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Addresses to Fraternities and Sororities

Paul M. Hebert

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Miss Power, Ladies and Gentlemen:

I assure you that it is a privilege and a pleasure to participate with you in this delightful function dedicated as it is to the purpose of stimulating a higher degree of scholastic achievement on the part of women students at Louisiana State University. At a function which bears such an intimate relationship to the broader subject of the education of women, I may perhaps, with propriety ask you to go back in spirit with me to the early part of the eighteenth century. In one of the currently popular reviews on this mythical journey, we read this paragraph:

"I have often thought of it as one of the most barbarous customs in the world, considering us as a civilized and a Christian country, that we deny the advantages of learning to women. We reproach the sex every day with folly and impertinence; while I am confident, had they the advantages of education equal to us, they would be guilty of less than ourselves."
"One would wonder, how it should happen that women are conversable at all; since they are only beholden to natural parts, for all their knowledge. Their youth is spent to teach them to stitch and sew or make baubles. They are taught to read, indeed, and perhaps to write their names, or \_\_\_; and that is the height of a woman's education. And I would but ask anyone who slight the sex for their understanding, what is a man (a gentlemens, I mean) good for, that is taught no more? I need not give instances, or examine the character of a gentleman, with a good estate, or a good family, and with tolerable \_\_\_; and examine what figure he makes for want of an education."

In this twentieth century we are so prone to consider the education of women as such an indespensable part of our modern scheme of education that it may, perhaps, be hard for us to visualize the significance of or even the necessity for this paragraph, written in the early part of the eighteenty century by Daniel Defoe. But Daniel Defoe in his essay on the education of women did more than suggest that their education might be desirable--he went
further to suggest and recommend that women
"should be taught all sorts of breeding
suitable both to their genius and quality. And
in particular, music and dancing; which it
would be cruelty to bar the sex of, because
they are their darlings." (Parenthetically I
might say that at Louisiana State University, we
do in part adhere to this recommended
curriculum of Daniel Defoe. Our women students
are certainly regarded as the darlings of
L. S. U., and it has even been reported that
music and dancing, particularly the latter,
are very much a part of the curriculum) but
let us permit Daniel Defoe to continue. He

says:

"Women should be taught languages,
as particularly French and Italian;
and I would venture the injury of
giving woman more tongues than
one. They should, as a particular
study, be taught all the graces of
speech, and all the necessary air
of conversation; which our common
education is so defective in that I
need not expose it. They should be
taught to read books, and especially
history; and so to read as to make
them understand the world, and to
be able to know and judge of things.
According to Defoe, the advantages of education add lustre to the natural beauty of a woman's mind. He concludes that

"A woman well bred and well taught, furnished with the additional accomplishments of knowledge and behavior, is a creature without companion. Her society is the emblem of sublimest enjoyments, her person is angelic and her conversation heavenly. She is all softness and sweetness, peace, love, wit and delight. She is every way admirable to the contemplative mind, and the man that has such a one to his portion has nothing to do but rejoice and be thankful."
be able to know and judge of things when they hear of them."

"And on the other hand, suppose her to be the very same woman, and rob her of the benefit of education, and it follows --

If her temper be good, want of education makes her soft and easy;

Her wit, for want of teaching, makes her impertinent and talkative;

Her knowledge, for want of judgment and experience, makes her fanciful and whimsical.

If her temper be bad, want of breeding makes her worse; and she grows bawdy, insolent, and loud.

If she be passionate, want of manners makes her a scold, which is much at one with lunatic.

If she be proud, want of discretion (which still is breeding) makes her conceited, fantastic, and ridiculous.

And from these she degenerates to be turbulent, amorous, noisy, nasty, the devil!"

This passage certainly contains rather strong language with reference to the uneducated woman, but speaking for the masculine sex, it might be said that regardless of what Daniel Defoe knew about education or what the
curriculum for women should contain, he most assuredly had a rare thought of intuition and understanding of the gentler sex. But be that as it may, we should perhaps rejoice that we are living in an age in which the general education of women is the accepted order of the day.

In this connection the story of how Louisiana State University first became co-educational is not without interest. This story is perhaps well known to many of you, for it is related in detail in the biography of Colonel Thomas D. Boyd written by Professor Marcus Wilkerson. In the year 1885 the State of Louisiana established the Normal school as a teacher-training institution, primarily for women students, but with the exception of the Sophie Newcomb College, there was no institution where women could obtain a liberal college education. When the request was first presented to the Board of Supervisors to make L. S. U. co-educational, this request
was denied, as the institution was traditionally a military and masculine university. However the ice was first broken by the summer school for teachers to which women students were admitted in the summer of 1897. Naturally the presence of these strange creatures on the Campus of Louisiana State University evoked much comment and with the chivalry so typical of a southern gentlemen, a Reveille editorial written in 1897 read:

"Their presence (that is the presence of women) here at the summer normal, gives dignity, grace, refinement--good conduct and good manners, in fact, to the gentlemen teachers and to the school exercises. Why should it not do the same for the cadets in the University classes? It doubtless would. Then let the ladies enter the University as regular, constant students ... there is no good reason for excluding them -- only a prejudice and clinging to the dead past. The educational world around us is moving. Shall we of Louisiana stand still, and get left?"

This editorial -- as many editorials in the Reveille must be -- was ignored. But in 1904, the first woman student, Miss Olivia Davis,
was permitted by Colonel Boyd and Colonel Nicholson to register for an afternoon class in calculus. When in 1905, Miss Davis completed her work for a master's degree, the Board of Supervisors did not object to conferring the degree, and on recommendation of Colonel Boyd the doors of L. S. U. were first open to all women applicants. The first class of women students composed of 17 young ladies entered in 1906. The University has been delighted with your presence ever since. And this year tradition was again broken, by the appointment in 1939, of the first woman member of the Board of Supervisors of the Louisiana State University -- Mrs. Matta Fuqua Scott, a member of that first class of 17 co-eds who entered Louisiana State University in the fall of 1906.

Education for women at Louisiana State University has made remarkable strides since that first class entered in 1906. You have grown in numbers, you have expanded your intellectual interests into many fields
and courses not offered in the earlier days of co-education at this Institution.

At the University we have also witnessed a remarkable growth in organization among the women students, for social, cultural, scholastic purposes. We are fortunate in having on our campus most of the leading American Greek-letter sororities, and your sororities through individual action and through the women's Pan-hellenic organization contribute in a large measure to making for you and for the University a well-rounded college life.

