one. In addition, the continuing participation and involvement in the affairs of your own undergraduate chapter are not only encouraged, but in many instances will be absolutely essential. Most undergraduate chapters have alumni corporations, or alumni associations, specifically involved in the affairs of the chapter. Even from a distance of many miles you can actively participate in this organization in numerous ways.

On the national level, you will find that there are many areas of service available to the alumni who remain active and participate. District Presidents, Chapter Advisers, National Committee Members, National Council Members, are but official forms of activity. Other areas of participation are available, one noteworthy one being participation in the Fraternity's Voluntary Dues Program. As has been indicated, no member following initia-

tion is obligated in any way, except through loyalty, to continue financial support to the National Fraternity. However, each year, headed by voluntary alumni chairmen, the Fraternity engages in an extensive voluntary dues program. Each graduate member of the Fraternity is encouraged to pay voluntary dues in an amount which he himself selects. No graduate has to pay these dues, but a large percentage of the members of the Fraternity having a sense of loyalty and gratitude do support this program. In so doing, they have the satisfaction of knowing that they are joining thousands of other Pi Kappa Phis assisting in assuring the ongoing of the work of the Fraternity by their financial support.

No new chapters are added to the Fraternity without the direct involvement of graduate members. Experiences of the Fraternity have indicated that it is absolutely essential that prior to the chartering of a new undergraduate chapter on any given campus that there be assurance of adequate alumni support of the local area. Therefore, as an alumnus you will be in a position to insure the continued growth of your Fraternity, as other alumni are doing daily, by being interested in and actively participating for the development of a new chapter on campuses near you wherein the Fraternity does not have an active undergraduate chapter.

One of the most difficult administrative problems facing the National Fraternity is the maintenance of corbe made less difficult if each graduate member will remember that he must

inform the National Office of each change of residence he makes.

In addition to the alumni officials of the Fraternity, there are several areas of alumni activity that need definition.

ALUMNI CHAPTER: This is an official chartered alumni chapter, composed of all the alumni of any chapters located in a definite confined geographical area, and which remains classified as an active chapter by the payment of its yearly chapter dues to the national fraternity. It is entitled to 10 votes at each Supreme Chapter.

ALUMNI ASSOCIATION: An organization, regardless of geographic area, composed of the alumni of a specific chapter. In many instances alumni from other chapters participate with an association in a college town in order to participate actively with a local undergraduate chapter. At times the graduates in a specific geographic area will not want to become a formalized chapter and instead form an association to carry out their purposes.

ALUMNI ADVISORY COMMITTEE: This is the alumni group specifically responsible for the local undergraduate chapter, headed by the Chapter Adviser, and usually consisting of two or three other alumni participating directly in the affairs of the undergraduate chapter.

ALUMNI CORPORATION: A legal entity, incorporated under state laws, and established for the ownership of real and personal property of an undergraduate chapter. Although not necessary, the officers and members of an alumni corporation are usually members of the undergraduate chapter for whom the corporation is holding ownership in property.

Alumni Initiates

The Pi Kappa Phi Fraternity has an excellent tradition of initiating individuals into the Fraternity who are not undergraduates at the time of initiation. A number of the National officers of The Pi Kappa Phi Fraternity have been members who were initiated after their college days were over. Although classified as alumni initiates, these members are fully members in every sense of the word. They are duly initiated into the Fraternity through the ritual of initiation by an undergraduate chapter, have the privilege of wearing the badge and bearing the name, and they are encouraged to fully participate in the affairs of the Fraternity either from a local or national level.

These alumni initiates come from all walks of life. Many are faculty

members, while others are local business and professional men. All must have, according to the laws of the Fraternity, been regularly enrolled students in an institution of higher learning. In addition, each must be approved by the National Council of the Fraternity upon submission of request and information by the undergraduate chapter desiring to effect the initiation. Chapters, with pledges included, are encouraged to look about them for adults who would serve well the interests of the Fraternity upon their being initiated. Many chapters have committees assigned this specific function within the undergraduate chapter. Regardless of the method of approach, it can be assured that graduate members initiated following their undergraduate enrollment, are valuable additions to The Pi Kappa Phi Fraternity.



The End Of A Search

As does this book, so does your search draw to a close. Soon you will climax your pledge days and begin your fraternity experiences. You will enter into a lifetime obligation of fraternity membership.

