

THE RITUAL

2001 Reprint of 1983 text with adopted revisions

Ritualistic Statutes

Ritualistic Statutes

2001 reprint of 1955 text.

RITUAL

Dedication

TO THE MAN who recognizes in his initiation a creed whose ideals are worthy of emulation, though only worthy so long as they remain just beyond his grasp.

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Preface

THE INITIATION ceremony occupies but one hour – a superb creative hour. Few active men realize the responsibility for the future well-being of our Fraternity which rests upon the undergraduate members. New men are chosen by the undergraduates; new men are taught the lessons of our Fraternity by the undergraduates; and new men perceive the ceremony of initiation from their classmates, the undergraduates.

Within that hour there is to be inculcated in the minds of the initiates a rule of life that has its foundation in the philosophies of time-philosophies that have lived through the ages because they tell the fundamentals of true brotherhood, out of which the Founders of our Fraternity chose the ideals to which we aspire.

Every initiation is a golden opportunity that needs preparation of the heart and mind in order that the truths we have to present will be fixed in the hearts of the initiates, and there to be held for the rest of their lives. To accomplish this requires the faithful, sincere, and earnest effort on the part of every man in the Chapter.

The Ritual of our Fraternity is not a once-in-a-year experience. The ultimate effect and beauty only become a reality in the expression of true brotherhood when it is used to the fullest extent at every chapter meeting.

Let not the heart of our Fraternity be lost by the self-imposed limitation of time and place!

RITUAL

Enactment

THE RITUAL is part of the Law of the Fraternity. The Ritual has equal force and validity in all respects with the Constitution of the Fraternity. The matter contained in the Constitution, however, is not secret in character while that contained in the Ritual is inviolably secret, except the special services as therein specified.

The further laws of the Fraternity applying to the Ritual and Ritualistic Statutes, including their force and validity, their safekeeping, their secrecy, and the methods of their amendment, are in the Governing Laws of the Fraternity.

Although the Ritual and Ritualistic Statutes are closely related parts of our Governing Laws, each is a separate entity. Each has its own procedure for amendment. Material from the two documents is integrated throughout this book but is clearly identified as Ritual or Ritualistic Statutes.

Ritualistic Statutes material is in small type and enclosed in borders. Ritual material is on the pages with larger type and is not enclosed in borders.

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DIVISION I **Ritualistic Instruction**

1. The Ritual, the most sacred possession of the Fraternity, is entrusted to the care and safe-keeping of the Consul, and he is directed to keep and guard it zealously.
2. Attendance at all regular meetings of the Chapter is obligatory. The Consul shall enforce this rule, and see that all active men observe this requirement.
3. All persons present who are not generally believed to be members of Sigma Chi should be challenged by the Consul before the opening of a regular Chapter meeting.
4. Unless excused for a good cause by vote of the Chapter, no one shall hold office until he shall have recited the duties of his office in the presence of the Chapter.
5. The Grand Tribune or Grand Praetor of the Province may at any time call a special meeting of the Chapter for the purpose of testing its proficiency in the required work of the Ritual and Constitution.
6. All members of Sigma Chi should gain a good general knowledge of the Constitution and Statutes and of the Ritual as a whole.

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DIVISION I **RITUALISTIC INSTRUCTION**

Chapter Meetings

Nothing is more vital in the morale and success of the Chapter than its regular meetings and their effective guidance by the Consul, presiding in strict conformity with the order of business and with all other requirements of this Ritual, the Constitution, and the Statutes. All regular chapter meetings, including the ceremony of Initiation, shall be opened and closed by the prescribed Ritual forms.

The Order of Seating

The Annotator sits at the left of the Consul. The Pro Consul sits at the right of the Consul. Seniority of membership governs the order of seating. Alumni present take precedence over active members, sitting next to the Pro Consul in the order of their initiation. The active brothers sit on the right of the alumni, in the order of their initiation. The latest initiate sits to the left of the Annotator.

Gavel Code and Courtesies

One rap of the gavel, designated thus (), shall seat the Chapter. Two raps, designated thus (* *), shall cause any designated officer or brother to rise. Two raps in quick succession followed after a short interval by one rap, and designated thus (* * *), shall cause the Chapter to rise.*

*Three raps, designated thus (* * *), shall call the Chapter or any member to order.*

The full official title of any officer follows the pattern of that used for the Consul, which is "Worthy Consul." When a brother desires recognition in a chapter meeting, he shall stand and address the Consul in this fashion, giving the sign of salutation. No brother is entitled to speak until he has been recognized by the Consul as "Brother _____."

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ENTERING AND LEAVING THE CHAPTER MEETING

These are short and simple ceremonies prescribed by Ritual, which take only a few seconds of the chapter's time. They are important because each man should have an opportunity to take part in the Ritualistic ceremonies if he is not present for either the opening or closing of the meeting. Members who are habitually delinquent regarding punctuality for meetings will have a tendency to be more punctual when confronted with these ceremonies.

Once the chapter meeting is in session, no member should be called out of the meeting except in the case of emergency. The only exception to the use of the Ritualistic form in entering or leaving a chapter meeting is the case of such chapter officers as the Magister or Quaestor who may leave the meeting temporarily to make a report to the pledge meeting, if such a meeting is taking place at the same time as the chapter meeting.

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The Challenge

CHALLENGER: (*Gives the sign of salutation**.)

CHALLENGED: (*Gives the sign of recognition.*)

CHALLENGER: Are you a Sigma Chi?

CHALLENGED: I am.

CHALLENGER: Begin.

CHALLENGED: Con

CHALLENGER: Stan

CHALLENGED: Tine

CHALLENGER: (*Gives the challenge grip, and with it the first secret motto*)
say-kahs-kar-ah-tahs.

CHALLENGED: (*Responds with the second secret motto*)
stegg-ah-man-krees-tose.

Gaining Admittance to a Chapter Meeting While in Session

A brother desiring admittance to a chapter meeting while in session shall rap upon the door any number of times. The Kustos will respond from the inner side of the door with any number of raps. Thereupon the late brother shall respond with one less rap.

Before admitting the brother, the Kustos shall challenge him in the ante - room. The responses being satisfactory, the Kustos shall leave the brother in the anteroom, re-enter the chapter room, and report to the Consul.

KUSTOS: Worthy Consul, Brother _____ desires to enter.

CONSUL: Has he been duly challenged?

KUSTOS: He has, Worthy Consul.

CONSUL: Admit him.

* *Italics denote instructions, actions or movement. These are not to be read aloud in ceremony.*

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INSTALLATION OF NEW OFFICERS

Unless excused by vote of the chapter, no man may hold office until he has recited the duties of his office before the chapter. The reason for this rule is obvious. No man should be entitled to hold office until he is able to state to the chapter his understanding of the duties involved.

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(The Kustos admits the brother who advances to the center of the chapter room facing the Consul and gives the sign of salutation. The Consul, having risen, gives the sign of recognition.)

CONSUL: Brother _____, in what name come you hither?

BROTHER: In the name of Friendship, Justice, and Learning.

CONSUL: Then come you as a true and loyal Sigma Chi. You are welcome.

(The brother takes his proper seat in the circle.)

Leaving a Chapter Meeting While in Session

A brother desiring to leave the chapter room while the Chapter is in session must obtain the permission of the Consul.

(When permission has been granted, the Consul shall rise and rap (* *), and the departing brother shall advance to the center of the chapter room and give the sign of salutation. The Consul shall respond by giving the sign of recognition.)*

CONSUL: Brother, guard well the honor of The Cross.

BROTHER: In Hoc Signo Vinces.

(The brother withdraws, and the Consul raps ().)*

Ceremony for Installation of Officers

(The Consul shall rap (*) and the officers-elect shall take their places before the Consul in the following order beginning at the left side of the chapter room: Consul, Pro Consul, Annotator, Quaestor, Magister, Rush Chairman, Tribune, Chapter Editor, Historian, and Kustos.)*

In the case of the re-election of the Consul he shall first be inducted into office by a former Consul of the Chapter, or by an alumnus. Thereafter, he shall proceed with the installation of the other officers.

CONSUL: Brother Consul-elect, what are the duties of the office you are about to assume?

CONSUL-ELECT: *(To be memorized.)* The duties of the Consul are to preside at all meetings of the Chapter; to enforce the Constitution

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and Statutes of the Fraternity and the By-Laws of this Chapter; to safeguard the Charter; to see that the members observe the obligatory requirement of attending all regular chapter meetings; to guard, preserve, and enforce the Ritual including the memorizing of its parts as required by law; and to promote unity among the brothers.

(The remaining officers-elect shall in turn, following the question of the Consul, recite the duties stated for the respective offices as follows:)

CONSUL: Brother Pro Consul-elect, what are the duties of your office?

PRO CONSUL-ELECT: To preside at, and coordinate the Executive Committee, its members and activities. To have general oversight and training of all new initiates through Post-Initiation Training. To help preserve order in the chapter and among chapter members. To occupy the position of Consul, should he be absent or unable to fulfill his term of office.

CONSUL: Brother Annotator-elect, what are the duties of your office?

ANNOTATOR-ELECT: To oversee and guide the chapter programs in campus and community service, philanthropy, public relations and publicity; to keep an accurate record of the proceedings of all meetings of the Chapter; to transcribe this record into the Chapter Minute Book after it has been approved by the Chapter; and promptly to furnish the Grand Officers of the Fraternity with such information as they may require.

CONSUL: Brother Quaestor-elect, what are the duties of your office?

QUAESTOR-ELECT: To collect and preserve all monies due the Chapter and disburse the funds as the Chapter may direct; to keep accurate and permanent records of all receipts and disbursements; to be prompt in meeting my obligations to the Grand Quaestor; to render to the Chapter at least once a month a true statement of the Chapter's finances; to deliver all moneys, books, and vouchers to an auditing committee at the end of each term of the college year, at the expiration of my term of office, and at other times when requested by the Chapter.

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CONSUL: Brother Magister-elect, what are the duties of your office?

MAGISTER-ELECT: To have general oversight and control of the education of all pledges; to supervise and direct the ceremonies of initiation; to prepare for initiations by conducting rehearsals until the Chapter is proficient in interpreting the Ritual; to care for and preserve all Regalia owned by the Chapter; and to assist the Consul in keeping all ceremonies and practices connected with initiations free from every illegality under Fraternal law.

CONSUL: Brother Rush Chairman-elect, what are the duties of your office?

RUSH CHAIRMAN-ELECT: To educate the chapter on the importance of a continuous, year-round rush program; to plan, organize and coordinate the chapter's rush program with emphasis on the ideals and values of the Fraternity; to involve the entire chapter in rush activities; to insure that the chapter presents accurate information about academic and financial obligations of each prospective member; and to follow through on all rush contacts and recommendations.

CONSUL: Brother Tribune-elect, what are the duties of your office?

TRIBUNE-ELECT: To implement programs to involve and recognize alumni; to conduct the correspondence of the Chapter; to fill out correctly all report blanks and send them to the Executive Secretary of the Fraternity without delay; to furnish the Executive Secretary with a correct list of officers immediately after each election, and to furnish other Grand Officers of the Fraternity with any and all information which they may request.

CONSUL: Brother Chapter Editor-elect, what are the duties of your office?

CHAPTER EDITOR-ELECT: To furnish information to the Editor of the Fraternity's publications; to write and transmit the Chapter's newsletter and news items; and carefully to maintain the alumni mailing lists of the Chapter.

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CONSUL: Brother Historian-elect, what are the duties of your office?

HISTORIAN-ELECT: To care for and preserve the library of the Chapter; to care for photographs and other historical records, inscribing them with proper identifications; to furnish the Grand Historian with all required information; to maintain the Chapter Roll Book; to write a concise history of the Chapter covering my term of office; and to ascertain and record the former history of the Chapter and transcribe the same in a permanent record book for the archives.

CONSUL: Brother Kustos-elect, what are the duties of your office?

KUSTOS-ELECT: To guard the door; to exclude impostors by challenging all who desire to enter; and to obey the directions of the Consul.

(When the officers-elect have made their statements, the Consul shall ask:)

CONSUL: Brother officers-elect, are you each willing to assume the responsibilities of the office to which you have been elected?

OFFICERS-ELECT: I am.

CONSUL: You will repeat after me. I do solemnly promise * that to the best of my ability * I will be faithful in the performance * of the duties of my office * as set forth in the Constitution and Statutes * and the Ritual of the Sigma Chi Fraternity, * and in the By-Laws of this Chapter * and in any other duties defined by this Chapter, * so help me God.

CONSUL: *(Extending the fraternal grip to each)* I accordingly declare you to be duly installed as the officers of the _____ Chapter for the term of your election. You shall have the cooperation and help of every brother and we all join in good wishes for your success. You will take your respective places.

New officers shall enter upon their new duties immediately upon installation unless designated otherwise by the Chapter. It is entirely appropriate for the new Consul to give a short speech of acceptance.

* Pause

DIVISION II

The Chapter Meeting

The chapter meeting is the center of chapter activity. It is the official weekly gathering for the purpose of transacting the chapter's business, to promote a spirit of brotherhood and fraternalism, and to serve as a regular reminder of our dedication to the ideals of The White Cross.