This Fourth Annual Pan-Hellenic Dinner is serving a very useful function in the University calendar. It is indeed well to honor the young lady, to honor the girl who has distinguished herself by achieving the highest scholastic average among the several sororities. Competition is the life of trade, and if the trade or business of a University is scholarship, then the spirit of friendly
competition between the various sororities engaged by this annual function should serve to promote a higher degree of scholastic efficiency among the women students. I trust that this function will continue to serve the important purpose of emphasizing what a university really stands for after all. You are here for the serious business of acquiring an education. Along with your work there is ample fun and an abundance of pleasant associations. There can be no substitute however, for your main purpose. Due to the increasing complexity of modern civilization, due to the rediscovery of the world through science, due to changes in form of government and the meaning of democracy, due to alarming changes in attitude on such vital matters as religion and morals, and due to the transformation of the world through the new machine age, the expansion of means of communication and the development of complex international relations, the problem that faces modern education has
become increasingly difficult. Through all these problems as University women, you must be firm and wise in the selection of your own course of study with such guidance as we at the University are able to give. And to whatever work you may devote yourselves while you are at the University, you carry into that work the obligation to give the best that is in you, to set a high standard of achievement, and if you have the talents and ability to do so, to earn the badge of distinction of high scholastic standing. This banquet is designed to emphasize scholarship. Not scholarship for scholarship's sake. But to emphasize scholarship because of its important bearing upon the problem to which it more intimately relates; namely, of assisting in bringing about a type of education which will make it possible for women to make their maximum contribution to the civilization of which we are a part -- a contribution which can only
be made by truly educated women.

It has been a great pleasure to be with you this evening. I congratulate those of you who have distinguished yourselves, and I am even naive enough to hope that your example in the scholastic field may be emulated by your brother Greeks in the University's fraternities.
It is a great privilege and a pleasure to be here this morning and I assure you that I appreciate more deeply than words can express, the honor of receiving in common with this group of student leaders an invitation to membership in the Alpha Nu Circle of Omicron Delta Kappa, honorary student leadership fraternity. I shall endeavor to show my appreciation by confining myself strictly within the time limit of ten minutes which your secretary admonished me should not be exceeded.

The purpose and ideals of your fraternity are, as I understand them, to give recognition to outstanding leaders in student activities; to instill into the student body at large an urge for leadership; and to impress upon all the need for leaders in every phase of your college life. All of this is, of course, a fitting prelude to emphasis on a greater need - the need for an effective, enlightened, unselfish leadership in every field of human endeavor of modern life. It seems to me a peculiarly appropriate thing, that an organization designed to stress the development of the proper characteristics of leadership should exist among university men.

In the widespread political and economic disturbances
through which we have just been passing, the need for a pro-
gressive leadership has more than once been too acutely felt.
The breakdown of our financial structure, the paralysis of
agriculture, the inability of industry to cope with a great
economic emergency, may all, with great propriety be blamed
on the lack of proper cooperative leadership. If in the
decade past, leadership was not conspicuous by its absence,
it was, alas, present in its most insidious form, selfish
leadership. A leadership in which many of our so-called lead-
ers in finance and industry cared for nothing except the good
of themselves. A few specified individuals advancing their
own selfish interests and caring nothing at all about the
greatest good for the greatest number. Your Insulls and your
Kreuengers are typical products of this era of selfish leader-
ship.

It is not at all surprising that in this crisis of
world affairs, which we have so fit to call the economic
depression, there has been a growing tendency to believe that
somehow our leaders had failed us. The New Deal and the leader-
ship afforded by the government through President Roosevelt, with
the resulting intrusion of government into private affairs, is
a direct effect of the lack of a progressive and cooperative
leadership in agriculture and in industry and finance.

There is a crying need in America today for more ag-
gressive leaders. In that need lies the opportunity for the
young men and the young women emerging yearly from the universities. We hear on every side that there is little opportunity for the college graduate of today; that the roadways to success are closed just now. This cannot be true for those who possess the characteristics and qualities of true leadership. Some of the qualities and characteristics which seem to underlie leadership ability are, personality, perseverance, tact, courage, initiative, decision and intelligence. Let the young man who would aspire to leadership select some definite calling in which he proposes to demonstrate his capacity. Let him make this important decision preferably while young, taking into consideration an honest estimation of his own qualifications and limitations. A person who is a misfit in a particular occupation or calling cannot possibly scale the heights of leadership.

Having selected his definite goal our incipient leader must now apply the necessary concentration on the attainment of that goal. All minor interests must be subordinated to the single purpose of reaching the goal selected. It may be often necessary to resist the temptation to follow more attractive pursuits leading away from the goal of leadership.

The true leader must develop the courage to go it alone unmoved by popular opinion. He must be an iconoclast if occasion demands it. It is not servility to the mob, it
is not giving voice to popular frenzy that makes a leader. Leadership is the power of kindling a sympathy and a trust which all will eagerly follow. In a great crisis, leadership is thinking so as to make others think, feeling so as to make others feel.

Many difficult and unpleasant tasks must fall to the lot of the leader. He who is not steadfast in his purpose, unwavering by the exigencies of the moment cannot be a great leader. One of the essential characteristics of leadership was well expressed in poetry by James Russell Lowell in the following passage:

"I honor the man who is ready to sink half his present repute for the freedom to think; And when he has thought, be his cause strong or weak will sink to other half of the freedom to speak, Caring naught for what vengeance the mob has in store, Let that mob be the upper ten thousand or lower."

The true leader must have his sense of humor with him always. He will need it more than once when things go wrong. And remember, there has never been a leader who has not been envied and criticized by the very persons whom he aided by his leadership.

You, young university students, representing the leaders in campus life of the Louisiana State University, are faced with a grave responsibility. The world looks to you, its educated men and women for leadership. The educated man with the advantages of mental training and specialized knowledge
in his chosen field, with habits of concentration and direction, with the idealism that a love of learning engenders, is qualified for the responsibilities of leadership.

It is the primary function of a university to train leaders. The training of leaders in the various professions, in the arts and the sciences, in the trades and in the other occupations is indeed the aim of all education. We of L.S.U. have reason to be proud of the manner in which she has discharged this obligation in the past as she will continue to do so in the future.