This assumption of obligation is consummated with the ritual of initiation. Upon this ritualistic altar you will bare your soul and have it mingled with thousands of kindred souls—all Pi Kappa Phis. Take not lightly this altar of our fraternity. Of its significance Founder Mixson said, "I like to think of Pi Kappa Phi symbolically as an arch, the ends of which rest on two pillars. In the center is the keystone, the stone without which the arch would fall. The keystone is composed of the principles of our order, the words you learned when you were brought into the full effulgence of fraternal light."

In the early days of Hebrew history, the prophet Amos recognized that the Hebrew people, their values and their faith, were askew, and that their institutions were negative and void of meaning. God, in directing the Hebrew people, appeared as a vision before Amos, standing astride the tilted walls of the city with His arms outstretched and in His hands a plumb line. God then spoke to Amos, saying, "I will set you, as a plumb line, amongst My people." Your Fraternity is setting before you a plumb line, just as God set Amos as a plumb line before the Hebrew people. The plumb line for Pi Kappa Phi is the altar of its ritual. With a full understanding of it, and a deep appreciation for it,

you, too, as the Hebrew people, can find a straight line of values against which you can measure the inadequacies of your life.

There is no questioning the confusion and turmoil that is part and parcel of your daily life as a college student. This confusion lessens but little as an adult. The initiation ceremonies of The Pi Kappa Phi Fraternity will serve as a steadfast platform upon which you can establish a sound and constructive basis for your life, and with which you can see light out of your darkness, and purposeful serenity from the ebb and tide of day-to-day confusion.

We must recognize that ritual, especially that which deals with initiation of men into some new relationship with their fellows, satisfies a deep-rooted instinct in human nature, otherwise, it would not have persisted throughout the centuries. Further, the greater our acquaintance with different types of fraternal bodies, the more do we see substantial agreement in the principles of ritual initiations, even though there are many differences in detail. When we consider that many such forms of ritual are drawn up by men who make no claim to historical knowledge of ritualism *per se*, but are composed simply in accordance with their own idea of a "right" method of emphasizing admission to a new order or association, we are on reasonably safe ground in believing that there is an instinctive leaning toward certain ceremonies as being suitable for the occasion.

A study of the fragments which have been left to us concerning the ritual forms of Egyptian, Grecian, and Mithraistic mysteries strengthens this viewpoint.

We find that the neophyte, known under different names, in different civilizations, had to undergo certain preliminary purifications to render him suitable for initiation. He had to go through symbolic experiences; sometimes to undergo certain tests of his mental and physical courage. He was accompanied by an "expounder" whose duty it was to explain the significance of the ceremonies and the lessons to be derived therefrom. He had revealed to him holy and secret things, and was given knowledge of secret words and gestures by which he might know his associates. Lastly, he usually listened to exhortations which were to guide him in his future conduct.

These points, in a very broad sense, cover the initiation ceremonies of the mystery religions prior to our era, and they usually were made part of a "Passion Play" which was performed with the neophyte either observing it, or himself being made to take some part in it.

Consider first the Greek mysteries (*μυστηριον*); the word meant a "secret" worship, to which only specially prepared people (*οι μνησες*) were admitted after a special period of probation and purification, and the ritual of which was so important and dangerous that the initiate needed a hierophant or expounder to guide him aright. We are told, particularly with reference to the Eleusinian mysteries, that the mystery was a *δραμα μυστικον*, that it was made up of various elements, as follows:

(a) The *καθαρμοι*, or preliminary purification.

(b) The *τελετης παραδοσις*, a mystic communication which probably included some *λογος* or exhortation.

(c) The *εποπτεια*, or revelation to sight of certain holy things, which was the central part of the whole ceremony.

(d) The crowning with a garland, which was the mark of the privileged ones who composed the fellowship.

The other Hellenic cults included worship of deities such as Demeter; Ge at Phlye in Attica; Aglauros and the Charities at Athens; Hecate at Aegina; and Artemis.