BASIC PURPOSES

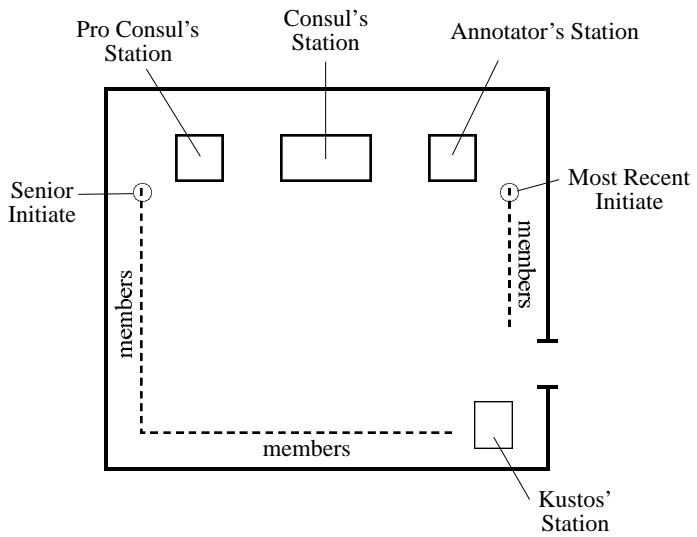
1. *To promote a spirit of brotherhood and fraternalism.* Only in the ceremonies of Initiation does the "close communion of kindred hearts" reach a greater intensity than in the chapter meeting. Although this spirit should exist throughout the chapter meeting, it is best expressed and exercised in the Literary Exercises, the Charge, For the Good of Sigma Chi and the Chapter, and the Friendship Circle.

2. *To serve as a regular reminder of our obligations, purposes, and ideals.* Nothing is of greater importance to the well-being of the chapter than the Ritualistic part of the regular chapter meeting. To omit it is not only to violate the Ritualistic law, but also to deny the brothers the privilege of rededicating themselves together to the teachings of The White Cross. The Ritual for the regular chapter meeting is designed to remind us of every phase of the Initiation—a prayer seeking divine guidance, the Challenge, the Three Great Aims, the Seven Virtues and the Founders to whom they are dedicated, Constantine, the Obligation, and the Charge. Without these brief Ritualistic ceremonies, the chapter meeting would cease to be a real Sigma Chi meeting. In no other way can we get a reminder of our ideals and purposes than from the Ritual itself. If these ceremonies are conducted correctly and in the proper spirit they will be an inspiration to each member. This weekly renewal by word and symbol of the ideals which bind us together as a fraternity and the atmosphere created by it carries over into the business part of the meeting, making it smoother, more efficient, and more pleasant for all.

3. *To transact the business of the chapter.* Sound chapter organization, a well-planned agenda, adherence to basic principles of parliamentary procedure, and judicious leadership in the chair are essential to a successful business meeting. While the Ritualistic parts of the chapter meeting should promote a feeling of brotherhood and mutual responsibility,

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PROPER ARRANGEMENT FOR THE CHAPTER MEETING



the business session should, if properly conducted, provide the membership with a feeling of accomplishment and satisfaction. The absence of this feeling is a good indication that something is wrong with the way the business session is organized, presented, or conducted.

PHYSICAL ARRANGEMENTS

The general physical arrangements of the chapter room for meeting purposes should be similar to that of the Investiture, except that the Initiation paraphernalia is not used. The only exception to this is the seven-branched candlestick which is lighted at the opening of the meeting and also during the Literary Exercises. Seating should be circular according to seniority and *not in rows*. The surroundings of the room should be pleasant so as to create an atmosphere conducive to a congenial chapter meeting. If a project is undertaken to decorate the chapter room it is best that the color scheme be in soft pastel shades rather than harsh, bright, or dark colors.

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LIGHTING

Enough light should be available to make the chapter room cheerful for the business part of the meeting. The house lights should be controlled rheostatically in order that they may be dimmed for the Ritualistic part of the meeting.

VENTILATION

Every effort should be made to provide proper ventilation in the chapter room for the meeting. If windows are absent or inadequate, some kind of ventilating or air conditioning system is recommended. No one likes to sit through any meeting in a crowded room which is stuffy and hot. In this regard, smoking during meetings has created a substantial problem in many chapters. *Experience indicates that the chapter meeting is more effective where smoking is not permitted at any time.* If smoking is permitted, it should be allowed only during the business session of the chapter meeting, *never* during any of the ritualistic ceremonies which include the Opening, Closing, For the Good of Sigma Chi and the Chapter, and the Literary Exercises. Smoking should be permitted during the business part of the meeting only when the physical condition of the room will permit it without causing discomfort to any members of the chapter.

Under no circumstances shall alcoholic beverages be consumed during a Ritualistic chapter meeting.

RITUALISTIC PROCEDURE IN CHAPTER MEETING

The following comments are an elaboration on the instructions for the Ritualistic portions of the chapter meeting. They are presented to assist the chapter in avoiding common errors or omissions in procedure.

OPENING

1. *Challenging the Kustos.* The first move toward the official opening of the chapter meeting is the challenging of the Kustos by the Consul. To do this he raps (* * *), which calls the meeting to order and is a signal for the Kustos to approach the Consul to be challenged.

2. *The Challenge.* In large chapters the Challenge may be expedited by having the Pro Consul and the Annotator challenge the first man on each side, who in turn challenges the next man, and so on. The Pro Consul and

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DIVISION II THE CHAPTER MEETING

[Ritualistic Opening]

(The time for meeting having arrived, the Consul raps (* *) and challenges the Kustos.)*

CONSUL: Kustos, take your station.

(Kustos takes his station at the door and the brothers take their respective places.)

CONSUL: *(Raps * * *)* Are none but true Sigma Chis present?

KUSTOS: None, Worthy Consul.

CONSUL: In order that we may be doubly sure the Pro Consul and the Annotator shall pass the Challenge.

The Challenge

(The Consul shall challenge first the Pro Consul and the Annotator. These officers shall in turn challenge the brothers next to them. These brothers in turn shall pass it on until the entire circle has been challenged. When the Pro Consul notices that all have been challenged, he shall turn to the Consul and give the sign of salutation, saying:)

PRO CONSUL: Worthy Consul, all have been challenged.

CONSUL: Brothers, in what name come we hither?

BROTHERS: In the name of Friendship, Justice, and Learning.

(The Pro Consul shall stand at the altar, before which the seven-branched candlestick shall have been placed before the opening.)

(The Pro Consul shall light the seven tapers, in order from right to left as viewed from the chapter circle. As each taper is burning brightly, the Consul shall pronounce in impressive voice the virtue it typifies).

(Only the phrase, "The Light of Courage," etc. is given. The name of the Founder represented and the chapter response following the name of the Founder, are NOT given at the opening of chapter meetings, these features being reserved for the Initiation Ceremony.)

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Annotator then proceed to the center of the circle of brothers where two are challenged who in turn pass the challenge back toward the point of beginning.

3. *The Lighting of the Seven Candles.* This is perhaps the most impressive part of the opening ceremony. The Consul should wait until each candle is burning brightly before pronouncing the Virtue for which it stands. The Pro Consul must be provided with a taper holder and tapers with which to light the seven-branched candlestick. The use of matches detracts from the dignity of the ceremony and is therefore *forbidden*. Another candle may be used to light the seven candles, but the difficulty with this is that the candle drips wax profusely all over the candelabrum in the process of lighting the seven lights. The seven-branched candlestick should be kept brightly polished at all times. The candles should not be allowed to burn too low but should be replaced periodically.

4. *The Pro Consul's Prayer.* This prayer must always be spoken from memory.

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Lighting of the Seven Lights

CONSUL: The Light of Courage. . . . The Light of Wisdom. . . . The Light of Integrity. . . . The Light of High Ambition. . . . The Light of Self-Control. . . . The Light of Courtesy. . . . The Light of Fidelity.

Brothers, what is true Sigma Chi enlightenment?

BROTHERS: That which we receive before the Seven Lights.

CONSUL: For what purpose do we receive this enlightenment?

BROTHERS: To ennable our lives by the practice of the Seven Virtues.

CONSUL: Let us pray that we may be endowed with Friendship, Justice, and Learning.

The Prayer

PRO CONSUL: O God, Who has taught us that true friendship is true service, enable us, we pray Thee, so to befriend our brothers that we may assist them to attain those virtues which are pleasing to Thee.

BROTHERS: Amen.

PRO CONSUL: O Lord, our Judge, who has commanded us to speak righteousness and to judge uprightly, grant that iniquity may not be found in our mouths, nor wickedness in our minds, but that from pure hearts we may speak and do those things that are just in Thy sight.

BROTHERS: Amen.

PRO CONSUL: O God, our Father, grant that we find in Thee the light of knowledge and the fullness of all virtue, and grant that while we seek for the gifts of learning we may never depart from Thee, the fountain of all wisdom.

BROTHERS: Amen.

(As the Consul raps () for the Chapter to be seated the Pro Consul extinguishes the Seven Lights.)*

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LITERARY EXERCISES

The Literary Exercises shall be regularly observed as a part of the Chapter meeting and may include any special literary feature for which arrangements may be made by either the Historian, Consul, or the Chapter.

This is also the time for the reading and discussion of portions of the Ritual and the Ritualistic Statutes. From time to time brief talks can be given by members or alumni on subjects of fraternal interest.

When no other program has been arranged, the Consul shall use the period of Literary Exercises for the examination of the Chapter and its officers upon The Ritual and for the delivery of the memory work required by the Ritual.

MEMORIZATION REQUIREMENTS

As soon as convenient after each initiation the new members shall be required to memorize two parts of the Ritual: The Charge and one of the Founders' parts or The Three Great Aims. This memorization shall be delivered with proficiency, and any brother may be required to repeat until such a time as proficiency has been attained.

FOR THE GOOD OF SIGMA CHI AND THE CHAPTER

This ceremony provides each member of the chapter with an opportunity to express himself on any subject which he feels is for the good of the Fraternity and Chapter. The procedure is to begin with the lowest man in seniority and proceed around the circle to the highest. This is not the time for debate and rebuttal, but a period for some honest searching by every member into ways by which each brother may improve himself, or ways by which the chapter as a whole may be bettered. There should be no accusations or recriminations. Comments should be commendatory or constructive, never derogatory.

The Consul, who is the last to speak, should take care to close this part of the meeting in such a way as to clear up any possibility of resentment or misunderstanding should such occasion be presented during the remarks. Routine announcements or requests should be relegated to the business part of the meeting.

The seven candles should be lighted during the Literary Exercises and also during the remarks For the Good of Sigma Chi and the Chapter. The seven lights shall remain burning throughout the closing ceremony.

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[The Order of Business]

Opening.

Roll call of the Chapter.

Excuses of absentees.

Reading of minutes.

Election of officers. *

Installation of officers. *

Reading of correspondence.

Duties and reports of officers.* *

Reports of committees.

Unfinished business.

New business.

Proposals of and voting on new members.

Literary exercises (*Seven candles lighted*).

For the good of Sigma Chi and the Chapter.

The Charge.

Closing.

(If the officer has no report he should address the Consul as follows:)

OFFICER: Worthy Consul, duties performed.

* These sections are inserted only when applicable.

** The officers should be called upon in the order in which they are named in the Installation of Officers which begins on page 13.

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THE CHARGE

The Charge always follows this portion of the meeting. The Consul delivers it at the first meeting following his installation and thereafter assigns it to the officers of his administration, then to the entire membership in reverse order of seniority. If anyone is not prepared to recite the Charge properly the Consul should deliver it himself. *The recital of the Charge should never be omitted from a regular chapter meeting.*

CLOSING

The Friendship Circle is one of the most important single acts of the entire meeting for the promotion of Chapter unity. This is the time (and sometimes the only time during the week) that every brother has an opportunity to give the fraternal grip to every other brother in the Chapter. The words of greeting between the brothers should be warm but brief. This is not a time for extended or animated conversation.

The Consul passes around the circle, commencing with the Annotator; giving each brother the fraternal grip and saying, "I seek true friendship," and receiving the response, "You find it here." After the Consul has proceeded around the entire circle, he shall resume his place. The Consul shall be followed closely by the Annotator, whom the brothers shall follow consecutively in the order of their seating, each greeting in turn the remaining members of the circle. After all the brothers have passed the Pro Consul who has been the last in the circle they should return to their places.

At the very end of the meeting, it is traditional in many chapters to dim the house lights, turn on The White Cross, and have the entire chapter join in an appropriate song such as "A Sig I Am."

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[Ritualistic Closing]

Since the Seven Lights should have been lighted for the literary exercises and for the good of Sigma Chi and the Chapter, they shall remain lighted for the Ritualistic Closing.

CONSUL: (*having risen*) Brothers, the time of closing is at hand. As we separate, let us resolve anew to wear The White Cross worthily through life and to help one another to attain its virtues.

(The Consul raps (* *), he then passes around the circle, commencing with the Annotator, giving to each brother in turn the fraternal grip and saying:)*

CONSUL: I seek true friendship.

BROTHER: You find it here.

(After the Consul has proceeded around the entire circle, he shall resume his place; the Consul shall be followed closely by the Annotator, whom the brothers shall follow consecutively in the order of their seating, each saying in turn to the remaining members of the circle:)

BROTHER: I seek true friendship.

OTHER BROTHER: You find it here.

(After all of the brothers have passed the Pro Consul who has been the last in the circle they shall return to their places.)