It remains for you university men and women to accept the call to leadership. Recent events show that the university men have the capacity for leadership even in a great economic emergency. That they can lead and that they will lead. We have seen the evil forces of mistrust partially banished by the braintrust. Truly a triumph for the intellectual leadership of the university men.

Today Omicron Delta Kappa honors a group of student leaders. This group has been chosen because they are representative leaders in their varied college activities. If I may conclude at this particular point I should like to do so by expressing the hope, as well as my firm conviction, that as you have been honored today for leadership in campus life, so may you be honored in later life as leaders in your chosen fields.
Greek letter fraternities have come into contact with the law in two main types of cases: (1) cases in which they cry for existence, i.e., fighting prohibition and (2) cases in which they cry for highly favored existence.

I. In the earlier days Greek-letter fraternities were widely regarded as a serious menace to the discipline of institutions of higher education. (As a fraternity man I must confess that this is hard to understand, but of course one can not go around making the high principles of fraternity rituals to the public). Purdue University took the bull by the horns, adopting a rule denying admission to anyone who was a member of a Greek-letter fraternity. A writ of mandamus was issued to compel admission of a student who was rejected solely because he had declined to sign a promise to disconnect himself as an active member of the Sigma Chi Fraternity during his stay at the University.

The court said:

"The admission of students in a public educational institution is one thing, and the government and control of students after they are admitted, and have become subject to the jurisdiction of the institution is quite another thing."
"It is clearly within the power of the trustees to absolutely prohibit any connection between the Greek fraternities and the University.

"But the possession of this great power over a student after he has entered the University does not justify the imposition of either degrading or extraordinary terms and conditions of admission into it. . . . . Every student upon his admission into an institution of learning, impliedly promises to submit to, and be governed by, all the necessary and proper rules and regulations which have been, or may thereafter be, adopted for the government of the institution, and the exactation of any pledge or condition which requires him to promise more than that operates as a practical abridgement of his right of admission, and involves the exercise of a power greater than has been conferred upon either the trustees or the faculty of Purdue University." (State ex rel Stallard v. White, 82 Indiana 278, decided in 1882).

It is to be noted that this decision, while recognizing the power of the University to prohibit any connection between Greek letter fraternities and the University, denied the power in the Board of Trustees to require as a condition precedent
to admission a promise that the student would not affiliate with Sigma Chi during his stay at the University. However, in the celebrated Mississippi case where the Mississippi statute prohibited secret societies in State colleges and universities, a different result was reached. The statute was upheld both by the Mississippi Supreme Court and the United States Supreme Court in 1915. The procedure adopted in Mississippi was a rule of the Board of Trustees of the University requiring all applicants for admission to sign a promise to comply specifically with the anti-fraternity statute while in the University of Mississippi. It was held that this was the only practical means of enforcing the Act of the Mississippi Legislature; that the Mississippi Legislature had merely adopted a disciplinary regulation clearly within its power, which regulation was applicable to all educational institutions under the control of the State.

The Court said this: "The right to attend the educational institutions of the State is not a natural right; it is a gift of civilization, a benefaction of the law. If a person seeks to become beneficiary of this gift he must submit to such conditions as the law imposes as a
condition precedent to this right." (Board of Trustees of
the University of Miss. v. Waugh, 105 Miss. 623, decided in
1913).

Mr. Justice McKenna of the United States Supreme Court,
in affirming the judgment of the lower court, said: "It is
very trite to say that the right to pursue happiness and
exercise rights and liberties are subject in some degree to
the limitations of the law, and the condition upon which the
State of Mississippi offers the complainant free instruction
at its University, that while a student there he renounce
affiliation with a society which the State considers inimical
to discipline, finds no prohibition in the 14th Amendment."
(Waugh v. Board of Trustees of the University of Mississippi,
237 U.S. 598, decided in 1915).

Although the constitutionality of the anti-fraternity
statute was thus sustained by the highest court in the land,
so was the Volstead Act, and the policy of such statutes,
like the Volstead Act, is now in justifiable disrepute. The
Mississippi Act was repealed in 1926 and similar acts in
Arkansas and in South Carolina have also been
repealed. In practically all Colleges and Universities
the policy pursued is that of offering guidance and co-operation to student societies rather than stern repression.
The other respect in which college fraternities have collided with the law is urging upon the Courts that their property, or perhaps I should say the property of their bondholders, should be exempt from taxation under various statutory and constitutional provisions which accord exemptions to property of educational institutions, charitable institutions or literary and scientific societies. In this category of cases I am sure that you Dekes will be interested to know that as a fraternity we are not nearly as great tax dodgers as the Beta Theta Pi's. Whether that is due to the feeling that the Dekes should pay the taxes or whether they should wait until the Betas have established the jurisprudence to reap the benefits of tax exemption, I do not feel competent to say. But, actually, the Dekes seem to have gone to Court only once on this tax matter. Since the Dekes have gone to Court only once another generalization which might be justifiable from the results of the case, however, is that the Dekes by staying out of Court show that they are better lawyers or that they have better legal advice because the Betas have lost all of their cases in which they claimed tax exemption. Seriously, if we may look deeper into the situation, we find that about a dozen states have statutory or constitutional provisions under which college fraternities have sought exemption from taxation. Litigation on the subject, however, has nearly always re-
ulted in decisions unfavorable to the exemption. For example, the Supreme Court of Illinois in the case of People ex rel Carr, County Collector vs. Alpha Phi of Phi Kappa Sigma Association of the University of Chicago, 326 Ill. 573 (1927) has held that a fraternity house at the University of Chicago cannot claim exemption from taxation as a beneficient or charitable institution, although it is conducted not for profit but to provide a home for members at moderate cost for those able to pay and gratuitously for those unable to pay. In Indiana, a statute specifically exempts "land not exceeding one acre and the improvements thereon and all personal property owned by any Greek letter fraternity," which is connected with an institution of learning. In State ex rel Daggy vs. Allen, 189 Ind. 369 (1920) this statute was upheld as a proper legislative definition of the constitutional exemption of property used for educational and literary purposes, and the fraternity is consequently exempt. It is interesting to note in connection with this case the argument was made that the good frat brothers "pursue in this building the course of study prescribed by DePauw University...; that they have a library and lounging room on the first floor; that once a week the fraternity uses the parlors of the building for its business and secret affairs; that twice each month literary exercises are held in the building; that once each year they have a social function to which outside guests are invited." The Court quite generously accepted
all of these arguments including the allegation that twice each month literary exercises were held in the building which, if true, to say the least, sets off the Phi Kappa Psi fraternity chapter involved in that case as almost unique among college fraternities. The exemption from taxation has also been accorded in Oklahoma where the constitutional exemption from taxation applies to the property of fraternal orders or societies, Beta Theta Pi vs. Board of Commissioners, 108 Okla.78(1925). Later Oklahoma cases go further and declare that fraternity property, at least in Oklahoma, is devoted to educational and charitable uses. The Court has said in later cases "we must hold the property here involved, like the property in the Beta Theta Pi case, is also devoted to and used solely for the promotion of educational, moral, charitable, and public welfare, and, consequently exempt from taxation." State of Oklahoma vs. Beta of Pi Beta Phi, decided in 1936.
It has been held that a college fraternity home is not exempt from taxation in Illinois on the ground that the home takes the place of a college dormitory, even though it has been built by the college and fraternity jointly, each paying one-half the cost and the title is actually taken in the name of the college. Knox College vs. Board of Review of Knox County, 408 Ill. 160 (1923).