The Eleusinian mystery play was based on the tragedy of the abduction of Kore; the sorrowful search by her mother Demeter; and the journey through the realm of Pluto, lord of the lower world. While the records of these mysteries are naturally fragmentary, some passages of great beauty have come down to us, of Psyche's appeal to Demeter:

"by the unspoken secrets of the mystic chests, the winged chariots of thy dragon-ministers, the bridal descent of Proserpine, the torch-lit wanderings to find thy daughter, and all the other mysteries that the shrine of Attic Eleusis shrouds in secret."

The existing evidences would seem to show, further, that the objects shown the neophyte were simple and natural, and their use was in parallel with Egyptian eschatology—for instance, the exhibition of growing corn as an emblem of immortality. The votaries believed in a future life, and came to Eleusis to ensure that life being a happy one through establishing a mystic communion with the mother and daughter—the powers of life after death.

The Dionysian cult was prominent in the sixth century—this being one of the Orphic mystic societies. The ceremonies of this mystery lacked the measure of dignity attained by the Eleusinian, and showed aboriginal characteristics. Dionysus, god of the life of earth, was also a nether divinity, lord of the world of souls. There was the idea that the god became incarnate in the form of an animal, which was therefore sacrificed and eaten by his votaries. Fragments of a sacred hymn, sung at least as early as the third century B. C. in the Orphic mysteries, have been discovered in tombs at Sybaris, near Rome, and in Crete.

Mithraism, the most lofty worship of this character, so excellent, indeed, that it was the strongest opponent of the new "mystery" of Christianity, came from the Orient to Rome, and spread throughout the whole empire.

Mithras was the god of light, and the initiate (known as the *sacrat*) went through seven degrees, illustrating the seven spheres through which the soul passed to wisdom, perfect purity, and the abode of the blest. The first three degrees were taken while the mystic was not in full communion, and was called "servant." The last four were taken as "participant"—full member. The seven degrees were:

1. The Raven—the servant of the sun.
2. Occult—signifying hidden things.
3. The soldier—signifying holy warfare against evil.
4. The lion—symbolic of fire.
5. The Persian—symbolic of ancient origins.
6. Heliodromus—courier of the Sun.
7. Fatherhood—bringing the mystic into the brotherhood for the rest of his life.

Certain rites which were performed, apparently were reminiscent of ceremonies carried on in primitive caverns of the East, such as bandaging of the eyes; leaping over a ditch filled with water; witnessing a simulated murder; manipulation of lights; administration of oaths, and repetition of sacred formulae.