CONSUL: Who is our Ancient Patron?

BROTHERS: Constantine, who conquered by The Cross.

CONSUL: (*Giving the sign of salutation*)

Brothers, guard well the honor of The Cross.

BROTHERS: (*Giving the sign of recognition*)

In Hoc Signo Vinces.

CONSUL: Brothers, we part in unity.

BROTHERS: So mote it be.

CONSUL: (*Raps**)

DIVISION III

The Ceremonies of Initiation

The Ritualistic phase is a fitting climax to the Indoctrination Week and the well-planned pledge training program. Until 1947 each of these phases was treated separately and no attempt was made to coordinate them. It is now recognized that no Indoctrination Week can be wholly successful unless it is preceded by a well-organized pledge training program. By the same token the beauties of the Ritualistic phase cannot be fully absorbed without outstanding work in both the pledge training program and the Indoctrination Week.

No successful Initiation was ever performed without careful planning and timely execution. Preparation for the Ritualistic work should be made at the same time plans are drawn up for the Indoctrination Week—that is, at least a month in advance. Since the Magister has full responsibility for the planning and operation of the Indoctrination Week and since this work will keep him quite busy, the responsibility for the Ritualistic work should fall upon the Ritual committee in cooperation with the Consul; the Magister operating in an advisory capacity.

The entire ceremonies pertaining to Initiation into Sigma Chi are those included in the Ritual and Ritualistic Statutes. *No Chapter, nor any member of any Chapter, shall, at any time, in any way, add to the Initiation ceremonies or devise other features than those provided in the Ritual.*

The entire Initiation shall be free from laughter, violence, or roughness of any character. Nor shall anything be said or done which may be physically injurious to the candidate or lowers his self-respect. "Horseplay" of any sort is positively prohibited. The snapping of fingers as a sign of approval or otherwise is not allowed during Initiation.

The practice of developing extraneous features, and extending them throughout a week or more preceding the proper initiatory period, is detrimental alike to the best interests of the college, the fraternities, their chapters, and the individual members, and is strictly prohibited.

Any infraction of the preceding requirements shall render the offending Chapter, or any member of any Chapter, liable to discipline under the provisions of the Constitution and Statutes of the Fraternity.

The Executive Secretary shall preserve official designs of Ritualistic Paraphernalia and Regalia. The Regalia shall not be worn at any time other

Ritualistic Statutes

than during the ceremonies of Initiation. The Grand Praetors shall see to it that the chapters under their supervision maintain strict conformity to official designs in order that there be uniformity among all chapters.

Certain ceremonies require the officers to wear robes designating their office. Those robes are as follows:

- The **Consul** shall wear a white tunic and a blue and gold toga with a design of the Badge on the left breast.
- The **Pro Consul** shall wear a white tunic and a blue and gold toga with an eagle's head embroidered in gold on the left breast.
- The **Magister** shall wear a white tunic and a red and white toga with seven gold stars embroidered on the left breast.
- The **Annotator** shall wear a white tunic and a blue and gold toga with a golden scroll embroidered upon the left breast.
- **Constantine** shall wear a purple tunic and gold and purple toga.

The foregoing officers shall also wear brass or gold yellow braid headbands. All other brothers shall wear black robes.

Each initiate shall be dressed in a white robe when called for in the Ritual.

Each chapter shall properly maintain a supply of the above described regalia. Chapters within a few miles of each other may choose to share regalia, each contributing to the supply. The minimum supply of member robes shall be 25. The ideal situation is to have a supply of member robes sufficient for the entire chapter. The minimum supply of candidate robes shall be an amount equal to that needed for the largest pledge class. The minimum supply of paraphernalia shall include all items required in the Ritual and Ritualistic Statutes.

Under no circumstances shall the regalia be worn in public, or at any time other than the ceremonies of Initiation, or an authorized exemplification, or rehearsal thereof.

ASSIGNMENT OF DUTIES

A. Ritual Committee (Chairman—Assistant Magister)

1. Extend written invitation to alumni to attend Initiation, giving definite time schedule for the various ceremonies. Special invitations should be given to fathers or brothers of the new initiates. It is traditional to ask them to badge these men.

Ritualistic Statutes

2. Carefully select alumni to conduct the pledge interview, inviting them at least three weeks prior to the date of interview.
3. Have pledges' personal files completed and available for alumni interviewers.
4. Check Quest routes before every Initiation to make certain the place of search is quiet and secluded. Sometimes street names are changed, trees are cut down, or fences torn out, thereby making instructions inadequate.
5. Assign and supervise the setting up of the following:
 - The Black Supper
 - Interview rooms
 - Cleansing room
 - The chapter room or designated place for the Investiture.
6. Arrange for recommended musical background or lighting used in some ceremonies.
7. Make arrangements for Initiation banquet with steward and social chairman and extend invitations to alumni and special guests.
8. Brief the chapter thoroughly on complete schedule of events well in advance of Initiation.
9. Be responsible for upkeep and replacement of all paraphernalia.
 - a. Aspecial Ritualistic storeroom should be available for the proper care of equipment. *Caution: Do not store paraphernalia in a damp area.*
 - b. All robes should be dry cleaned and pressed periodically, preferably immediately after each initiation. This can be done by taking them to a dry cleaner away from the campus (where other students are not likely to be working) and using a brother's name rather than the Fraternity name. When not in use they should be placed on hangers. If this is not done it becomes necessary to have the robes pressed for each Initiation.
 - c. Ritualistic items which become worn or damaged should be systematically replaced. For this purpose, the chapter should establish a depreciation fund in the budget. In those years when few expenditures are made, the surplus should be carried over to the next year. By this method when it becomes necessary for the

Ritualistic Statutes

chapter to make costly replacements of paraphernalia, money will be in reserve to cover the expense.

- d. List all needed items and assign someone to procure them. New candles should be used for each Initiation. Make certain that the Pro Consul is supplied with a taper holder and tapers. The brass candelabrum should always be brightly polished.

B. Ritualist (A man with experience in dramatics and public speaking, who has made a thorough study of the Ritual.)

1. Select and assign parts to various brothers who will participate in the Ritualistic work. The practice by some chapters of having one of the brothers memorize one of the assignable parts and deliver that part at several initiations or until his graduation is commended.
2. Set a definite schedule for and direct rehearsals.
3. Consult frequently with Consul and Magister on matters of technique and timing.
4. Selection of a sufficient number of active members to be present during the Quest, Interview, and Cleansing is important. These brothers will be needed to help the Magister or Assistant Magister to maintain a record of each initiate's attendance to the individual ceremonies.

It is recommended that the chapter conduct two full rehearsals of each of the ceremonies, prior to each initiation. *At least the final rehearsal of the Investiture should be a full dress rehearsal conducted in the room in which it is to be held.*

To deliver the printed word aloud requires constant practice to be familiar with the thoughts expressed so well in our Ritual. Each part demands understanding, dignity, and depth of feeling. The speaker must be inspired by the words and convey that inspiration to the candidates. That is interpretive ability—the ability to transfer the full thought and emotional contents of the writing and make it *live*. The brother rendering each part is representing Sigma Chi in that role. The qualities the candidates hear in his voice are attributed to the Fraternity.

In all parts of the Ritual (with the exception of the obligation, which must be read for absolute accuracy) memorization is essential to an exemplary performance.

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TIME SCHEDULE

The planning and adhering to a definite schedule for the Ritualistic work is of the utmost importance, not only from the standpoint of the effect on the candidate, but also for the morale of the entire chapter. Nobody likes to sit around and wait for hours for the next ceremony to begin, and this applies particularly to the alumni.

Effect on candidate: A poorly executed time schedule can have a most disastrous effect on the candidate. The entire psychology of the Initiation is based on a chain of events. The Black Supper has a direct influence on the thinking processes of the candidate during the Quest. These thinking processes are probed deeply in the Interview, which in turn provides a background for the undertaking of the Cleansing and the Investiture. The Investiture ties all the preceding events together into a superb climax. Therefore, if this chain of events is interrupted by an undue interval of time, the chances are great that the thought processes induced in the candidates will also be interrupted. The result will be that the desirable psychological effect created by the preceding ceremonies or events will be greatly reduced or lost entirely. This cannot be overemphasized!

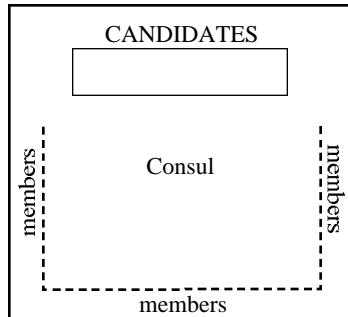
RECOMMENDED PROCEDURE

10 pm or 4 am	The Black Supper
Dawn	The Quest
7 am – 8 am	Candidates are cleaned up, properly attired, and given a light breakfast.
8 am – 10 am	The Interview (followed by period for reflection)
9 am – 11 am	The Cleansing
11 am	The Investiture
Afternoon or Evening	Initiation Banquet

Advantages of Procedure: Long experience has indicated that the above procedure is most advantageous. It causes no great fatigue or loss of sleep on the part of the pledges, actives, or alumni. It is thus easier to obtain more enthusiastic alumni participation. Dawn is not only the most inspiring time for the Quest, but also is the time of day when the pledge is least likely to encounter other people during his search.

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PROPER ARRANGEMENT FOR THE BLACK SUPPER



The Black Supper

PURPOSE

The Black Supper in the Fraternity is a serious and solemn ceremony used as a preliminary introduction to the formal initiation.

The primary purpose of this ceremony is to impress candidates with the seriousness of our teachings. It is a lesson in personal responsibility.

The Ceremony sets the scene for the Quest and gives the Candidate the encouragement of the Chapter for the symbolic mission he will undertake.

PROPERTIES

1. Tables
2. Chair for each candidate
3. Two or three candles for table
4. Goblets and saucers
5. Black cloth
6. Bread and water
7. Black robes for members

PREPARATION

Ideally this ceremony should be conducted in a room large enough to accommodate the entire chapter standing at one end as a group and the candidates seated at a long table at the other end. The members are to be dressed in black robes with hoods drawn over their heads. They should stand as a body, facing the candidates with arms folded maintaining

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absolute silence throughout the ceremony. This is the first time the candidates should see the members in Ritualistic robes. Conducting the ceremony in a place other than the chapter house is permissible, provided that secrecy is maintained and that the place chosen is large enough to accommodate the entire class of initiates seated at one time, as well as the members of the active chapter standing.

The Consul, clad also in a black robe with his head bared, will stand alone approximately three paces in front of the chapter and deliver the Black Supper address from memory.

The table is covered with a black cloth, and for further effect, the walls of the room may be also draped in black cloth. Two or three candles placed on the table provide the only light in the room. Before each candidate is a small glass or goblet of water and a small piece of bread cut in the shape of a square. The bread is placed on a small plate. The practice of certain chapters of providing special ware for this ceremony is commended. ***Caution: Wine or grape juice is not to be used because of the danger of offending the religious sensibilities of certain pledges.***

Appropriate recorded music may be played *very softly* throughout the ceremony. If music is not used, absolute silence must prevail. (Note: The Fraternity's recommended Ritual music tape or compact disc contains an appropriate selection for this ceremony.)

PERFORMANCE

The candidates are blindfolded and conducted into the room by guides and each placed behind his seat at the table. No candidate should have his back to the speaker and chapter. The table may be extended in a "U" shape in the case of a large class.

This being the first part of the Initiation, the Consul should strive to prepare the candidates for the seriousness of this ceremony and of those to follow. The Consul must study carefully the purpose of the Black Supper in order to deliver it with understanding and meaning. Further, the speaker must realize the candidates are experiencing something new in their Fraternity experience, both in text and in procedure.

The Consul must speak slowly, deliberately, and with feeling, making sure his pauses are ample where indicated. The speaker must give the candidates time to think about this new experience and what it is all about. An understanding delivery and tone of voice will center their minds on the message of the dissertation and give meaning to it.

RITUAL

**DIVISION III
THE CEREMONIES OF INITIATION**

[The Black Supper]

(If desired, the Black Supper may be delivered by the Magister)

CONSUL: My friends, be seated. Remove your blindfolds and place them on the table before you. *(Absolute quiet)*

Eat. *(Candidates partake of bread)*
(Suitable pause—30 seconds)

Drink. *(Candidates all drink)*
(Suitable pause—30 seconds)

CONSUL: My friends, we meet with quiet solemnity to honor one of our Founders, Franklin Howard Scobey, who said “A man is responsible to God, to his friends, and to his own best judgment for the way he makes up his mind.”

(Suitable pause)

Jesus was the founder and leader of a brotherhood. He chose different types of men from the common walks of life and pledged them to a lifelong devotion to His Cause. He met them in secret places. Together they shared certain spiritual truths and practiced noble virtues. In solemn secrecy Jesus revealed the deepest purposes of his heart. He outlined a philosophy for a good life and announced the ideals for a better society. Secret signs, symbols, and solemn ritual characterized their brotherhood.

(Suitable pause)

Our being here is symbolic of the last meeting Jesus had with His disciples. He had been their leader and guide. He had been their personal friend and counselor. He had been responsible for their motives and their actions.

(Suitable pause)

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At this last meeting He told them that He could no longer be their leader, guide, friend, and counselor in visible form. He laid upon them the responsibility for carrying on the work of His Cause. From this time forward they would make their own decisions. By their initiative and on their personal responsibility they would be accountable for their own character and conduct.