At M. I. T. a fraternity chapter house was held not exempt under a statute exempting buildings used for educational purposes. The court found that the chapter house and building was a dormitory and boarding house, although some scientific and literary work may have been done there.

Of course, most of you are familiar with our recent local case of Beta Theta Pi vs. City of New Orleans, 18 La. App. 130 (1931) in which it was held that a fraternity chapter house at Tulane is not property devoted to charitable undertakings within our constitutional exemption from taxation, although it was established in this case that Beta Theta Pi had a student loan fund and in addition distributed ten five dollar Christmas baskets annually.

The Supreme Court of Oregon has been brutally frank on this matter (Kappa Gamma Rho vs. Marion County, 130 Ore. 167, decided in 1927) saying
of fraternity: "such work as is done by the plaintiff and its
members is not ordinarily considered either benevolent, literary, or
scientific."

It is significant that the only case in which Delta Kappa Epsilon
has gone to court, D. K. E. vs. Lawler, 74 App. Div. (New York) 553
(1902) was under a New York statute which exempted not only literary
and scientific societies but also such organizations as serve "for the
mental and moral improvement of men and women." But the court, unfamiliar
with the ritual of D. K. E. was unable to find these characteristics
present in our brotherhood and consequently the Deke chapter house at
Hamilton College in New York if still on the tax rolls.

[At the University of Maine a fraternity house if not exempt even
though it stands on the campus of the university and the university
charges it no rent for the use of the land. The same is true if the
university builds and owns the house and rents it to a fraternity.
Orogo vs. Sigma Alpha Epsilon, decided in 1906 in Maine.]}

In Kansas under a statutory provision exempting property owned by
a college or university non-profit society it was held that the statute
was unconstitutional and void as being repugnant of the requirements of the
state constitution exacting uniformity and quality in the rate of taxation.
As a fraternity man and one familiar with the details and difficulties in financing and maintenance of a fraternity house, of course, I am heartily in accord with idea of exemption. But such exemption if it is to be accomplished must come as a result of constitutional amendments in practically all of the states.
An interesting and amusing case in which the college fraternity came in for discussion and tactful treatment was a recent Wisconsin case decided in 1926 which involved the question of the effect of a lease to a fraternity upon a current lease of a family residence in the same building. A Milwaukee owner of a duplex house leased the lower part of the duplex for a three-year period to a private householder for a family residence. During the term of the lease the house was sold to the Delta Sigma Pi fraternity. The fraternity, after purchasing, made plans to occupy the upper flat and the barn immediately, whereupon the householder in the lower flat applied for an injunction to prevent such occupancy until the expiration of his lease. In the petition it was alleged that the use of the upper flat by thirty or forty young men of the fraternity would make the lower apartment untenable as a family home, and would amount to a constructive eviction of his family from their residence. The trial court concluded that in order to grant the relief sought by the plaintiff it would have to hold that the members of the fraternity were boisterous
and addicted to breaches of the peace, and accordingly refused a temporary injunction; but upon appeal to the Supreme Court of Wisconsin the decision was reversed and the temporary injunction granted. The reasoning of the court was that in every lease for a term of years there is an implied covenant for quiet enjoyment and that such covenant is broken by an actual disturbance of the tenant's possession. The court pointed out that there is no reflection upon the character of the members of the fraternity involved in its decision, that the occupancy of a house intended as a family dwelling by thirty or forty boys going to college renders it unfit for the original purpose. The eccentric habits of college boys in a club residence with respect to hours, entry and exit, and general behaviour, (with particular reference to clothing, dressing and undressing) while not at all unlawful and not necessarily unsuitable in a young man's club, may nevertheless be presumed to be entirely incompatible with the use of the premises as a private family residence."
I Building
library

II Faculty - 10 full time - 3 part time
(a) Teaching;
(b) Research;

III. Legal education problems today -
(a) Change emphasis to
social perspective
(b) Core content -
(1) Case Selection
(2) Writing
(c) Law Schools must
give more in regulation
(1) Law School Just
(2) Law of Constitution
(3) Law of Commerce on sale of goods
When I was invited to speak to you this evening at your banquet, I was happy to accept, because it is always a pleasure to associate with the men of Zeta Zeta of DKE. It takes me back more than twenty-five years to the days when I was in the position many of you now occupy either as a struggling neophyte and later a member of the active Chapter. These days in the Halls of DKE, are days I shall always remember with a certain sense of nostalgia. In these halls for me, as it will be for you, associations and friendships were formed to become a part of me for life. This evening, therefore, I can envy you the privilege of youthful fraternity life you are having, whether as a member of the Chapter or as a pledge.

I was told that this year, from the pledging viewpoint, has been a banner one for Zeta Zeta. If that be so, and the indications from what I see already this evening indicate that it certainly is, congratulations are very much in order to the officers and the members of the Chapter who have done such excellent work this year during the rushing period. But more than that, congratulations are due also to the splendid new faces we will have in DKE. Congratulations because they have shown their own good judgment this Fall in electing to become members of one of the strongest (correction - that is not superlative enough for a Deke) - the strongest social fraternity on the national scene.

I am reminded for the fact that the social fraternity system is very much a part of the educational status of affairs in American colleges and Universities. And speaking of education, there is the story which Stephen Leacock, inimitable wit, relates on certain aspects of this job of teaching and the methods of education in which you, as students, are now so seriously engrossed. The story he relates is as follows:
Many years ago when I was on the staff of a great public school, we engaged a new swimming master. He was the most successful man in that capacity that we had had for years.