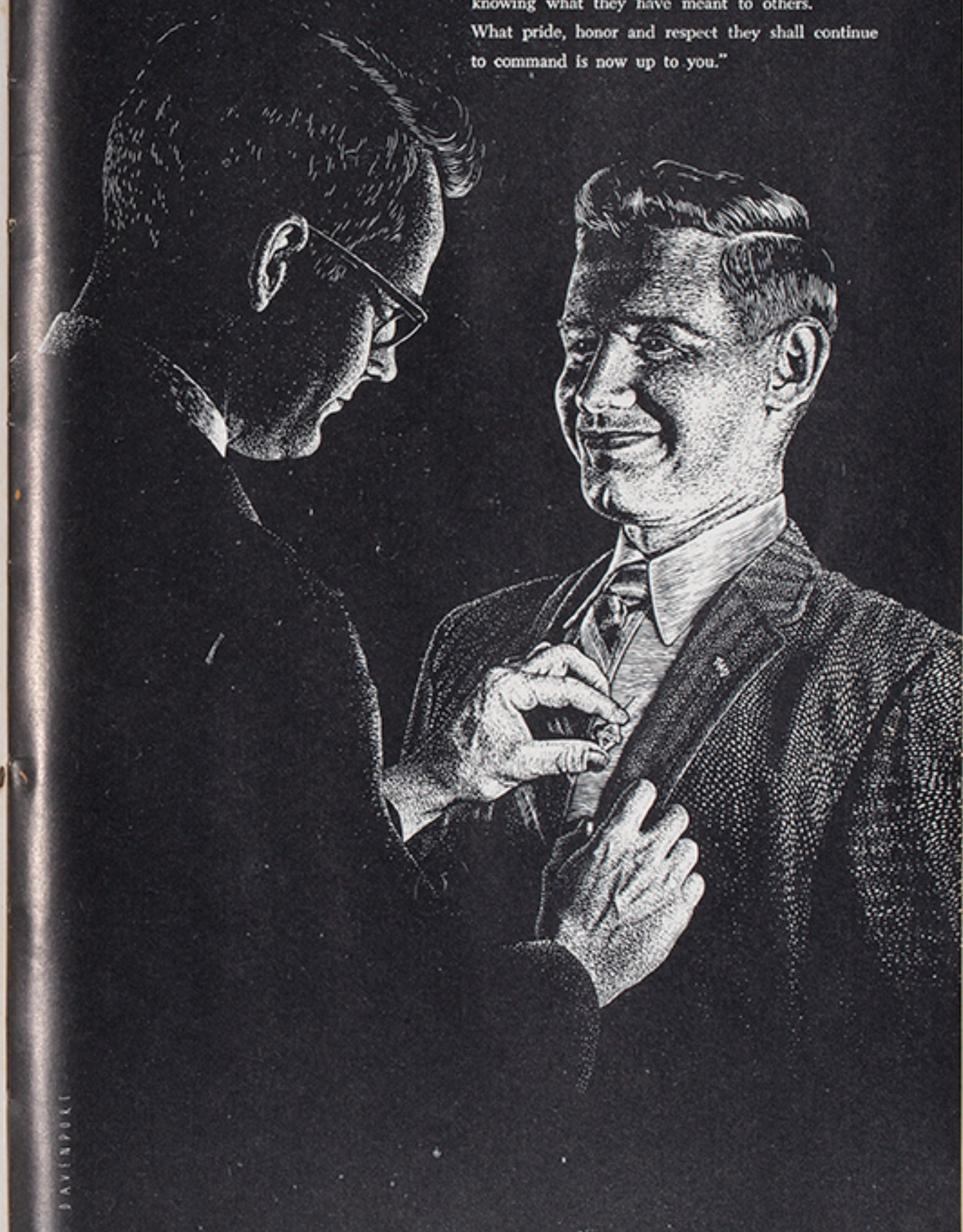
Coming up to Christianity itself, we have only to refer to the customs of the early church to realize that it, too, was a "mystery" religion. The neophytes clothed in white; the banishing of all save initiates from the central parts of the Holy Communion; the mystical death in the waters of baptism; all show the influences of the pagan mystery religions which preceded it.

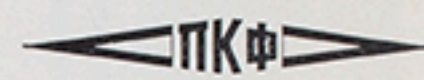
Associations of people, even at the dawn of history, were secret and were carefully guarded as such. They had certain religious implications, and initiates who were to be received into these new relationships had to undergo ceremonies calculated to impress indelibly on their minds the importance of that relationship. Allowing amply for variations in detail in different places and at different times, there is a remarkable agreement in certain broad aspects of these initiation ceremonies, as already stated, and we find them used in very many of our modern fraternal societies.

As an individual and as a society, we Americans like our pomp and ceremony. The drama, the organization, the smooth performance of a well-staged spectacle sort of lifts us up to bigger personal heights, makes us feel more alive, more important; that we are a part of big events.

Ceremonies can become fixed in their performance and programming,

"You wear our pin;
you share our secrets,
you now use our Fraternity's name.
We give these things to you
knowing what they have meant to others.
What pride, honor and respect they shall continue
to command is now up to you."





APPENDAGE



The Greek Alphabet



Alpha	Α	ăl'fă
Beta	Β	bă'tă
Gamma	Γ	găm'ă
Delta	Δ	děl'tă
Epsilon	Ε	ěp'si lŏn
Zeta	Ζ	ză'tă
Eta	Η	ă'tă
Theta	Θ	thă'tă
Iota	Ι	ī ō'tă
Kappa	Κ	kăp'ă
Lambda	Λ	lăm'dă
Mu	Μ	mū (mew)
Nu	Ν	nū (new)
Xi	Ξ	zī
Omicron	Ο	ŏm'ī krŏn
Pi	Π	pī
Rho	Ρ	rō
Sigma	Σ	sīg'mă
Tau	Τ	tou
Upsilon	Υ	ŭp'si lŏn
Phi	Φ	fī
Chi	Χ	kī
Psi	Ψ	sī
Omega	Ω	ŏ mĕg'ă

Songs of the Fraternity



Let us sing a song of joyous robustness of spirit, or one which speaks thrillingly of unity, or one which stirs memories—it doesn't matter which, just let us sing.