(Suitable pause)

In like manner the _____ Chapter of the Sigma Chi Fraternity has selected you, trained you, guided you, and assumed your responsibilities as their own. As Jesus left His Disciples to their strength of character and trusted them with the ideals of His Brotherhood, so does this Chapter, now, leave you to your own strength of character and trust you with our ideals. From this time forward you are responsible to God, to your friends, and to your own best judgment for the way you make up your mind, the way you think, speak, and act.

(Suitable pause)

Let me remind you that The White Cross we wear comes to us from the Christ whose name and ideals of brotherhood find solemn and reverent use in our symbols, ceremonies, and teachings. We now put our trust in you believing that The White Cross will remain unsoiled and that our ideals will be reflected in your daily life. From now on you are solely on your own. You will be put to tasks of grave importance. Your success depends upon your own steadfastness and high purposes. It is our hope that you will be found worthy. We all wish you success.

(Blindfolds are replaced).

(Suitable pause)

CONSUL: You will arise.

(The candidates are quietly ushered to their rooms and the Chapter proceeds with the Ritual as prescribed).

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The Quest

PURPOSE

The aim of the Quest is to send the candidate out alone to think. It should be an inspiration, not a “wild goose chase.” When properly conducted, the candidate will search for an ideal—a search that he will be conducting for the rest of his life; he may discover gratitude to his home, appreciation of college opportunities. He may pray and find God and return the possessor of spiritual values and nobler manhood.

PROPERTIES

1. Table
2. Chairs for Magister and candidate
3. Quest instructions
4. Black Member robe for Magister

PREPARATION

The preparation of the written instructions for the Quest and the manner by which they are to be given to the pledge are explicitly prescribed by the Ritual. *No chapter or member shall add to this ceremony or devise features other than those provided by the Ritual.*

A careful time schedule must be followed in planning the Quest. The most successful practice is that of sending the men out at five to ten minute intervals and having them return on a similar schedule. This will avert the possibility of pledges encountering each other while coming or going. Care must also be taken in planning the directions for the Quest routes to keep candidates from seeing or meeting each other.

The distance each pledge will have to walk will depend on local conditions. A half mile to one mile each way is far enough. If it is necessary for the pledge to travel long distances because of crowded urban conditions, arrangements should be made to drive him to a designated spot; let him continue the remainder of the way on foot, then pick him up at a designated hour.

The length of time for each Quest will vary according to the distance the candidate must travel. It may be figured on the basis of twenty minutes per mile and a maximum of thirty minutes for the actual search.

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RULES TO FOLLOW IN DETERMINING QUEST LOCATION

The place of search should be:

1. An isolated location
 - a. Away from people.
 - b. Away from buildings or other man-made structures.
 - c. Never near a church yard or cemetery.
 - d. Away from objects likely to cause injury.
2. A place of tranquility and beauty – esthetically appealing.

The practice of conducting an extremely long Quest is ill-advised and contrary to its purpose. It serves not only to fatigue the candidate but also to slow down the entire process of Initiation. Multiple walks, errands, missions or quests are forbidden. The Ritual prescribes ***but one***. Additional missions defeat our purpose and add confusion.

PERFORMANCE

In the event the Black Supper is held in the evening, the candidates are immediately put to bed and are aroused before dawn for the Quest. ***Under no circumstances should the candidate be caused to remain awake all night.*** These several hours of sleep are vital for a clear and receptive mind during the ceremonial work.

The Magister shall call each candidate into a room in which there is a desk upon which has been placed a lamp. Here the Magister shall present a white paper envelope in which has been placed the Quest instructions. The outside of the envelope shall contain a description of the intent of the Quest as set down in the Ritual.

The candidate should be adequately clothed and sent on his way. At no time during or after the Quest should the candidate be met or harassed by the members. He should not be asked in any manner for the White Cross in tangible form. At no time shall anyone other than the Magister ask for or accept the candidate's written Quest instructions. ***Any conduct on the part of the chapter which does not enhance the purpose of the Quest is improper and forbidden. The candidate shall not be asked or encouraged in any manner to run to or from the Quest site.***

No candidate for initiation shall be permitted to leave the chapter house after the initiation ceremonies have begun except under the constant surveillance of some responsible member of the active chapter.

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At no time shall the candidate be asked for the White Cross in tangible form or for his written instructions.

Immediately upon returning from the Quest the candidate, still on silence, will clean up, put on a suit, and be conducted to his room, where he will be brought a light breakfast. *This meal is important and must not be neglected.* The candidate is becoming emotionally tense and will have a tendency to feel faint unless he has something in his stomach.

RITUAL

[The Quest]

(The Magister shall call each candidate into a room in which there is a desk upon which has been placed a lamp. Here the Magister shall present a plain white envelope in which has been placed a sheet of instructions which shall read as follows:)

MAGISTER: Mr. _____, you are to proceed to _____ and there you shall make a diligent search for The White Cross. Leave without telling anyone where you are going or for what purpose. Promptly at _____ you shall return to (the place of the interview) and await further instructions. You shall preserve this paper carefully and return it when it is called for. You shall keep absolutely quiet until further directed.

(After these instructions have been read and given to the candidate, he should be asked if he understands them. If he indicates that he does, he should be sent on his way. If he does not understand them, he should be given an opportunity to ask any question that will clarify the instructions. If the Magister cannot answer the question, he should tell him so).

(The outside of the envelope containing the instructions shall read as follows:)

TO WHOM IT MAY CONCERN:

The bearer of these instructions is engaged in the process of a fraternal initiation He is explicitly instructed to conduct himself as a gentleman.

He is NOT dispatched for any malicious intent If there should be any further questions, please contact (name) , Telephone _____.

Ritualistic Statutes

The Interview

TO THE CONSULAND MAGISTER:

INVITATIONS TO ALUMNI

In preparation for the Interviews, the following needs to be done:

1. Notify alumni who will do interviewing at least three weeks in advance. Enough alumni should be invited to prevent the need for any one alumnus to conduct more than four Interviews.
2. See that each gets files on the pledges he will interview far enough in advance to allow ample time to study them.
3. Make sure they are aware of the purpose and methods of the Interview. Each should read the "Instructions to Interviewers" before conducting an Interview. The practice of having new Interviewers witness a more experienced alumnus is highly recommended.
4. Make the current "Instructions to Interviewers" available for alumni who may want to do some reviewing. Each chapter should have available a supply of the current "Instructions to Interviewers" for use during Initiation time and also for alumni study. They should be numbered and signed in and out to avoid losses. Copies of the "Instructions to Interviewers" may be obtained from Fraternity Headquarters without charge.
5. Prepare the candidate for a successful interview by a well planned program on the Jordan Standard during the Indoctrination Week.

The Chapter should make every effort to encourage alumni groups in the vicinity to form an alumni committee of Interviewers. This group may meet from time to time to discuss techniques and problems encountered during the interviews. Younger alumni should be encouraged to participate in these groups where they may learn from experienced Interviewers. Having such groups simplifies the job of lining up alumni interviewers. All a Ritual committee chairman need do is notify the chairman of the alumni committee of the date of the Initiation and how many interviewers will be required. The Tribune will do the rest.

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PHYSICAL ARRANGEMENTS AND SET-UP

The Chapter should provide the following materials for the Interview.

1. Supply of blank paper for notes.
2. Complete file on each pledge to be interviewed, containing:
 - a. Summary of all pledge tests, including score made on Official Examination.
 - b. Summary of all work assignments.
 - c. Academic grades.
 - d. List of pledge's campus and chapter activities.
 - e. The Essay.
 - f. Pertinent Comments by Magister.
3. Current edition of "Instructions to Interviewers"

If the Chapter is initiating more than a few individuals, it will probably need to run several Interviews at the same time. Interviews should be set up in quiet locations, away from noise or other distractions that may be present. Seating should be arranged to allow the Interviewer and candidate to face one another, as it is important that they maintain eye contact during the Interview. A small table should be placed between them. Soft lighting by candle or otherwise should be sufficient to allow them to see one another, but not so bright as to be distracting.

Ordinarily, the Interviewer and Candidate should be left alone after the candidate is presented by the Magister. In rare instances where another member is present (such as a prospective Interviewer who is present to witness an Interview by an experienced alumnus before doing one on his own) the member shall not be seen or heard by the candidate.

Immediately upon returning from the Quest the candidate, still on silence, will clean up, put on a suit, and be conducted to his room, where he will be brought a light breakfast. ***This meal is important and must not be neglected.*** The candidate is becoming emotionally tense and will have a tendency to feel faint unless he has something in his stomach. ***At no time shall anyone other than the Magister ask for or accept the candidate's written Quest instructions.***

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TO THE INTERVIEWER:

PURPOSE

Except for the first and final ceremonies, a Sigma Chi is initiated individually. The Interview is at the heart of his initiation, for it is here that the candidate should come to fully recognize the importance of the Fraternity's ideals and commit himself to their attainment. Accordingly, the purpose of the Interview is to allow the candidate to measure himself by the Jordan Standard, and to help him realize the symbolic and continuing nature of his Quest for the White Cross. Toward this end, it is crucial that the Interviewer establish an atmosphere of trust and open communication with the candidate.

THE INTERVIEWER'S APPROACH TO THE CANDIDATE

Conducting an Interview is a real art. It is a difficult form of communication. The Interviewer must establish and build upon the candidate's trust in order for him to "open up" about the Jordan Standard and most particularly about the symbolic nature of his Quest for the White Cross.

The attitude of the Interviewer is that of a counselor and older brother, and during the Interview, he must set the tone for an honest discussion and self-evaluation by the candidate. The Interviewer must accept this responsibility in good faith and with a sincere desire to be fair and friendly. It is contrary to the laws and purposes of the Fraternity, and counterproductive to the purposes of the Ritual, to use profanity, vulgarity, falsehood or deception, or to embarrass or "grill" the candidate.

It is unethical to suggest to or convince the candidate that he will not be initiated, or lead him to feel that after an intensive pledge training program, he is not wanted and will not be initiated. Such an approach by the Interviewer is deceitful. Interviewers are responsible to the Grand Council and to the Consul and Magister of the Chapter for everything that is said and done. Since the candidate will be under a certain amount of emotional stress, it is not necessary or permissible to invoke any measures that will place him in further emotional or physical discomfort.

The paragraphs which follow examine the various phases of the typical interview.

The Three Phases. An Interview should last no more than 30 minutes under ordinary circumstances. With a bright and well prepared candidate, the time required for a rewarding and meaningful Interview is frequently less than half an hour. It is important to remember that the candidate shall

RITUAL

[The Interview]

*(The Candidate is brought before the Interviewer who is seated at a table.
The Candidate should be seated facing the interviewer.)*

(The Magister presents the candidate and says:)

“Mr. Interviewer, this is Candidate _____ (last name) .”

*(All brothers leave the Interview room except as specifically authorized by
the Consul, Magister, and Interviewer. In the rare case when another mem -
ber is present during the interview, it is forbidden for his presence to be
known by the candidate.)*

Opening Questions

INTERVIEWER: You may remove the blindfold.

(The Interviewer should introduce himself)

My name is _____ , I have been asked by this
Chapter to conduct this introduction to our ceremonial work.

What is your full name?

How old are you?

Where did you last attend school?

Why did you come to this college (or university)?

Why do you want to join a fraternity?

What particular reason do you have for wanting to join
Sigma Chi ?

Do you have any relatives who are Sigma Chis?

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be asked to remove his blindfold. For purposes of analysis, the Interview can be divided into three parts: introduction (opening questions), the Jordan Standard, and the Quest. A brief wrap-up or conclusion finishes the Interview. All of this can be covered in the recommended time.

Phase I: Introduction. The introductory portion of the Interview accomplishes two purposes. It allows the Interviewer to learn a bit more about the candidate in his own words. Further, remember that a candidate will often be on edge and somewhat confused by the process. The Interviewer should use these first questions to put the candidate at ease before moving on to the more important topics of discussion.

Phase II: The Jordan Standard. Upon completion of the introductory portion, the Interviewer moves into the Jordan Standard. It is not possible to cover in great detail all the parts of the Jordan Standard in the prescribed time. The Interviewer should be familiar enough with the material to enable him to focus on those areas that seem to be most important in light of a candidate's strengths and weaknesses. The Interviewer should also bear in mind that the candidate has just completed a comprehensive training period and should be well versed on the Jordan Standard, even though he may still be somewhat "on edge" and bewildered at this stage of the Interview. Use the suggested questions in the Ritual as a guide for each Interview. Remember that the purpose of discussing the Jordan Standard is to assure that the candidate understands this material and to set the stage for the discussion of his Quest. ***It is not necessary, nor is it good practice, to ask the candidate each and every one of the suggested questions set forth in the Ritual.*** Instead, use them as a check-list or guide to individual situations.

RITUAL

The Jordan Standard

Mr _____, our Fraternity has certain standards which have been maintained from the very beginning and which all men are required to meet before they are fully initiated. One of our Founders, Isaac M. Jordan, gave us a strict warning of "admitting no man to membership who was not believed to be:

A MAN OF GOOD CHARACTER;
A STUDENT OF FAIR ABILITY;
WITH AMBITIOUS PURPOSES;
A CONGENIAL DISPOSITION;
POSSESSED OF GOOD MORALS;
HAVING A HIGH SENSE OF HONOR; and a
DEEP SENSE OF PERSONAL RESPONSIBILITY."