Then one day it was discovered that he couldn't swim. He was standing at the edge of the swimming tank explaining the breast stroke to the boys in the water. He lost his balance and fell in. He was drowned.

Oh no - he wasn't drowned - I remember - he was rescued by some of the pupils whom he had taught to swim.

After he was resuscitated by the boys - it was one of the things he had taught them - the school dismissed him.

Then some of the boys who were sorry for him taught him how to swim, and he got a new job as a swimming master in another place.

But this time he was an utter failure. He swam well, but they said he couldn't teach.

So his friends looked about to get him a new job. This was just the time when the bicycle craze came in. They soon found the man a position as an instructor in bicycle riding.

As he had never been on a bicycle in his life, he made an admirable teacher. He stood fast on the ground and said, "Now then, all you need is confidence."

Then one day he got afraid that he might be found out. So he went out to a quiet place and got on a bicycle, at the top of a slope, to learn to ride it. The bicycle ran away with him. But for the skill and daring of one of his pupils, who saw him and rode after him, he would have been killed.

This story, as the reader sees it, is endless. Suffice to say that the man I speak of is now in an aviation school teaching people to fly. They say he is one of the best aviators that ever walked.

Now, the pertinency of this story is to suggest that it is a mistaken idea to assume that an education consists of what you learn in a classroom from persons who are there because they are the experts in their particular fields. Sometimes that is not true at all - some of you may encounter teachers who are like the swimming master who could not swim - they can guide you surely along the paths of what you must learn, but your education must be through a process of absorption, the intensity of which is controlled by your own particular intellectual interests, your stick-to-tiveness, and the manner
in which you budget and use your time. Furthermore, I use this story as a point of departure to emphasize that education of college men must be viewed in its entirety. It is an experience which goes beyond the classroom and it is influenced by many factors which we lump together under the title of student activities - extracurricular activities - and student affairs. If you are to become well-rounded students, you must make some progress in these other areas as well. But for goodness sake, you do not have to become an all-American in student affairs. And it is in the latter connection that the American college fraternity system comes in.

As you all know, from even a most cursory perusal of Baird's Manual, the system which we know as that of college fraternities dates back to the founding of Phi Beta Kappa in 1776. Phi Beta Kappa was originally founded for social and literary purposes, but became a purely honorary society and has retained that status until the present. I may say, parenthetically, that some of us on this campus hope to see the day arrive when we will have a chapter of Phi Beta Kappa at L.S.U. When we do, we will have received for our University an academic recognition and stimulus to our academic work that is most important and I believe that many of the constructive things that the University has done and is doing under General Middleton will eventually tend to accomplish the thing of which I am speaking.

Passing to other permanent societies in the fraternal system, we know that in 1825 Kappa Alpha was founded at Union College. This was followed in 1827 with Sigma Phi and Delta Phi, both also formed at Union, so that they came to be known as the Union Triad. Baird's Manual tells us that it was on the latter three that the social fraternity
system was based. We know also that before 1900 some twenty-three additional social fraternities were formed. I will not pause to mention them all, but prior to the founding of Delta Kappa Epsilon were:

- Alpha Delta Phi, founded in 1832
- Psi Upsilon, founded in 1833
- Delta Upsilon, 1834
- Beta Theta Pi in 1839
- Chi Psi in 1841
- And, Delta Kappa Epsilon in 1844.

From the November issue of the DEKE QUARTERLY, and I hope you read it, we learn that on the campus of Union College, Lambda Chapter erected the First Fraternity Lodge in America in 1855. It was a log cabin, though it is no longer standing, its site is marked with a Rock known as the DEKE ROCK, marking the place where it was erected.

If we look therefore at this matter of fraternities, it would be correct to say that DKE from the viewpoint year of national origin is the oldest fraternity on the campus, though the Friar chapter, as you know, was not received until 1913 when we became Zeta Zeta.

Of course, in the intervening years, fraternities were followed by sororities. My theory is that the women always follow the men - thus, to mention just a few, we know that Kappa Alpha Theta was the first women's organization patterned after the men's fraternities and it was founded in 1870. Later in the same year, Kappa Kappa Gamma was established. Then, up to 1900 followed Alpha Chi Omega (1885), Tri Delta, Pi Beta Phi and Meta Sigma Omicron (1888), Chi Omega (1895), Kappa Delta and Alpha Omicron Pi (1897) and Zeta Tau Alpha in 1893.
Many additional fraternities and sororities have been organized since 1900 and most of the older and stronger organizations have many chapters throughout the United States. The National Interfraternity Conference has done much through the years to remove the causes of criticism of fraternities and sororities and criticism there has been in good measure. It is not my purpose to go into the details of such criticism. Rather I would wish to put before you this evening the constructive side of fraternity life and urge you as a member of Zeta Zeta of Deke to assume the rightful place of leadership in constructive activities which should become a strong part of fraternity life at LSU.

First of all, if it is correct to say that you can learn from students experiences outside the classroom, and I think it is correct to say that, then it follows that student organizations have an important place in the scheme of values in a sound educational program. It is for this reason that most Universities and colleges stimulate and encourage group student activities such as student governing bodies; student publications; student debating societies and dramatics; student literary societies; musical organizations, departmental clubs, athletic and military organizations and the like. To this list, we must add our social and professional fraternities and our honorary fraternities.