The singing chapter is the happy one, both because mental and physical health find in it a satisfying outlet, and because a habit of singing is a good one for uplift of the spirit. It ties tighter and brightens noticeably the bonds of fellowship. There is nothing like a song to make the stranger within your gates feel at home. Chapters are urged to sing upon every suitable occasion.

Of the many songs of the fraternity to be found in the songbook, and as yet unpublished, the songs reproduced herein are the more popular ones. They are brought thus to the hands of the pledge for reference and memorization. The chapter will require you to learn certain songs. There may be one in particular demand by your chapter which is not shown here, there will be others, as the college and sorority songs of your campus, which it is impossible to display in these pages.

THE ROSE OF PI KAPPA PHI

Words by ROBERT J. HARPER, North Carolina; Music by MARIAN P. HARPER

As I sat alone with my dreams,
A wonderful land I could see;
And a vision so bright, came to me through the night,
With my dream girl I seem to be.

Oh, her eyes are the stars of heaven
That shine as the lamp so bright;
Her lips are the rose's petals
Which open their folds to the light;

Her hair is the gold of sunset,
As it fades in the western sky;
No flower that grows is like the rose,
She's the flower of Pi Kappa Phi.

PI KAPPA PHI GIRL

RALPH BENNETT, *Oglethorpe*

I have a feeling deep in my heart
For a wonderful girl I know.
I have longed for her from the start,
Now I must tell her so.

Pi Kappa Phi girl, I love you;
You with your curl and your eyes of blue.
Your radiant smile makes life worth while,
That's why I love you so. Oh!

Pi Kappa Phi girl, hear my plea,
You are the one little girl for me.
Let's pledge our love by stars above;
Pi Kappa Phi girl, I love you.

DRINKING SONG

Assembled by FRED R. STURM, *Nebraska*

Pi Kapps are we; Pi Kapp our name;
We don't care a damn, we are always the same.
We Pi Kapps are as happy as can be,
We're the best bunch in the university.
Pi Kapps, Pi Kappa Phi;
We're going to step tonight, if tomorrow we die.
To be a Pi Kapp it takes a damn good guy,
Tell the rest to go to Hell, see if we care.