Mr _____, do you regard this standard fair and just by which Sigma Chis are to be measured?

Are you willing to measure yourself by this standard?

What have been your thoughts about the Jordan Standard?

Select one of the seven points of the Standard, perhaps the one most important to you, and tell me what it means to you.

Which of the points do you exemplify best?

Which of the points do you have the greatest problem exemplifying?

Are you making efforts in that direction?

Is there any one of the points that is confusing to you or that you would like to discuss with me?

Do you feel as though you measure up to the Jordan Standard as a whole?

(Measure the depth of thought of the candidate. If not already covered sufficiently, the individual points are provided in the following pages for reference.)

RITUAL

I. A MAN OF GOOD CHARACTER

What is your idea of *manhood*?
What is your definition of *character*?
What is the difference between *character* and *reputation*?

Discuss: *Courage*, moral and intellectual;
The courage of one's *convictions*;
Manliness and *sportsmanship*;
How is *character* formed, maintained and developed?

How well do you feel you measure up to this Standard?

"*Character is basic in Sigma Chi . Sigma Chi is a character producing institution.*"

II. A STUDENT OF FAIR ABILITY

What are the essential habits of a student?
Should a student budget his time? How?
What is meant by *ability*?
What do you think Mr. Jordan may have meant by "*fair ability*?"

Discuss: Studentship – subjects difficult or easy;
Does the Chapter have a plan of scholarship promotion?
Knowledge – Learning – Wisdom;
Talents other than intellectual ability;

How do you evaluate yourself by this Standard?

III. AMBITIOUS PURPOSES

Define *ambition*.
What is your chief *ambition*?
Do you feel that you have ambitious purposes?
What would you like to be doing ten years from today?
What are your plans for graduate study or professional training?
What are your ambitions in *Sigma Chi* ?

Discuss: The value of a definite life purpose.
The relative values of life, vocation, money, family,

RITUAL

fame, service, reward.

Knowledge of a limited field of information.

Skill in some difficult field of practice.

Do you feel that you have ambitious purposes?

IV. CONGENIAL DISPOSITION

What is your definition of *congeniality*?

How would you characterize your own disposition?

How do you get along with people? In your home-chapter house-class?

How do you like your instructors? Which ones? Why?

Discuss: *Friendship*, courtesy, cheerfulness, *loyalty*, social attitudes, personal relationships.

Do you feel that you possess a congenial disposition?

V. POSSESSED OF GOOD MORALS

What is your definition of *morality*?

How do you distinguish between *good morals* and *bad morals*?

What are some of your best habits?

Can this Chapter expect you to exercise *self control*?

Discuss: Distinction between Right and Wrong.

When conduct is a matter of “custom,” “morals,” or “ethics.”

How do you evaluate yourself in light of this Standard?

VI. HIGH SENSE OF HONOR

What is meant by a “*sense of honor*”?

What person has had the strongest influence for good in your life?

A sense of honor is derived from what sources?

Give examples of your own trustworthiness.

What is *justice*? How is justice attained and administered?

Ritualistic Statutes

Phase III: The Quest. Once the candidate has demonstrated an understanding of the various parts of the Jordan Standard and how they are related to one another, the Interviewer should proceed to a discussion of the Quest. It is crucial that the candidate come to understand the symbolic and personal nature of the Quest. No Interview should be completed without accomplishing this objective! The suggestions which follow should help the Interviewer lead the candidate, himself, to this realization.

The aim of the Quest is to send the candidate out alone to think. It should be an inspiration, not a “wild goose chase.” When properly conducted the candidate will search for an ideal—a search that he will be conducting for the rest of his life; he may discover gratitude to his home, appreciation of college opportunities. He may pray and find God and return the possessor of spiritual values and nobler manhood.

A candidate’s initial answers to questions regarding the purpose of his Quest will typically fall in one of three categories: he grasps the true purpose of the Quest; he thinks he knows but isn’t sure; or he doesn’t know (he believes he missed finding a tangible object).

The goal of the Interviewer should be to move the candidate from “doesn’t know” or “isn’t sure” to a true understanding of the Quest. This should be done through carefully developed questions. One who “isn’t sure” can be moved to either category through the right set of questions. An orderly approach, designed to move the candidate along this progression, should succeed in most instances. However, in those rare cases where this fails, it may be necessary for the Interviewer to explain the purpose of the Quest to the candidate, and follow up with questions to assure that the candidate understands what he has just been told. ***Again, no candidate should leave the Interview without understanding the true nature of the Quest.*** Further specific approaches are suggested throughout the text of the Ritual. Advance preparation and the observation of a skilled Interviewer will ease the task of conducting one’s first interview.

RITUAL

Discuss: Home, School, Church—as sources of inspiration.

One's debt to society; to *Sigma Chi*.

Would you support a brother if he were wrong?

Would you expect support if you were wrong?

What is your evaluation of yourself by this Standard?

VII. PERSONAL RESPONSIBILITY

What is your definition of *fidelity*?

What is meant by "Financial Responsibility"?

Do you owe the Chapter any money?

Is it your habit to "pay as you go, or not go"?

Do you make financial reports to your home?

Do you meet the deadline of personal assignments?

Discuss: Borrowing lending meeting obligations to the Chapter
and to the General Fraternity.

Do you feel that you exercise personal responsibility?

The Quest

Mr. _____, I understand that this chapter sent you out
on an important task.

What were you asked to do?

You were given certain written instructions. Were these
instructions clear?

What was the result of your search?

(*The candidate will respond in one of three ways regarding his search:*)

1. He feels as though he was searching for something tangible;

2. He sensed something intangible; or

3. He is not sure of the purpose of his search.

(*If the candidate was searching for a tangible White Cross, or if he was unsure of the purpose of his mission, proceed with the questions which follow.*)

(*If he sensed something symbolic or intangible in his Quest, proceed with the questions headed "Intangible White Cross."*)

RITUAL

Tangible White Cross

(If the candidate responds that he searched and couldn't find anything, or if he hands you some tangible object, proceed as follows:)

Are you certain that you followed your instructions carefully?
Recite them.

(If the candidate did not understand the purpose of the Quest then you must cause him to re-evaluate his important task.)

(If he states that his Quest was other than "to conduct a diligent search for the White Cross," ask him questions until he is certain that the instructions did not say "bring back the White Cross" or "find the White Cross," for example. Do not use the candidate's written instructions except as explained above, to have the candidate re-read them to the interviewer).

What were you thinking?
Why did the chapter send you on this mission?
How did pledgeship prepare you for the mission you were sent on?
How does a tangible object relate to your mission in *Sigma Chi*?
To what you have learned about *Sigma Chi*?

(If the candidate did not spend any time thinking and did not receive any insights then you must cause him to evaluate his important task in retrospect. Try to turn the tangible into the intangible. If necessary, you may ask him to replace the blindfold, and leave him alone in the interview room for a few minutes to think on the process of his pledgeship, Indoctrination Week, and Initiation.)

(If all else fails, the interviewer must inform the candidate that the White Cross is an ideal, that his Quest was a symbolic mission.)

Ritualistic Statutes

Conclusion. After finishing discussion of the Quest, brief concluding remarks are appropriate and will provide a sense of closure for the candidate. Praise him on his strong points and encourage him to continue thinking about the points raised in the Interview. Finally, consider leaving him with the thought that a *Sigma Chi*'s search does not end at this point but rather continues through life.

RITUAL

Intangible White Cross

(If the candidate states that the White Cross is an ideal, then you should commend him. This is the high point of the Interview, so spend some time on his thoughts. Savor them with the candidate. This is our objective. Enjoy the experience with the candidate. You not only want to listen to his reasoning, but you also want to be sure that he realizes the symbolic, life-long search for the White Cross—the ideals of the Fraternity).

Tell me why you believe the White Cross is an ideal?
When did you reach this belief?
How did it come about?
What did your Quest mean to you?
What was the purpose of the Quest?

Conclusion

(You are now ready to end the interview. The candidate may have shown superior intelligence in his interview. If so, congratulate him. He may have sensed something symbolic or spiritual in his Quest. If so, commend him. You have developed the candidate's realization that the search for the ideals of the White Cross will require undiminished striving on his part. Recall points from the interview that you were particularly impressed with).

Do you realize that your search was a symbolic mission?
What can you liken it to? (*The life-long Quest of a Sigma Chi to find the White Cross.*)
Do you realize that you may never achieve the ideals of the White Cross?
Are you ready to make a lifetime commitment to search for the ideals of the White Cross?
That is all, you are excused.
You may replace the blindfold.

(The guide is then summoned from the hall to escort the candidate to his room.)

Ritualistic Statutes

The Cleansing

PURPOSE

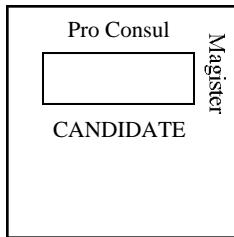
The purpose of the Cleansing is to give the candidate a few moments of reflection prior to his initiation into Sigma Chi. The process toward Initiation is reviewed, emphasizing the significance of the Interview. The questions and the minor obligation review some of the requirements for Initiation. The cleansing of the hands is symbolic of a cleansing of heart and mind in preparation for the Investiture.

PROPERTIES

1. White cloth
2. Water
3. Glass bowl
4. Linen table napkins
5. Small table
6. Candle(s) and/or alcohol lamp
7. Officer robes for Pro Consul and Magister

PREPARATION

The Cleansing shall be observed in a room or rooms properly prepared for the purpose, other than the chapter room. This consists of a cubicle not less than six feet square, completely draped in white cloth. In the center of the room is a small table, also covered with white cloth, upon which is placed a glass bowl of water and a napkin. The candidate is so placed that his complete field of vision is white. The igniting of a flat-bottomed bowl of alcohol placed before the candidate on a small stand between the table and the wall is very effective. The alcohol is usually ignited just



PROPER ARRANGEMENT FOR THE CLEANSING

RITUAL

[The Cleansing]

(The candidate being blindfolded, the Magister shall bring him in and place him before the table.)

MAGISTER: My friend, your long ordeal is nearing a close. You have been subjected to an interview which probed the depths of your character. Our tests were made severe in order that you might never forget the Standards of Sigma Chi. Your interview may not have been fully a credit to you as you must realize. Yet, we believe in you and in the inherent worth of your character. You have accepted as your standard the virtues of Sigma Chi. If you are willing in this holy and sacred moment to covenant that you will make these virtues a rule and guide of your life, we will open up to you the way of further progress toward initiation.

Do you promise and agree in all good faith and manly honor that you will make these virtues a rule and guide for your life?

(The candidate must answer "Yes.")

Do you believe in the existence of an ever-living God, the Creator and Preserver of all things?

(The candidate must answer "Yes.")

Do you belong to any secret college fraternity of a similar character to Sigma Chi?

(The candidate must answer "No.")

Is it of your own free will that you desire to take upon yourself the duties and responsibilities of a brother in the Fraternity?

(The candidate must answer "Yes.")

My friend, our law requires that before your entrance into our temple, sacred to the high purposes of our order, you obligate yourself to us. Are you willing to do so?

(The candidate must answer "Yes.")

Ritualistic Statutes

before the blindfold is removed from the candidate. A tablespoon of alcohol is adequate for each Cleansing. Other light may be provided by candles.

The water in the Cleansing bowl must be changed for each candidate. A number of clean white napkins shall be provided. It is sufficient to have a fresh napkin for each candidate.

PERFORMANCE

After a period of reflection following the Interview, the pledge is clothed in an initiate's robe and is brought into the Cleansing room.

The Magister and Pro Consul should be attired in their regalia for the Cleansing. The Magister stands on the right of the Candidate; the Pro Consul, who gives the prayer, is opposite the Cleansing table from the candidate. *It is important for the Pro Consul to memorize this brief prayer.*

The Cleansing may begin within a half hour after the completion of the first interview and continue simultaneously with the interviews until all have been cleansed. In the case of a very large class it may be advisable to prepare two Cleansing rooms, with the Assistant Magister and Annotator officiating in the second room. The Cleansing of several pledges at the same time in the same room is permitted, but is not as effective as the individual process.

In order to meet present conditions, of large classes of initiates, large numbers of alumni visitors and house conditions generally at initiation time, the conclusion of the interview is to be followed by the Cleansing as soon as conditions may conveniently permit.

The interview being completed, the Magister and Pro Consul shall proceed with the Cleansing, assisted by the brother(s) appointed to act as Guide(s) to the candidate(s). The ceremony must be conducted with utmost solemnity, free from disquieting noise or interruption of any kind.

In order that the alumni and active brothers may be reminded of the beauty and simplicity of this ceremony they should all witness the Cleansing of the last candidate. If necessary, the white drapes surrounding the Cleansing table may be drawn back to enable all to see.

The formal chapter session is not called until the Magister has informed the Consul that the Cleansings are concluded, and that all is in readiness for the entrance to the chapter room.

RITUAL

As we have all done before you, so must you now take upon yourself this solemn obligation. Raise your right hand heavenward and repeat after me:

I (your full name) * do solemnly swear always to conceal * and never to reveal * but to keep inviolably secret * all that I may see, hear, know, or learn * during my initiation, * so help me God.