There are great values in the social fraternity as a student organization if the student leaders of the social fraternity group can rise above the mere matter of following along the aimless stream of the others and assume the initiative in making the fraternity system more truly a part of what was originally intended for it - namely, a powerful stimulus through a closely knit fraternal group devoted to the
ideal of capturing for its members the maximum of educational development which can be made available through resources and facilities at your command. I see no reason, for example, why Zeta Zeta of DKE should not take a position on leadership on this campus in sponsoring many activities of educational value making even more useful to you the social graces you get out of fraternity life. There is value, to be sure, in the informal bull-session in the fraternity living room, where you have the opportunity to discuss almost anything under the sun as a group gathers together. By why not go beyond that and schedule a round table—say, twice a month. Why not ask some speaker to come in and talk to you for thirty minutes on a topic of your choosing in which some of your members are interested; why not follow that with a question period of thirty or forty minutes. Would not Faculty members (without boring you unduly) be willing to participate in such a program? Could you not thereby grow more quickly into the regular habit of mental alertness toward current problems making you better fit to assume the responsibilities of citizenship which you must assume rather shortly in this uneasy world. If this is not appealing as a regular diet—why not a film of educational value, or slides? You could even enlist the suggestions of your best girl and start a competition in the fraternity as to who could put on the best program. Now, I realize that I am preaching too much. Further, for many Dekes (unless you have reformed greatly since my day)—the program I am suggesting may not sound quite as attractive as proposing an occasional coke highball—but I would suggest that you consider trying it for some of the brethren it may even have a greater kick.
I do not mean to imply that you are not keenly aware of the values of which I am speaking. Some of those cultural values of an educational nature are already there, I am sure. I can even quote the Dean of Men on that score. He told me no later than this week that he was greatly impressed with his recent visitation (he called it visitation and not a raid) - and that, at that time, he pointed out a fact that we should all appreciate, namely, that our fraternity system at LSU is conducted on a high plane as a part of the social life of the campus; that you have all of the advantages of the administration of a group in a small housing unit; that you have the advantages of the house mother plan which adds immeasurably to the cultural tone in evidence at the house; and, finally, he says that when you are dressed up in a Tuxedo, you are not such a bad looking bunch of fellows.

There are many other areas of useful activities to which you can divert your attention.

Shortly, you will hear a great deal about Greek Week on this campus. This is to be a conscious effort to eliminate some of the most undesirable aspects of that benighted period known as Hell Week. This is not in the sense of taking all of the joy out of fraternity life, but rather in the direction of elimination of the more brutal and senseless aspects of improper hazing, nonsensical marathons and the like. Why not give this program your serious cooperative attention?

Another matter which you, as Dekes, should keep in mind is the fact that we live in a world which badly needs every agency and opportunity for the capture of idealism that we can possibly make effective. In our fraternity ritual we have a goodly share of that idealism. It could be
translated in practical reality in many little ways, upon which I will not now dwell. You can strengthen your own lives and render yourselves the subject of the strong friendships which bind you together in fraternal bonds. Finally, may I suggest that there is an obligation imposed upon Fraternity men today to the University of which they are a part. Fraternity men should not lose sight of the fact that by your actions you can reflect credit or discredit on the University of which your fraternity is a part. Furthermore, there is the public relations aspect if we are to continue to maintain the values which are to be found in fraternal life. There is growing evidence that the public generally are growing tired of the fraternity man who is the notorious drinking prankster. If fraternity activities, combined with clean wholesome fun, are directed in constructive channels, we will render a service to the fraternity system in general and to the fraternity of which we have the honor to be members. An obvious approach is continued emphasis on the scholarship standards in fraternities. We must constantly keep in mind the quality of men whom we pledge; we must continue to be concerned in fraternities with the study habits of our members; we must adopt realistic policies to justify the faith that so many have in the potentialities for the social fraternity in this regard. Since its founding at Yale in 1844, Delta Kappa Epsilon has been the outstanding leader in the American college fraternity world. With forty-seven chapters and a membership of more than twenty-five thousand, it is in a strong position to make the ideals of fraternity life more effective on every campus fortunate enough to have a chapter of DKE. But the achievement of this objective rests largely in the hands of the individual chapters. I hope that Zeta Zeta at LSU, in the year of 1953, will strike out for new laurels for our chapter and, in that quest, if any
of the thoughts I have strung together this evening may be of assistance,
I shall have a measure of pleasure added to that of being with you
this evening.
MR. CHAIRMAN, HONORED GUESTS, LADIES AND GENTLEMEN, MEN OF SIGMA CHI:

The formal dedication of a fraternity chapter house is an occasion for joyful congratulations, and it is also the proper occasion for sober reflection upon the responsibilities inherent in the American college fraternity of today. To the active chapter of Gamma Iota of Sigma Chi and to the alumni whose leadership, financial assistance, cooperation, and careful planning have all combined to make this dedication possible, in the name of Louisiana State University, I desire to express the institution's official and sincere congratulations on your constructive accomplishment.

You are the fifth Greek letter fraternity among twenty-four to complete the erection of an adequate home on the University Campus. The beauty and the usefulness of your house in its architecture, in its appointments, and in its general plan, are exceeded by no other fraternity building on this Campus. Your alumni association indeed has done the hard job well, and as a consequence thereof, there has been placed into the keeping of the active chapter all of the physical facilities that could be desired by any group of young college men, devoted as they are to the ideals of a great national social fraternity. Your active chapter is fortunate to be the beneficiary and recipient of the results from such careful planning. The University is, in turn, pleased and proud at the beauty, grace, and the dignity which your magnificent colonial home adds to the physical aspects of the Campus.

The members of Gamma Iota Chapter of Sigma Chi are, I feel sure, duly cognizant of the responsibility and the opportunity engendered by such a legacy. You will recall that the American
College fraternity has in recent years been a fruitful source of much discussion designed to raise the serious question of the value of the fraternity system in American higher education. It is true that in most human institutions one will find the bad along with the good, and college fraternities are no exception to the general rule. It is true also that at times the trivial and the bad have been emphasized at the expense of the good, and it is unfortunately true that too often an unfair picture of the American college fraternity has been held before the American public. One would readily agree that if the sheer quest of pleasure were the only objective or accomplishment of the fraternity, then fraternity organization is indeed an empty hollow shell; it is a useless appendage of the American system of higher education. But associations spent in fraternity life can be a matter of greater influence and meaningful significance on a University Campus. Thoughtful educators everywhere are coming to realize more and more the great influence for good which can be exerted through the medium of the fraternity system.

The fraternities themselves have given every evidence of seriousness of intent and honesty of purpose, and as a group they have been alert to discover their true area of service to the college or University, to the individual member of the fraternity and to the fraternity alumnus.

Speaking through the medium of the National Interfraternity Conference, fraternity men have given expression to the obligations and responsibilities imposed upon them and their organizations in
the following significant statement:

"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."

This University is proud of the manner in which the local chapter of Sigma Chi, under the leadership of your strong national
organization, has set about achieving the broad objectives for
college fraternities as set forth in the foregoing statement.
Both by precept and practice you have shown that your organization
is interested in a well-rounded education of its members —
intellectually, physically, and socially. In loyalty to the
University as an institution, your active members and your alumni
yield to no one. The leadership you have shown in the effort
to establish a tutorial system in your fraternity house demonstrates
your interest in advancing scholarship and is an example which
might well be followed by other fraternity groups.