TO PI KAPPA PHI

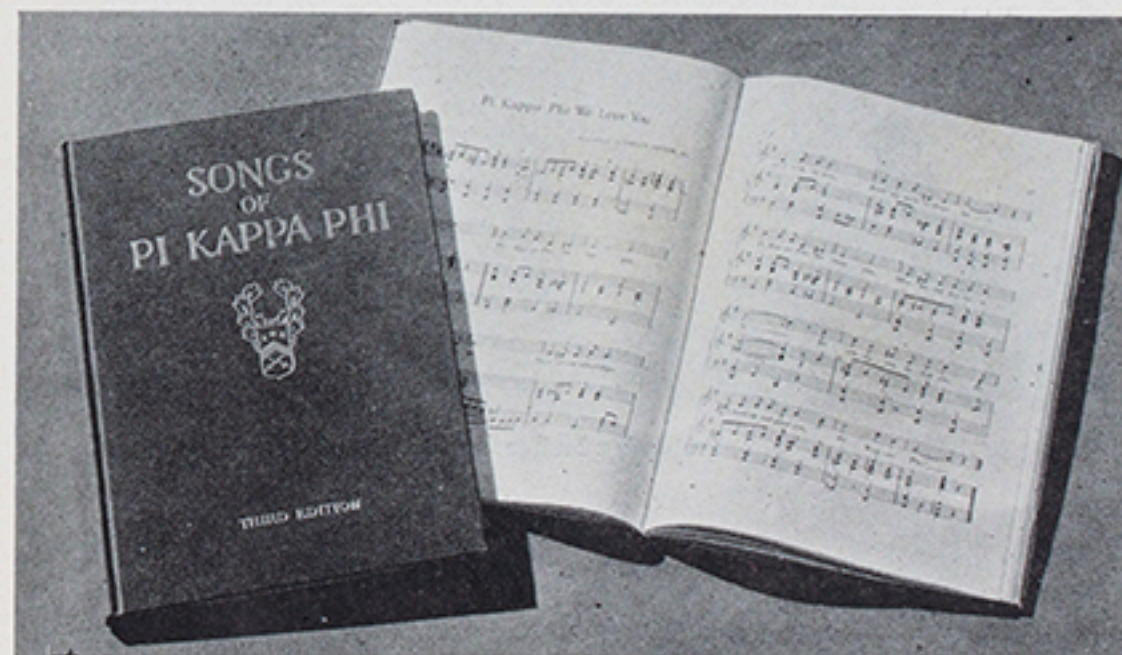
H. H. LEWIS, *NH*

Hark! Hear the mighty sound,
Wafted on wings of night,
Hear how it shakes the ground,
Great in its might.
We'll throw wide the doors;
Yes, and join in the swell
For 'tis the song we know and love so well.
Pi Kappa Phi, 'Tis of Thee we sing;
Ten thousand voices as one will ring.
Your standards high we will keep, Live or die,
and all the world will revere the name Pi Kappa Phi.

A PI KAPP TOAST!

