

Summary of Fraternities.

	Post Graduates.	Law.	'94.	'95.	'96.	'97.	Total Number of Students in Chapter at Athens.	Number of Chapters in Fraternity.
SIGMA ALPHA EPSILON.....		2	5	3	8	6	24	49
CHI PHI.....			2	7	4	7	20	22
KAPPA ALPHA.....		3	6	3	5	1	18	33
PHI DELTA THETA.....	1	1	3	3	2	5	15	70
ALPHA TAU OMEGA.....		1	1	2	3	2	9	45
DELTA TAU DELTA.....	1		2	3	2	2	10	39
SIGMA NU.....		3	4	3	3	1	14	40
CHI PSI.....	1		2	1	1	2	7	17
TOTAL.....	3	10	25	25	28	26	117	315

Fraternity Life at the University.

THE fraternity spirit at the University is one of the most strongly marked and attractive features of the college life. It is practically the savoring salt of the ten months of almost unintermittent college duties, bringing together in the closest social and fraternal relations the students in numbers just large enough to afford them the enjoyment of close association without the danger of disturbance from internal wrangles or dissensions.

Of fraternity life in general it may be said that association is a natural instinct, a first principle among human inclinations. It is exhibited in earliest childhood. Cliques and clans, in the milder significance of bands of associates, characterize all early schoolboy days; the fraternity of college life is the intermediate association enjoyed by the youth on the verge of manhood; masonry, with its kindred associations, with their binding ties, is the fraternity field of the adult.

“Show me the man who is a good Mason,” said a well-known Knight Templar, “and I’ll show you a good man.” So it is almost throughout. The collegian who is true to the principles of his fraternity, if they be good ones, and none founded on bad principles can long survive, is the best

student of books and of men. He is as good a moral factor as a college can have. Abolish the fraternity which affords him his foundation principle, and he loses his influence in a great measure to discourage and prevent the formation of cliques and bands whose only purpose and aim is to annoy and destroy. The only tie of such a band becomes the common knowledge of the mischief done and the perpetrators are not revealed.

The spirit and feeling among the Greek letter men is on a far higher plane. The strength of the tie which binds them finds its origin in higher motives and aims. It grows out of a desire for a pure and elevating social intercourse, an association which benefits and strengthens. In daily college life a man associates with all; in his fraternity sanctum he comes in closer association with those whom he has chosen and whose influence upon his life and actions is more impressive and lasting. This in its last analysis is at the bottom of fraternity life.

While the introduction of the fraternity into college politics is perhaps to be deprecated, it is no more than natural, where the field of honor is open, that a candidate’s friends

should urge him strongest. This feature of the fraternity tie, however, is entirely incidental, not basal, necessarily so, perhaps, as long as there is such a thing as politics among the collegians, but none the less incidental. Fraternities are not sought, nor do they seek with political ends in view. When a member of a fraternity enters the field, it is incumbent upon his associates to support him, but the idea which draws college men together in these fraternal bands does not have its origin here. It is the association, the social feature, which is uppermost.

One great mistake made by the opponents of the Greek letter society lies here. They mistake its objects and purposes, or if they do not, conditions have undergone a great change in the short time since the writer was a student. The place for reform is in the politics of the campus, the animus

of which is not confined to one or two fraternities, but rather to cliques of much larger numbers. It is not expedient or necessary to discuss here the means of reform. This is not the purpose of this brief statement, which is but to assert that the fraternities in their spirit, purpose and aims are not inconsistent with the best and most satisfactory college discipline. It is needless to refer to the aspirations of fraternity men to see that their fraternity maintains its rank in scholarship. It is needless to refer to the rivalry among them to retain their share of the college honors. If it has been shown that the basis of the Greek letter fraternity life is a desire for an elevating social intercourse, not transitory, instead of a desire to produce strife or dissension or to carry out political aims legally or otherwise, the humble purpose of the writer has been accomplished.