I have been very pleased to note that the scholastic
average of fraternity men was slightly higher than the scholastic
average of all men students during the first semester and that the
average of Sigma Chi as a group (ranking tenth among the twenty-
four Greek letter fraternities) was higher than the average of
fraternity men as a group. This illustrates a realization on the
part of your membership that the main purpose of attending the
University is to obtain an education. But the educational process
embraces many component parts and a strong well-ordered fraternity
organization can make value contributions to the process. In a
fraternity correct principles of moral character should be developed
along with experience in group living. Fraternity life means the
formation of lasting friendships and associations which will endure
in later life after fraternity brothers have left the University.

This happy occasion marks a milestone in the progress of
Gamma Iota of Sigma Chi. Louisiana State University joins your
National Organization in rejoicing with you as a broader area of
service and usefulness is opened before you. May this building be always devoted to the noble, to the good, and to the true, and may it prove the means for achieving the ideals of your great fraternity. In the difficult years that lie ahead for college men everywhere, may the achievements of Gamma Iota of Sigma Chi be equal to its opportunities. May you as fraternity men at this dedication all re-dedicate yourselves to forging the bonds of fraternal fellowship, friendship, and usefulness with the binding strength of links of merit, so that your influence may be felt as a vital force on this Campus, a force of equal value to the institution and to the fortunate young men who will proudly wear the crest and emblem of Sigma Chi.
Mr. Toastmaster, Monsignor Tracy, Father Borders, Members, Alumni and friends of Theta Kappa Phi, ladies and gentlemen:

It is a pleasure to have the privilege of being with you this evening and I am honored at having been asked to be your speaker at this, your annual banquet. The honor is all the more valued by me because I am not a member of your fraternity, and I read in your kind invitation the implication that, despite this fact, you must feel there is something of a bond between us, a feeling which I genuinely reciprocate. In truth, the bond exists, for although we did not have a chapter of Theta Kappa Phi at L.S.U. in my days as a student, three of my nephews are Theta Kappa Phis — two of these were members of the old Theta Kappa Phi and were among the signers of the petition for your national charter in 1938, and the third was pledged to your membership this year. Since 1936 when your group was originally founded on this campus under the leadership of Father Schexnayder and Joseph Horan, I have watched, from the sidelines so-to-speak, the splendid progress you have made. As a Catholic, I have taken pride in your accomplishments as an organization and it is good, indeed, to see how in this year of 1953 the vision of your founders has borne such abundant fruit. The basic
idea of bringing together a group of Catholic men, within the bonds of
a strong social fraternity on the L.S.U. campus, has been achieved. Your
new Chapter House is a reality and you have more than assumed a rightful
place among the leading campus fraternities at L.S.U. Your fame even goes
beyond the borders of Louisiana, for your national organization has given recog-
nition to your stature in the honors and responsibilities intrusted to our
mutual friend, Frank T. Carroll, one of your outstanding members. For many
reasons, therefore, congratulations are due to you on the happy occasion of
your annual dinner and I am glad to be a part of this evening's program.

Now - what does one talk about at such a dinner? Let me see -

Not long ago I chanced across a brief statement made by the
President-elect of an important private college in the East. It seems that
on his campus the rumor got out that the new President was opposed to
college fraternities. So he clarified his position by saying

"It is not necessary for me" he declared, "to point out how fraternities provide opportunities for the development of life-long friendships, opportunities for the development of leaders, and opportunities to enjoy a socially homogeneous group.

"It has been interesting to me", he said "that in my own experience, those fraternities which were strongest were those which took most seriously, and followed most closely, the published principles and their established rituals."
We know it to be a fact that in many college fraternities there has been little or nothing accomplished and sometimes there ample

ground for the criticism of fraternity men as a group. This has given rise to a cynicism about education and about fraternities in many quarters. One of the statements along this line, in somewhat humorous vein, which I have recently seen, attributes the following to its author. He said:

"In June the boys graduate from high school and college. The education won't hurt them if they learn something after they graduate. They'll find next to the sheepskin, shoe leather is most important. But nowadays, you really don't have to go to school. You can get your geography from the rumble seat of an old jalopy, your arithmetic from trying to get numbers on a dial telephone, and the alphabet from the FHA, RFC and TVA. All you have to know to live is a green light from a red light, and be able to read the traffic signs."

In similar vein, he continues:

"There is one thing about graduating from college. Later on you never have to buy bonds from a stranger; and if you ever get into one of those college fraternities, boy you're 'brother' afterwards to more birds in the insurance business than there are yodelers in the Swiss Army."

Now, I don't think that the man who said those things was really cynical - he was only trying to be funny. He was just like the fellow who tried to be funny by defining a college senior. "A college senior" he said "is a young man with a racoon coat and a black derby." (I didn't know law seniors wore racoon coats.) His definition continued: "The college senior
likes ties with dots, suits with stripes and letters with checks. He
joins a college fraternity so he doesn't have to buy his own clothes."

I am positive the man who wrote that never heard of Theta
Kappa Phi. Seriously, I have rarely seen such a more serious approach to
the serious responsibility of making the most out of fraternity life than
that set forth in the Pledge Manual of Theta Kappa Phi. One only has to read
that Manual to agree with the distinguished college President, to whom I
have referred, that the ideals of fraternity taken so seriously, and
implemented with such detailed directions to those who are to become members,
cannot fail, if properly heeded, to make your fraternity so strong as to
justify the college fraternity, as a part of the current educational pattern.

Unless the college fraternity can demonstrate such values to the processes
of education, its organizational usefulness may well be questioned.

There is a story written by the inimitable wit Steaphen Leacock
which bears upon teaching and the methods of education. The story as he
writes it goes as follows:

"Many years ago when I was on the staff of a great public school, we engaged a new swimming master. He was the most successful man in that capacity that we had had for years. Then one day it was discovered that he couldn't swim. He was standing at the edge of the swimming tank explaining the breast stroke to the boys in the water."
He lost his balance and fell in. He drowned.

Oh no - he wasn't drowned - I remember - he was rescued by some of the pupils whom he had taught to swim.

After he was resuscitated by the boys - it was one of the things he had taught them - the school dismissed him.

Then some of the boys who were sorry for him taught him how to swim, and he got a new job as a swimming master in another place.

But this time he was an utter failure. He swam well, but they said he couldn't teach.