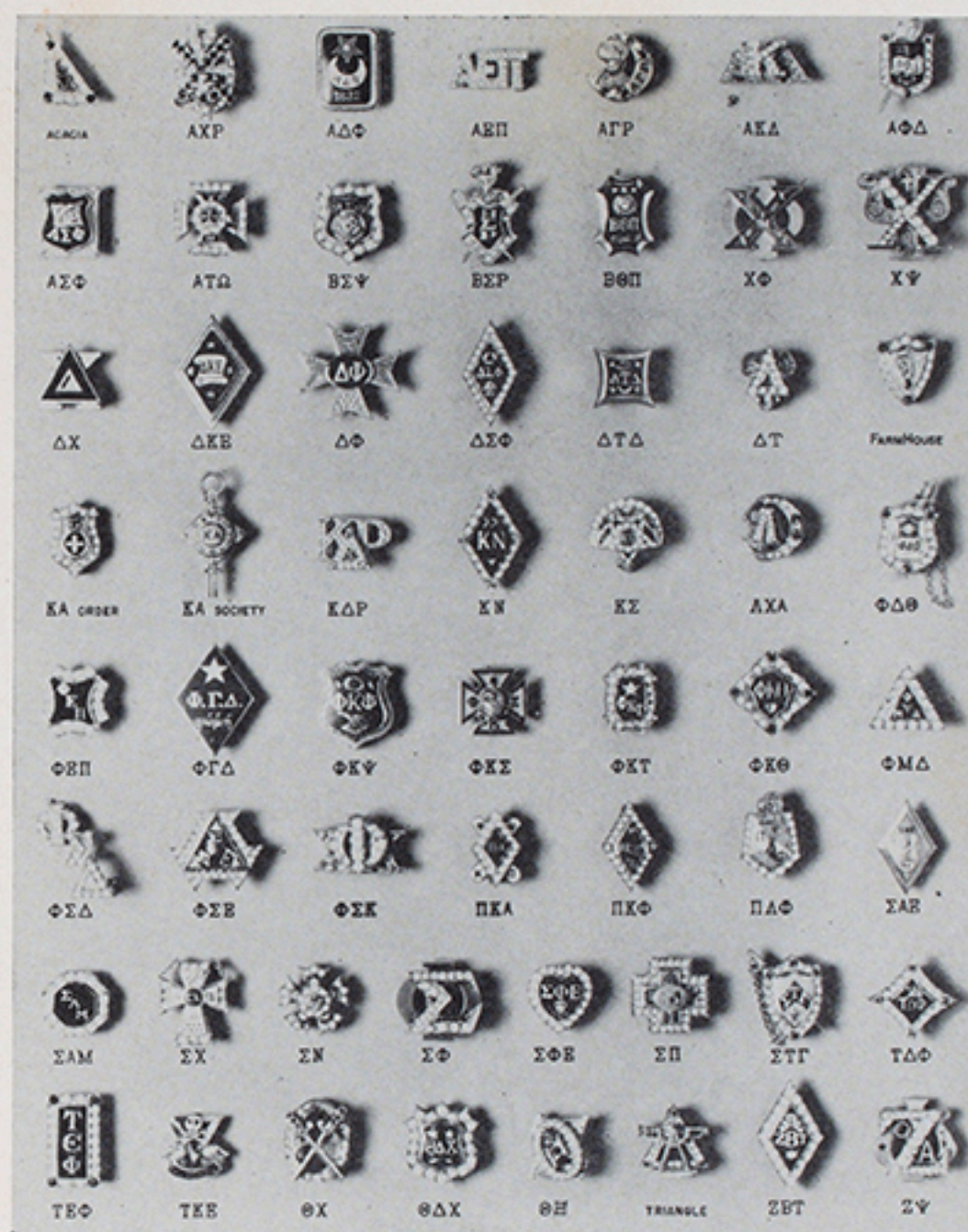
NORMAN K. NELSON, *MH*

To the red, red rose of Pi Kappa Phi,
To the flow'r we love the most
To the lamp that burns, to the star that shines
We drink a Pi Kapp toast,
Oh brothers, drink, drink, and raise your glasses high,
Oh brothers drink a Pi Kapp toast,
To the sunset gold, the white of pearl
To the rose-red lips of the Pi Kapp girl,
Oh brothers drink to the brotherhood,
The everlasting fame we boast,
Where'er we go, we'll sing thy name
And drink a Pi Kapp toast.