(The Magister removes the blindfold).

Candidate, before you are a bowl of water and a napkin. In token of the purity of the motives which bring you hither, you will cleanse your hands in the water and dry them upon the napkin.

PRO CONSUL: *(Slowly and softly).* Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts, we beseech Thee, that with pure motives we may assume our solemn obligations.

MAGISTER: *(Replaces the blindfold).* You will come with me.

(The candidate is quietly conducted to a suitable place for waiting until all is in readiness for the entrance to the chapter room.)

* Pause

Ritualistic Statutes

The Investiture

PURPOSE

A *Sigma Chi* is initiated only once. The Investiture is the climax of the Initiation. Since this is the point at which membership is actually being conferred, it is necessary that the Chapter not only execute the performance correctly, but also communicate the message sincerely so that the inspiration will emotionally move the candidate. This demands the highest degree of determination and perseverance.

The regular Ritualistic opening of the Investiture expresses the solemnity and importance of the ceremony. The delineation of the lives of the Seven Founders and the seven-branched candlestick illuminate the symbolism behind our own history and traditions. The Three Great Aims fully embody the historical spirit of the founding.

The appearance of Constantine unites the heritage behind the White Cross and In Hoc Signo Vinces with the solemnity of the Obligation, which the initiate is about to take. The candidate is impressed with the death thesis of our Ritual; the fact that his obligation will accompany him to the grave. He is also reminded that while we are mortals, our spirit is immortal. The Presentation of the Badge reviews and clarifies the initiate's progress through initiation, reminding us of the unique relationship the White Cross has as our Fraternal Badge and the symbol of our lifelong Quest. The explanations of the Badge and Seal and the Challenge complete the ceremonial enlightenment. The Charge reminds us of our privileges and responsibilities in *Sigma Chi*, inspiring us in a commendatory and admonitory manner.

The Ritual has beauty in word and in form, but the more abiding treasure of our Investiture lies in its meaning and spiritual truth. Thus, the goal of each participant in the ceremony is the communication of a message. This requires, first of all, a thorough understanding of the Ritual and an abiding faith in it. After studying a part of the Ritual to understand it, one can easily commit the form of the words to memory.

Understanding and memory unite, through repeated practice, into a meaningful delivery of the Investiture. We must rise to our highest potential and give the Ritual a chance to achieve its full impact.

Ritualistic Statutes

PROPERTIES

1. Officer stations covered in white and draped with 3 pedestal covers.
2. Transparency of the badge.
3. Transparency of the seal.
4. Transparency of the White Cross.
(NOTE: insure that bulbs in the above are in working order.)
5. Seven-branched candlestick.
6. Candle snuffer.
7. Taper (*may be part of snuffer*).
8. Candles.
9. 2 small candle sticks (*for Pro Consul, Annotator*).
10. 2 floor or handheld candlesticks (*for scene*).
11. At least 25 black member robes.
12. Sufficient white robes for all candidates.
13. Robes, mantles and headbands for Consul, Pro Consul, Annotator, Magister, Constantine.
14. Complete make-up materials for Constantine.
15. Coffin and skeleton.
16. Blindfolds or hoodwinks for candidates.
17. Recorded music & stereo equipment or player.
18. Gavel.
19. Roll Book of Initiates and pen for signatures. (*A typed list of full names of initiates is also helpful.*)
20. Badges for new initiates.
21. Badge tray.

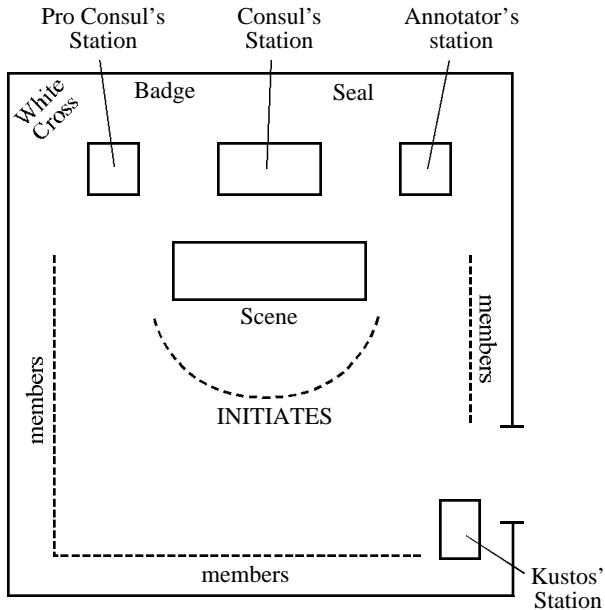
PHYSICAL FACILITIES

The ceremony demands an atmosphere of solemnity, beauty, and dignity. Such an atmosphere is impossible in a small, crowded, noisy, and poorly ventilated room. It is suggested that for a group of ten to fifteen candidates and an active chapter of thirty to forty brothers a room no smaller than 30' x 30' be employed. If the facilities of the chapter house are such as not to lend the proper atmosphere to do justice to the beauty of the Ritual, it is recommended that the chapter find a suitable lodge hall, church or college building. Proper precautions should always be maintained to assure secrecy.

The diagram on the following page illustrates the proper arrangement of the room. The chairs should be arranged in a semicircle, space being reserved to permit the entrance of the candidates and Constantine. All brothers not participating should be seated and maintain absolute silence and decorum during

Ritualistic Statutes

PROPER ARRANGEMENT FOR THE INVESTITURE



the ceremony. Great care should be taken to have everything used in the ceremony provided and in its proper place before the opening.

Well before the ceremony is started, the officer stations are set up. The stations of the Consul, Pro Consul, and Annotator are draped with white material which in turn is covered with the Ritualistic pedestal cloths. The seven-branched candlestick, if it is a floor stand, is placed immediately in front of the Consul. If a smaller candelabrum is used it may be placed before the Pro Consul.

The Ritual committee has previously provided new candles and checked to see that they will ignite readily. The Pro Consul is furnished with a taper with which to light the candles. The roll of initiates lies open in front of the Annotator. Two lighted candles are placed on either side of the Consul. Concealed from the view of the initiates is a tray, readily available to the Pro Consul, upon which the badges have been placed in the proper order. The Consul is provided with a gavel for the execution of the

Ritualistic Statutes

appropriate raps. He is also provided with a reading lamp lectern which is discreetly camouflaged behind the pedestal decoration. The Badge and Grand Seal illuminations are situated on stands to the right and left, respectively. They are in such positions as to be seen easily by all initiates.

In general it is to be remembered that the officer stations should be so prepared as to sustain and enhance the atmosphere of solemnity, dignity, and beauty. They should therefore be made as attractive and beautiful as possible. The use of floral decorations to this end is commended.

The Ritual Committee should arrange a room adjoining the Chapter Room for the members to change in and out of the regalia.

PREPARATION OF CANDIDATES

The candidates, who have been interviewed and cleansed, should be properly attired and blindfolded and waiting in a location adequately removed from the place of the Investiture so that the opening ceremonies may not be overheard. Carefully selected recorded music can be played softly in this room in order to help preserve the proper atmosphere. It is very unwise to conduct an Investiture when the clothing of the candidates does not reflect the dignity and seriousness of the ceremony. Over this proper attire the candidates should wear the official white robe with blue waist cord and the Norman Shield embossed on the left breast.

Upon entry the candidates should be arranged in a deep semi-circle before the Consul so that there is ample opportunity for each of them to share in the Investiture without having to strain for either sight or sound.

If an unusually large Initiation class necessitates that there be more than one semicircle of candidates, there should be ample space between the semicircles for the Consul and Pro Consul during the badging ceremony. Each of these spots where a candidate is to be placed can be indicated by placing a chalk or tape mark on the floor, thus insuring that there is room for the Scene and other Ritualistic activity and still preserving the closeness and intimacy which add so much to the ceremony.

LIGHTING, MUSIC, AND SPECIAL EFFECTS

The use of several lighting techniques and appropriate music selections is encouraged. Effective lighting and music may aid measurably the initiate's experience as he participates in his Initiation. His visual faculties will respond more readily to lighting which not only makes it possible to see but also adds meaning to that which is seen. Similarly, a musical background intensifies the experience because it creates an atmosphere, a

Ritualistic Statutes

mind-set, a particular receptivity for the ceremony of which it is a part. In both instances, however, it is necessary to use great discretion in determining when these devices are to be used. Overdoing either will defeat its purpose, which is to augment and intensify the Ritual, not to become a noticeable part of the ceremony.

RITUALISTIC LIGHTING

A. *Equipment* — The equipment may vary at the different chapters but the following is recommended:

1. Several feet of lighting wire
2. A control panel (including a rheostat) — Working drawings for a model control box and alternate wiring schemes are available at no cost from the Headquarters. Also available are lists of materials and plans necessary for the construction of a control box.
3. Lights — The number of lights that are necessary in your chapter situation. It is usually quite easy to borrow most of the equipment from the university. The control panel may be as elaborate and complicated as you figure you can handle. A very simple board, consisting of switches and a rheostat (with this you can handle the brightness of the light), is adequate. The wires from the different lights are connected and the right light goes on. It is important to mark each switch so that you will not make a mistake during the ceremony. The rheostat is placed in one circuit and knife-switched to see that certain lights can be brought from nothing to full brightness. *A great deal of practice beforehand with the principals is necessary to have good lights.*

B. *Placing of the Lights* — In picking your room for the Investiture, make sure you are able to hang the lights from the ceiling out of view of the candidates. If you cannot hang the lights from the ceiling, put two floodlights on the floor shining into the backdrop.

Placing of additional lights may be determined by the amount of available light from candles where any one part of the investiture is conducted. Additional lighting may be needed for Constantine, the casket, the Challenge Exemplification, the Roll Book, etc. Care should be taken to see that all parts of the Investiture are visible to the candidates.

It is important to put your control board at the back of the room and out of the view of the candidates.

Ritualistic Statutes

RITUALISTIC MUSIC

General Rules to Follow in Selecting Music for Ritualistic Work:

1. Study the atmosphere and mood that you are trying to create and portray.
2. Select music which is appropriate to enhance the mood and atmosphere desired.
3. Avoid using any music which is too popular or too common.

Inappropriate music, selected without reasonable care and consideration, can achieve a negative effect instead of a beautiful one. ***Under no circumstances shall music be played over a period of hours during the course of an initiation. NOTE: A tape recording or compact disc of suggested music is available for purchase from Headquarters.***

The following are cues for the use of sound and lights during the Investiture:

OPENING

- Lights dim—music for entrance of officers and candidates

CONSTANTINE

- Lights out, candles provide only light
- Music starts as Constantine enters
- White Cross appears as he points to it
- Music fades as Constantine leaves—White Cross goes out

PRESENTATION OF BADGE

- Music is played as presentation is delivered.

ENROLMENT

- Music is played as each candidate signs the roll book.

EXPLANATION OF BADGE AND SEAL

- Illumination of each, as each is explained

CHARGE

- Music is played as Charge is delivered.

PERFORMANCE

Each of the preceding steps having been completed, the chapter is now ready to perform the Investiture. Now is the time for brilliance and concentration. The Consul opens the meeting as at any regular chapter meeting. This is important; it is a part of the Investiture and must be scrupulously included. Failure to observe this requisite means that the chapter members are not given ample opportunity to adjust to the Ritualistic situation and the symmetry of the ceremony is thus seriously disturbed.

RITUAL

[The Investiture]

The Investiture is the climax of the initiation ceremony and every effort should be made to render it beautiful and impressive. Before the meeting is opened in the regular ritualistic form, as provided, the brothers should be clothed in Regalia. Each candidate is blindfolded and awaits in another room under the custody of the Magister. The observance of singular or plural forms of expression, as required, should be carefully noted throughout the ceremony.

The form of opening is the same as that used for a regular chapter meeting.

Ritualistic Opening

*(The time for the Initiation having arrived, the Consul raps (* * *) and challenges the Kustos.)*

CONSUL: Kustos, take your station.

(Kustos takes his station at the door and the brothers take their respective places.)

CONSUL: *(Raps * * *) Are none but true Sgima Chis present?*

KUSTOS: None, Worthy Consul.

CONSUL: In order that we may be doubly sure the Pro Consul and the Annotator shall pass the Challenge.

(The Consul shall challenge first the Pro Consul and the Annotator. These officers shall in turn challenge the brothers next to them. These brothers in turn shall pass it on until the entire circle has been challenged. When the Pro Consul notices that all have been challenged, he shall turn to the Consul and give the sign of salutation, saying:)

PRO CONSUL: Worthy Consul, all have been challenged.

CONSUL: Brothers, in what name come we hither?

BROTHERS: In the name of Friendship, Justice, and Learning.

(The Pro Consul shall stand at the altar, before which the seven-branched candlestick shall have been placed before the opening. The Pro Consul shall light the seven tapers, in order from right to left as viewed from the chapter circle. As rapidly as each taper is lighted, the Consul shall pronounce in impressive voice the virtue it typifies.)

RITUAL

Lighting of the Seven Lights

(Only the phrase, "The Light of Courage," etc. is given. The name of the Founder represented and the chapter response following the name of the Founder, are NOT given at the opening.)

CONSUL: The Light of Courage. . . The Light of Wisdom. . .
The Light of Integrity. . . The Light of High Ambition. . . The Light
of Self-Control. . . The Light of Courtesy. . . The Light of Fidelity.