So his friends looked about to get him a new job. This was just at the time when the bicycle craze came in. They soon found the man a position as an instructor in bicycle riding. As he had never been on a bicycle in his life, he made an admirable teacher. He stood fast on the ground and said, "Now then, all you need is confidence."

Then one day he got afraid that he might be found out. So he went out to a quiet place and got on a bicycle, at the top of a slope, to learn to ride it. The bicycle ran away with him. But for the skill and daring of one of his pupils, who saw him and rode after him, he would have been killed.

This story, as the reader sees it, is endless.

Suffice to say that the man I speak of is now in an aviation school teaching people to fly. They say he is one of the best aviators that ever walked."

Now, the pertinency of this story is to suggest that it is a mistaken idea to assume that your education consists of classroom lecture periods and what you learn from particular persons who are there because they are experts in their particular fields. Upon occasion you may find that this is not true at all - some of you may already have encountered teachers who are like the swimming master who could not swim, but you may also have found that even such a teacher can guide you along the pathway of what you must learn. Education in large part must be the self-education resulting from
your own study and investigation. In part, it must be a process of absorption, the intensity of which and the effectiveness of which is controlled by your own particular intellectual interests, by your individual stick-to-ittiveness, and by manner in which you budget and use your time while at the University. Education, of college men, must be viewed, furthermore, in its entirety. It is an experience which goes far beyond the classroom—it is influenced by such tangible factors as student activities, extracurricular activities and student affairs. It is in this latter connection that the American college fraternity system normally makes its contribution to college life. But Theta Kappa Phi, composed of young men who embrace in common, the fundamental truths of the Catholic faith, possesses a plus factor not found in the ordinary fraternity. That faith which binds you should give meaning, direction and purpose to your lives and add immeasurably to the spiritual values which you find in your years at L.S.U. under the benign guidance of the Catholic Student Center with the privilege of associating with those who believe as you do.

As you all know, even from a cursory perusal of Faid's Manual, the system which we know as that of college fraternities, dates back to the founding of Phi Beta Kappa at William and Mary in 1776. Originally founded
for social and literary purposes, Phi Beta Kappa became a purely honorary society and has retained that status until the present. I may say parenthetically that some of us on this campus hope to see the day arrive when we will have a chapter of Phi Beta Kappa at L.S.U. When we do, we will have received for our University an academic recognition and a stimulus to the University's work that is most important.

Passing to other permanent societies in the Greek fraternity system, we have the triad of Kappa Alpha, Sigma Phi and Delta Phi founded at Union College in 1825 and 1827. Baird's Manual tells us that it was on this Union Triad that the college social fraternity system was based. In the period from 1827 to the outbreak of the Civil War, more than additional fraternities after this pattern were founded and in subsequent years, particularly in the period since the turn of the twentieth century, many additional fraternities have been organized with many chapters being formed throughout the United States. The National Interfraternity Conference has done much through the years to remove the causes of criticism of fraternities - and criticism there has been in good measure. It is not my purpose to go into the details of such criticism. I would rather
dwell, for a few moments on the constructive side of fraternity life because

I consider that to be in keeping with your own wishes that Theta Kappa

Phi should continue in its rightful place of leadership in maintaining con-
structive activities as a strong part of fraternity life at L.S.U. If it

is correct to say that your experiences outside the classroom can be a

the

most valuable part of what you learn while in University - it follows that

student organizations wisely conceived, directed and operated can have an

important place in the values of a balanced educational program. For this

reason, most colleges and universities are inclined to stimulate and

encourage group student activities such as student governing bodies, student

publications, student debating societies and dramatics; student literary

societies; musical organizations, departmental clubs, athletic and military

organizations and the like. To this list, we must add professional and

honorary societies and fraternities and also the social fraternity.

There are great values in the social fraternity as a student

organization if the student leaders of the social fraternity group can rise

above the mere matter of following along the aimless stream of mere existence

as an organization and if such leaders will assume the initiative in making the
fraternity system more truly a part of what was originally intended for it - namely, a powerful stimulus through a closely knit fraternal group devoted to the ideal of capturing for its members the maximum of educational development which can be made available through resources and facilities at their command. I have confidence that the men of Theta Kappa Phi appreciate the high purposes, aims and ideals expressed in your National Constitution and that, with your seriousness of purpose, those ideals are being made a reality. I would urge you to make the most of the opportunities that you have to form many friendships here which will outlast your college days. Continue to make the most out of your congenial temporary home - the Chapter House in which a proper Catholic atmosphere prevails binding you together by common ideals and interests. Should you be an officer or committee member, take seriously your responsibilities recognizing the opportunities thereby afforded for a significant experience in organization, procedure and management. Derive all of the benefits from participation in self-government within your fraternal group. Enjoy in proper good taste your social functions and all the social graces they import. Use your fraternity as an organization, in the language of your National Constitution "**to encourage the attainment"
of a high scholastic standing; and to offer to each and every member the
training and environment which characterizes the University or college man."

If these things are done well as you seek to do them, standing alone
they will go far toward the strengthening of the fraternity system as a
whole and of your own fraternity. Far more important, however, is your
continued fidelity and devotion to what your National Spiritual Adviser,
Father LaRue, refers to as the religious heritage of your fraternity. On
this campus of L.S.U. you are known as Theta Kappa Phis and, hence, are
identified as Catholic young men. The power of good example is yours. It is
your responsibility.
Who knows how your own conduct may shape or influence the conduct of some
other student. Continue to be faithful to each and every religious obli-
gation that is yours. Cooperate with the Chaplain by lending any assistance
that you can to the Newman Club activities on the campus. Talk up the re-
treat movement. Be ever conscious of the fact that in the secularism of
modern life and, in particular, on the campus of a State University, the most
important thing in life - namely, the salvation of one's immortal soul, may
be completely subordinated to the day to day mundane considerations. Be vigilant - re-
sorting constantly to the Student Center for that spiritual consolation and
guidance which comes to him who has been blessed with the Catholic Faith — possessor of eternal truth. Your years at L.S.U. as students soon will pass. When you leave the campus as a graduate, will you be able to say —

"My spiritual growth, my knowledge of my religion has kept pace with my intellectual growth reflected in my diploma?" If you can pass such a satisfactory self-examination on that question, your education will have taken — it will have in it the "plus" factor which can give meaning and happiness to your lives. Heed well the help you can be to each other in achieving the most important of all the ideals held before you as brothers in Theta Kappa Phi.