Fraternity Pledge Pins

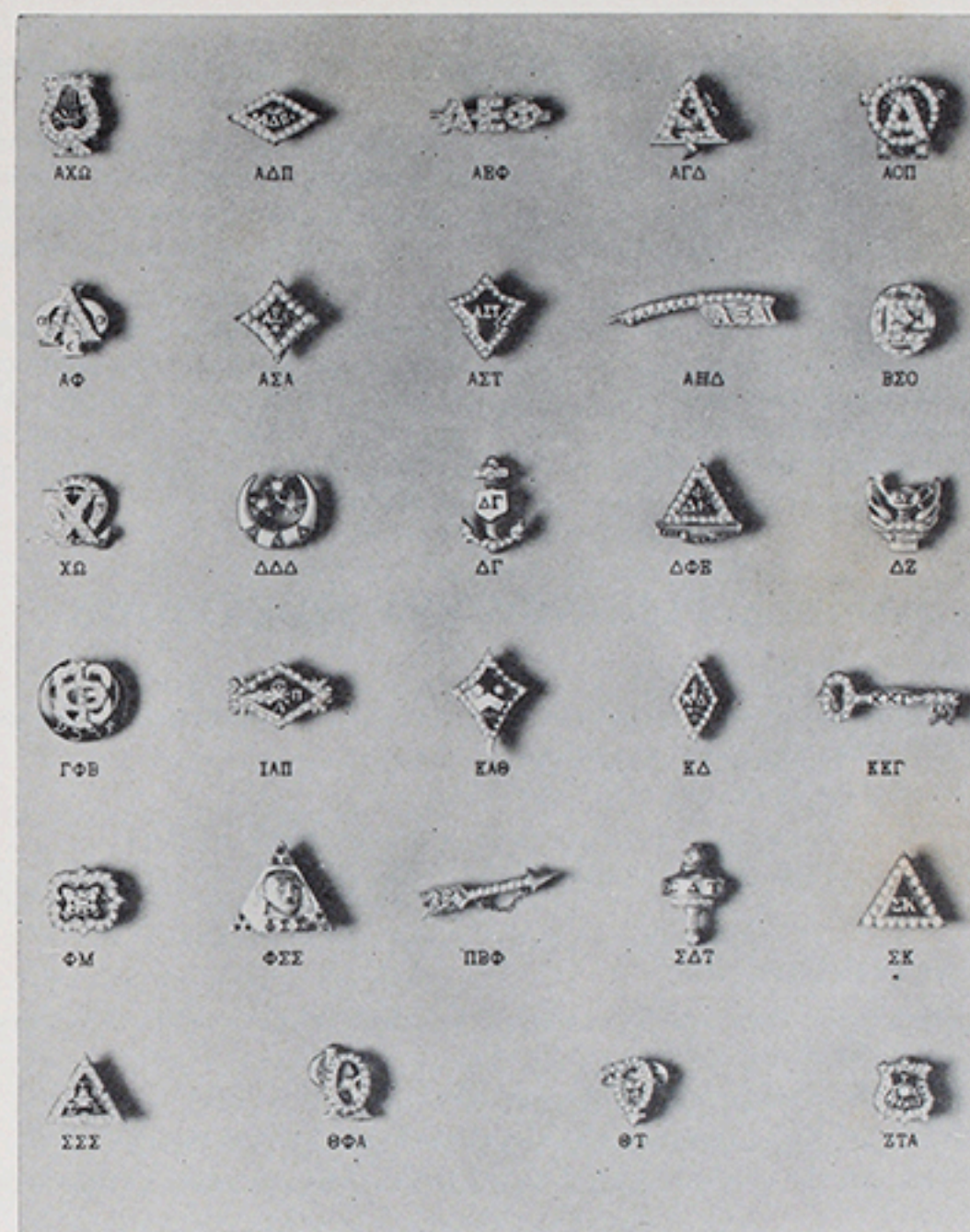


Fraternity Member Badges



Sorority Pledge Pins

one-hundred-and-four



Sorority Member Badges

one-hundred-and-five

Examination Questions for Candidates

The following questions and requests are suggested for you to test yourself on your knowledge of the fraternity and the fraternity system. Some of them, if not all, you may expect to be asked of you during the periodical verbal and written quizzes of your pledge period and when you come up for final examination before the formal initiation.

Not all of them are answered in this manual. Recommended for special study are *The Goldbook* and the Organization Chart. Much of the additional information will come to you in lectures, on which you should make notes. (Go to the library and get books on how to study, and etiquette, if such are not in the chapter library.) Ask your pledgemaster to supply the answers to questions you do not know or tell you where to look for information.

SAMPLE PLEDGE TEST QUESTIONS

ON THE FRATERNITY SYSTEM

What organization is considered to be the mother of American college fraternities? When and where was it founded?

What is the significance of the year 1776?

What place does K A Northern hold in the fraternity scheme?

When was the National Interfraternity Conference founded? What is its significance?

HISTORY OF PI KAPPA PHI

When and where was the fraternity founded? Who were the Founders? How many are living and who are they?

What day is celebrated as Founders' Day?

When did the incorporation as a national fraternity take place?

What was the original name of the magazine of the fraternity? What is the name now?

How did the Gamma Chapter get its start?

When did Pi Kappa Phi become a member of the National Interfraternity Conference?

What was the effect of the World Wars on Pi Kappa Phi?

When was the National Office established?

Which was the first alumni chapter established?

Where is the Memorial Gateway? What does it commemorate?

What part of prominence has Albert W. Meisel played in the affairs of the National Interfraternity Conference?

ORGANIZATION OF THE FRATERNITY

Name the chapters on the fraternity roll, giving their respective locations and Greek letter designations.

When did your chapter receive a charter in Pi Kappa Phi, authorizing it amongst other things to elect new members?

How is the Supreme Chapter organized, and what are its powers? When does it meet next, and where?

What officers constitute the National Council, and what are their respective duties? Name the present national officers.

Who is the executive secretary? What are his powers?

Where is the National Office of the fraternity?

What officers does an active chapter have, and what are their duties? Name the present officers of your chapter.

How often is an active chapter required to meet?

Who is your chapter adviser? How is he appointed, and what are his duties?

In what district is your chapter located? What other active and alumni chapters are in it?

Who is the district president of your chapter's district? How is he appointed and what are his duties?

What is the place in the fraternity of the Traveling Counselor?

INSIGNIA OF THE FRATERNITY

How must the badge of the fraternity be worn? What is the standard badge? From whom may it be purchased?

Why is it advisable to buy from an official jeweler?

Describe the arms of the fraternity.

What are the fraternity's colors? Its flower?

Describe the fraternity flag, banner, and seal.

Repeat the motto of the fraternity. What does it mean?

What may be used as recognition buttons and where are they worn?

How may a member become a Pi Kapp Scholar?

What is a merit citation and who awards them?

For what is the President's Plaque awarded? Which chapter won it last?

PUBLICATIONS

Name and list purposes of the various publications of the fraternity.

What is the name of the quarterly of the fraternity and who is the editor?

How did the secret bulletin get its name?

What is the Spot Shot?

What is the Official Bulletin?

How can you help to make the magazine more attractive and interesting?

**Current Factual
Fraternity Information
Contained Inside**