Brothers, what is true Sigma Chi enlightenment?

BROTHERS: That which we receive before the Seven Lights.

CONSUL: For what purpose do we receive this enlightenment?

BROTHERS: To ennable our lives by the practice of the
Seven Virtues.

CONSUL: Let us pray that we may be endowed with Friendship,
Justice, and Learning.

The Prayer

PRO CONSUL: O God, Who has taught us that true friendship is
true service, enable us, we pray Thee, so to befriend our brothers that
we may assist them to attain those virtues which are pleasing to Thee.

BROTHERS: Amen.

PRO CONSUL: O Lord, our Judge, Who has commanded us to
speak righteousness and to judge uprightly, grant that iniquity may not
be found in our mouths, nor wickedness in our minds, but that from
pure hearts we may speak and do those things that are just in Thy sight.

BROTHERS: Amen.

PRO CONSUL: O God, our Father, grant that we find in Thee
the light of knowledge and the fullness of all virtue, and grant that
while we seek for the gifts of learning we may never depart from
Thee, the fountain of all wisdom.

BROTHERS: Amen.

(The Pro Consul extinguishes the Seven Lights.)

Ritualistic Statutes

ENTRANCE OF THE MAGISTER

The entrance of the Magister should be executed in a deliberate and serious manner. He should read the names of the candidates to be admitted in a clear voice filled with pride and dignity, for it is he who has been largely responsible for the preparation of the candidates, and it is he who in a moment will vouch for them.

ENTRANCE OF THE CANDIDATES

As the initiates are brought into the room, each is on the arm of a guide, preferably his big brother or pledge father, who leads him directly to the proper place before the Consul, which has previously been designated by a mark on the floor. There is no marching around the room and no gong. The guides should remain standing behind the candidates until the Consul signals that the blindfolds should be removed.

CANDIDATES ARRANGED BY SENIORITY

The arrangement of the candidates in the deep semicircle before the Consul shall be in accordance with their seniority. The highest man in seniority shall be placed to the left of the Consul, as viewed by the chapter, the lowest man in seniority being to the right of the Consul at the other end of the semi-circle as viewed by the chapter.

RITUAL

Entrance of the Magister & Candidates

CONSUL: Brothers, we are assembled to confer the honor of initiation upon _____ (*giving the full name or names*) _____.

Before we proceed to make *them* our *brothers* it is my duty to remind you that the ties by which we shall bind *these candidates* to our Fraternity are sacred. Therefore, I urge upon you to strive to make this initiation a true expression of the worth of the Fraternity into which they are entering. Let no levity nor unseemly conduct prevent *them* from learning those lessons whose meaning *they* must grasp if *they are* to be *true* Sigma Chis.

Let us remember that these lessons are also for us to follow; and in our thoughts, let us renew before our altar the lessons of The White Cross we love so well.

CONSUL: (*Raps* *) Brothers, be seated.

MAGISTER: (*Raps on the door with the rap code*).

KUSTOS: Who comes here?

MAGISTER: Your Magister with *friends*, _____ (*giving the full name or names*) _____ who desire admission into our Fraternity.

KUSTOS: In what name come you hither?

MAGISTER: In the name of Friendship, Justice and, Learning.

KUSTOS: I will report to our Worthy Brothers and inform you of their pleasure.

(*Kustos closes the door. If all is in readiness for the Initiation, the Kustos salutes the Consul with the sign of salutation, who responds with the sign of recognition; and the Kustos then opens the door.*)

KUSTOS: Brother, it is well; you are welcome. Bring with you your friends, and may they ever prove themselves worthy of our confidence.

(*The Magister enters and moves at the head of the procession immediately to the place where the candidates will take their station. Each candidate shall be conducted into the chapter room on the arm of his guide.*)

Ritualistic Statutes

THE VOUCHING

Not only the Consul and Magister, but the entire chapter must understand the philosophy underlying the vouching. When the Consul questions the Magister with serious tone, the latter defends his candidates with a firm and proud resolve, “*They have*, Worthy Consul,” and “*I do*, Worthy Consul.” The candidates must really feel that the chapter will admit no man who is not fully qualified. The vouching by the chapter, rising in one voice, “*We all do*,” is one of the most stirring moments of the entire ceremony.

RITUAL

(The Magister salutes the Consul with the sign of salutation, who responds with the sign of recognition.)

The Vouching

CONSUL: Whom have we here?

MAGISTER. Worthy Consul, benighted candidates who desire admission into our Order.

CONSUL: *Have they* been duly obligated?

MAGISTER: *They have*, Worthy Consul.

CONSUL: *Have they* been duly examined?

MAGISTER: *They have*, Worthy Consul.

CONSUL: *Have they* been duly cleansed?

MAGISTER: *They have*, Worthy Consul.

CONSUL: Do you consider them worthy and well qualified?

MAGISTER: *I do*, Worthy Consul.

CONSUL: Are they duly vouched for?

MAGISTER: *They are*.

CONSUL: Who vouches for these candidates?

(At this point the Magister gives a signal to those assembled and the response should be given in unison as follows:)

ALL: **We all do.**

CONSUL: Then must they indeed be truly worthy.

Ritualistic Statutes

REMOVAL OF THE BLINDFOLDS

The guides, who have remained standing behind each candidate, assist the Magister in the removal of the blindfolds. This is a time-saving feature and is smoother and less confusing than other methods. Once having removed the blindfold of the candidate, each guide takes his seat in his proper place in the circle. The Magister should previously caution the candidates to carry their eye glasses with them when they don the blindfolds. The initiation may be one great blur to one who does not have his glasses.

When the blindfolds are removed the candidates should view the room in semi-darkness. The light in the room should be dim, this is not the time for a blackout. As the candidate has faint knowledge, so the light is limited, but each will grow.

THE LIGHTING OF THE SEVEN CANDLES.

The Consul should wait until each candle is burning brightly before pronouncing the name for which it stands. The Pro Consul must be provided with a taper holder and tapers with which to light the seven-branched candlestick. The use of matches detracts from the dignity of the ceremony and is therefore forbidden. The seven-branched candlestick should be kept brightly polished at all times.

THE SEVEN FOUNDERS

As the Ritual indicates, it is possible for the Consul to deliver each of the Founders' speeches. It is also permissible for all of the roles to be carried by a single brother, who has no other part in the Investiture. The third alternative is to have the seven speeches delivered by seven brothers. The latter affords an opportunity for wide participation in the ceremony and is effective dramatics while sustaining chapter relations. It is a distinction to deliver a speech honoring one of the Immortal Seven. The brother delivering the speech should not attempt to achieve any effect other than natural sincerity. In order to accomplish this, an understanding of the part and its relation to the life of the Founder is necessary. The brothers who deliver the speeches should participate freely in the Indoctrination Week discussions of the Seven Founders. They not only can make valuable contributions to the discussion, but also may add to their own knowledge. ***Of course, under no circumstances should the Ritualistic relationship of the Virtues and the Founders be disclosed prior to the Investiture.***

RITUAL

The Enlightenment

CONSUL: My friend(s), you are now standing in the sacred shrine of Sigma Chi , whose beauties you do not appreciate because your eyes cannot see them. It is well, for the sight of our symbols, instead of accomplishing your enlightenment, would confuse your untutored mind(s).

By the manner of your enlightenment you will be reminded that the progress of true learning is gradual; for your light will increase as you advance in knowledge. Brother Magister, you will remove the blindfold(s).

(The Magister assisted by the guides removes the blindfolds; while this is being done the room is darkened.)

The Lighting of the Seven Candles

(The Pro Consul standing at the right of the Consul shall be provided with a lighted taper for the purpose of lighting the candles in the seven-branched candlestick. The candles shall be lighted from right to left as viewed from the Chapter circle. When the room is darkened, save for the light of the taper, the Consul continues.)

CONSUL: You will now hear the names of the seven Founders of the Sigma Chi Fraternity and the reasons why we honor them.

(The Pro Consul lights the first candle. Having done so, and after a pause for the candle to be in full flame, the Consul shall pronounce in a solemn voice the name:)

Benjamin Piatt Runkle

ALL: All honor to his name!

(If desired, the Founders' parts may be delivered by members of the Chapter other than the Consul.)

CONSUL: As a student at Miami, he spurned the domination of those who sought to control his sense of duty, and the founding of Sigma Chi followed. Wounded as a volunteer soldier, he was left for dead upon the field of Shiloh, but lived to become a general.

Ritualistic Statutes

In the Founders' parts each of the seven attributes is ascribed to the Founder who exemplifies that Virtue most completely. This tie should constantly be kept in mind during rehearsals. Let no brother who undertakes the obligation of a strong performance of a Founder's part assume he need not rehearse. To deliver the printed word aloud requires constant practice to be familiar with the thoughts expressed so well in our Ritual. Each part demands understanding, dignity, and depth of feeling. The speaker must be inspired by the words of each tribute and convey that inspiration to the candidates. That is interpretive ability—the ability to transfer the full thought and emotional contents of the writing and make it live. Each candidate must see clearly the magnificent contribution each Founder gave us. The brother rendering the part is representing Sigma Chi in that role. The qualities the candidates hear in his voice are attributed to the Fraternity.

After the lighting of each candle the Consul is careful to pause until the candle is burning brightly before the calling of the name of the Founder.

MEMORIZATION

As in all other parts of the Ritual (with the exception of the Obligation, which must be read for absolute accuracy) memorization is essential to an exemplary performance.

FOUNDING PARTS

If seven men are assigned to give the Founders' parts, it is appropriate to have them seated in their robes toward the front of the chapter room near either side of the Consul. As the name of each Founder is called, the brother assigned steps forward and delivers his message honoring one of the Founders on a person-to-person basis to the new initiates. For the best effect the Founders' parts may be given from alternate sides of the officer stations.

RITUAL

His superb courage kept him always in the army of the nation for which he so often risked his life. He loved his country with an intense patriotism; and so he loved Sigma Chi all his days, giving to her the same full measure of devotion. His life inspires us to assume all the duties of citizenship in peace as well as in war. As he made sacrifices for his country so let us show our devotion to our country, by obedience to its laws and by our constant vigil for the betterment of city, state, and nation.

To him is dedicated this LIGHT OF COURAGE.

(The Pro Consul lights the second candle; and, as before, the Consul shall pronounce the name:)

Thomas Cowan Bell

ALL: All honor to his name!

CONSUL: A genial comrade among his fellow students, he early displayed an ardent love for learning. In college he devoted himself to a wide range of reading, and his early writings show his scholarly tastes. He adopted education as a career and became a college president; and his genius for administration brought him financial independence. His learning ripened into wisdom, and his students were inspired to acquire knowledge not only for its power but for its highest purpose, the development of character. Happy is the man that findeth wisdom and that getteth understanding. She is more precious than rubies. Length of days is in her right hand; and in her left, riches and honor.

To him is dedicated this LIGHT OF WISDOM.

(The Pro Consul lights the third candle; and, as before, the Consul shall pronounce the name:)

William Lewis Lockwood

ALL: All honor to his name!

CONSUL: He guided the finances of our first chapter until his graduation from college. His business records show the integrity

RITUAL

and promptness with which he completed every transaction of the chapter. Suffering from the wounds of war, the young soldier bravely fought the battle of life. He met the business world with confidence and won success through fairness and rectitude. He was engaging in manner and cultured, sacrificing and generous; given to philanthropic service, and had that high sense of honor which scorns deception and trickery. Though taken early by his honorable wounds, his life is a rich legacy to Sigma Chi, inspiring us to discharge every financial obligation; to live prudently within our means; to appreciate the dignity of labor; and to be trustworthy in every relation.

To him is dedicated this LIGHT OF INTEGRITY.

(The Pro Consul lights the fourth candle; and, as before, the Consul shall pronounce the name:)

Isaac M. Jordan

ALL: All honor to his name!

CONSUL: In college he was known for his energy and for his faithful performance of every task. His brilliance as an orator, his leadership in law, his usefulness as a member of Congress, were the natural fruits of his high ambition, studious habits, and untiring industry. His life teaches us that the highest success may be achieved by energy, persistence, good habits, and high ideals. With affability, sincerity, and earnestness he used to the utmost the high powers of mind and heart with which nature endowed him. In the height of his success he was proud to say: "Sigma Chi was my first love, and it shall be my last." His zeal in his profession, in the duties of citizenship, and for the advancement of our Fraternity, inspires us to follow in his footsteps and emulate his success.

To him is dedicated this LIGHT OF HIGH AMBITION.

(The Pro Consul lights the fifth candle; and, as before, the Consul shall pronounce the name:)

RITUAL

Daniel William Cooper

ALL: All honor to his name!

CONSUL: His temperance, self-control, and purity in thought, word, and deed reflected the nobility of his character. By common choice, he was Consul of our first chapter until his graduation. As a noble preacher of the Cross he gave his long and useful life to lead men to spiritual heights. As long as Sigma Chi shall live, his example will teach us to abhor intemperance, impurity, and the debasement of the body, which is the temple of God. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. In his name let us practice self-control, exalt morality, and reverence religion. He that ruleth his spirit is better than he that taketh a city.

To him is dedicated this LIGHT OF SELF-CONTROL.

(The Pro Consul lights the sixth candle; and, as before, the Consul shall pronounce the name:)

Franklin Howard Scobey

ALL: All honor to his name!

CONSUL: Warm-hearted, generous, and gifted, he possessed remarkable ability to win friends and to hold their loyal friendship. His courtesy and tact were not simply matters of social form but were the outgrowth of a spirit of kindness and good-will. In the difficulties and trials of building the Fraternity his optimism dissipated all discouragement, for his name on the roll meant his heart in the work. His enthusiasm for his Chapter, and for the Fraternity as it grew, gave courage to his associates. Throughout his life and even in the affliction of his later years he radiated hopefulness and good cheer. And now abideth faith, hope, love, but the greatest of these is love.

To him is dedicated this LIGHT OF COURTESY.

RITUAL

(The Pro Consul lights the seventh candle; and, as before, the Consul shall pronounce the name:)

James Parks Caldwell

ALL: All honor to his name!

CONSUL: Youngest among the Founders of our Fraternity, nevertheless he was held in honor among them for his faithfulness. While a prisoner of war, he was offered his freedom on condition that he renounce his allegiance to the Confederacy, but fidelity to principle caused him to remain true to the Southland. In like manner he ever remained loyal to Sigma Chi. He was possessed of a fine mind, unusual attainments in scholarship, and a chivalrous disposition. He was a brilliant writer and an able lawyer. In these callings he sacrificed advantages which might have been his had he forsaken his fixed ideals. His sense of honor and responsibility teaches us to be true to the trust reposed in us by our kindred, our associates, our college, and our Fraternity. Be thou faithful unto death and thou shalt receive a crown of life.

To him is dedicated this LIGHT OF FIDELITY.

CONSUL: Candidate(s), these seven lights represent Courage, Wisdom, Integrity, High Ambition, Self-Control, Courtesy, and Fidelity. You will observe that the lights are supported by seven arms, branching from one common standard. The union of the arms with the standard is emblematic of the strength of your character when endowed with the virtues we emulate.

Ritualistic Statutes

THE THREE GREAT AIMS

The Three Great Aims may be delivered by a chapter member other than the Consul. The usual course is to permit the Annotator to make the presentation.

Much of the discussion on the delivery of the Seven Virtues applies to the proper presentation of the Three Great Aims. The part is as difficult to memorize as it is for the speaker to deliver and understand. Along with a complete understanding of the content it is necessary for the speaker to emphasize the full meaning with a comparatively slow pace. While none of the parts of the Investiture carries any superfluous wordage, here is a great abundance of information in very few words. So it must be delivered slowly and deliberately.

The last paragraph is a brilliant and precise summary of the content of both the Seven Virtues and the Three Great Aims. It needs a special touch—a careful pointing-up. A dramatic pause at the close of this recitation will give the candidates a chance to be impressed. Let them digest it for a moment before the appearance of Constantine.

RITUAL

The Three Great Aims

(This portion may be delivered by a Chapter member other than the Consul.)

CONSUL: The Three Great Aims of this Fraternity are Friendship, Justice, and Learning. They contain the elements of a complete personality; for Friendship is the noblest expression of our *emotions*; Justice must dominate every decision of the *will*; and Learning is the goal of every trained *intellect*.

These have been the great aims of our Fraternity from its beginning. The trials to which our Founders were subjected bound them together in an unusually close and enduring *friendship*. The inception of Sigma Chi was a protest against injustice in their college life. All of our founders were proficient as students and most of them entered the learned professions.

The Seven Virtues which we emulate are closely related to these Three Great Aims. Courtesy and Fidelity are noble expressions of true Friendship; Courage and Integrity must ever characterize our sense of Justice; Wisdom and Self-control will follow Learning; while these Three Great Aims are true goals of High Ambition.

Ritualistic Statutes

CONSTANTINE

Constantine should represent a man just past middle age with graying hair, who still has the vibrancy of a leader. Articles needed for his makeup are:

1. Spirit gum
2. Stick of grease paint
3. Braided gray hair (a yard lasts a long time)
4. Brown professional eye-shadow pencil
5. Jar of cold cream
6. Facial tissue
7. White talcum powder
8. Scissors

Most of these items can be obtained in any drug store. Other items can be obtained from the drama department of the college or any reliable theatrical or costuming agency.

The first step in make-up is the light application of cold cream to all exposed areas of Constantine, *except the areas of the face where the beard is to be applied*. These areas include the exposed parts of the legs, backs of hands and lower forearm, forehead, nose and cheeks. The next step is the coloring of these areas with the No. 19 grease pencil to enhance the effect of strength and maturity. Shading is effected by physically wrinkling the forehead and drawing light lines in the wrinkles with the brown eye-shading pencil. Lines should be drawn above and below the eyelids, and also from the lower side of the nose to the end of the lips. Maturity can be achieved in the hands by drawing three light lines from knuckle to wrist. The hair may be made to appear gray by brushing it with the white talcum powder.

The final step is the application of the beard. Cut off about two inches of the braided hair. Pull it gently apart until it is spread out thinly and evenly. Then cut it with scissors into three equal parts. Apply spirit gum to the beard area of the face, and give it a minute or two to become tacky then apply the beard—one portion on either side and one on the chin, pressing them together. Small strips can be placed in the mustache area. Additional strips of hair placed over the eyebrows add to the maturity of the face. Allow the spirit gum to dry, then trim the beard with scissors. It should look well-trimmed rather than bushy. History tells us that Constantine kept his soldiers'beards trimmed to a length of about one and one-half inches.

Following the ceremony, the beard can be pulled and saved. It may be used several times. Make-up and spirit gum may be removed by applying cold cream.

Ritualistic Statutes

Since Constantine is depicted as a man in the prime of life, still possessed of full physical powers, there is no need for a cane, staff, or other aid to walking. It is a Constantine thus represented who walks before the initiates at the proper time.

If a mobile scene is used, the four hooded coffin-bearers should have make-up applied to the exposed parts of the legs, feet, and hands as described above.

THE SCENE

Two types of scene presentations may be used—the fixed scene or the movable scene. The movable scene consists of four brothers in hooded robes carrying the coffin and skeleton slowly into the center of the semi-circle of initiates where the coffin is placed on the floor within easy view of all initiates. Each of the four coffin-bearers carries a candle. Two of the brothers kneel at the foot and head of the coffin, respectively, in an attitude of deep contemplation, their left elbows resting on the coffin while their left hands support their foreheads. The two kneeling brothers at the same time place their floor candles near the coffin so as to light up the scene. The two remaining pallbearers march slowly to either side of the officers, turn and stand facing the scene with heads bowed and with their candles held aloft. As soon as the four brothers are in the position described above, Constantine makes his entrance. The four pallbearers remain in the same position throughout Constantine's presence. Upon his exit, the pall-bearers return slowly to the coffin and transport it from the room.

To achieve the greatest effect the entire sequence may be accompanied by appropriate music (see section on Ritualistic music).

If a fixed scene is used it may be constructed on either side of the officers, but not visible to the initiates while they are standing before the Consul. The coffin should rest under a canopy of black cloth. In front of the canopy should be hung curtains which divide in the center and which can be drawn aside by two brothers, dressed in black gown and hood, who stand at each side, holding back the curtains while the scene is exposed. The fixed scene should be illuminated by two candles placed in the floor stands so as to provide effective lighting. A soft spotlight is also very effective. Near the foot of the coffin, one of the brothers should kneel in an attitude of deep contemplation, his left elbow resting on the coffin while the hand supports his forehead. The right hand may also rest upon the coffin, being extended toward its head. *In the case of the fixed scene, the curtains are not closed until after the Obligation.*

Ritualistic Statutes

The illumination of The White Cross should be suspended above the scene, and so placed as to be visible to the initiate when he opens his eyes and while kneeling as directed in the address. In the case of a mobile scene, The White Cross may be suspended above and behind the Consul's station.

THE APPEARANCE OF CONSTANTINE

The part of Constantine can make or break the entire ceremony. The Constantine part expresses a Ritual thesis established by the Crusaders that, when a man makes his vows to a credo of an organization and takes an oath of life-long duration there must be in that ceremony a recognition that death will ultimately come. This death theme is represented by the scene. The portrayal also contains the admonition that the advice of older men should be heeded, that true friendship is timeless, and that the fleeting character of human life makes imperative that we strive to live up to our ideals to the best of our ability.

Extreme care must be exercised in the selection of a brother to portray Constantine. Here is one of the truly magnificent roles in the Ritualistic world. If there is an undergraduate in your chapter who can present this role with the dramatic maturity it requires, you are indeed fortunate. If such is not the case, an alumnus can undoubtedly be found who can present the characterization properly.

Constantine should be instructed that slow and deliberate pacing is the keynote. To add age to his voice he should not try to lower the vocal placement or constrict the throat. Age is best achieved by a complete relaxation of the throat muscles and a softening of the tone, at times almost to a whisper. Never try to give the voice a "shaky" quality.

It is improper for the brother portraying Constantine to yell any portion of the speech. It is improper for Constantine to use a cane or any other paraphernalia not prescribed in the Ritual or Ritualistic Statutes.

Constantine is a man who speaks from the experience of his some fifty years. He has come to believe and is reflective as he speaks. He is a soldier, strong, virile, and the epitome of dignity. The imperative quality of the early parts of his message gradually tempers through the somber gray words of the second paragraph to the warmth of his thoughts on friendship. As The White Cross appears it is a different man whom we see. This is a convert, the man whose devotion to the Cross grew from a transcendent moment which he now recalls. The new life which accompanies belief in the Cross now flows through Constantine. He loses himself in the inspira-

RITUAL

The Appearance of Constantine

CONSUL: In order that you may still better understand the meaning and importance of the Seven Virtues and the Three Great Aims of this Fraternity, I shall now call upon our ancient patron, the Emperor Constantine, to give you further light. May you profit by his teachings.

(The Consul extends his hand and looks toward the place where Constantine is to appear.)

(Constantine appears at the Scene. The seven lights are left burning until after the obligation.)

CONSTANTINE: Hear the words of one who in his own day was mighty. I, Constantine, the Emperor, address you, that I may enlist your lifelong devotion to my cause. You have taken vows of eternal friendship and manly honor. Let your friendship be enduring and your life beyond reproach.

(The light of the Scene is turned on. The candidates are in a position where they may clearly see the Scene.)

Observe these emblems of mortality. In the chill arms of death we must all at last repose. The young, the strong, the buoyant, the happy, and the beautiful must all, like the weak, the poor, and the wretched, succumb at last. But we are taught that he who nobly lives may nobly die, an honest man, the noblest work of God.

(A short pause.)

Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh when thou shalt say, I have no pleasure in them; before the sun and the light and the moon and the stars are darkened and man goeth to his everlasting home and the mourners go about the streets; before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was and the spirit returneth to God who gave it.

(A short pause.)

Ritualistic Statutes

tion of his revelation, and as his words build to a powerful climax, the rheostatically controlled transparency becomes brighter and brighter. His voice is powerful but steady as he speaks his final words.

After Constantine retires and the recorded music has reached its climactic end, a dramatic pause is very effective. Give the candidates time to absorb this inspirational experience before proceeding with the ceremony.

RITUAL

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeable. Death cannot kill what never dies, nor can spirits ever be divided that love and live in friendship; this is the comfort of friends, that though they may be said to die, yet their friendship and society are in the best sense ever present, because immortal.

(A short pause.)

You will fall upon your knees, close your eyes, and engage in silent prayer to Almighty God.

(While the candidate(s) kneel(s) with bowed head(s), The White Cross appears. Constantine points to The Cross.)

Lift your eyes heavenward, and look! When disaster was imminent, in my despair I was inspired to forsake the gods of stone; I besought the God of the Christians for mercy; in answer to my prayer The White Cross appeared unto me in the heavens and an angel said: "Thou shalt make a representation of the sign thou hast seen; of gold and precious stones shalt thou make it. It shall be thine emblem and the emblem of thy followers henceforth and forevermore." Amen! Amen.

(Constantine retires.)

CONSUL: You will arise. In the presence of this scene which conveys its own somber lesson to every sensitive heart and intelligent mind; and after I charge you that this Fraternity is banded together for the practice of pure and steadfast friendship toward every worthy brother until death; of strict justice to all men; for the acquirement and diffusion of true learning, and for the practice of the Seven Virtues of which we have learned – and that this requires more of you than the world requires of other men – is it still your desire to become a member of this Fraternity, knowing that your obligations are of lifelong duration?

(The candidate(s) must make an affirmative answer.)

Ritualistic Statutes

THE OBLIGATION

The practice by some chapters, and at special Fraternity events, of having all brothers present stand and recite the Obligation along with the candidates, renewing their obligations, is authorized and encouraged.

RITUAL

CONSUL: Friend(s), kneel upon your right knee; place your left hand upon your left breast; raise your right hand; and repeat after me:

The Obligation

(To insure absolute accuracy, this obligation may be read).

I, (repeat your name), * of my own free will, * before the All-seeing Eye of Almighty God * and in the presence of this Chapter, * do sincerely promise and solemnly swear * that I will keep inviolably secret * everything connected with my Initiation * and all that is contained in the Ritual * and Ritualistic Statutes of this Fraternity; * also each and every secret sign, * symbol, password, and grip * of the Fraternity * which I have learned, * or may hereafter learn. * I will neither write * nor otherwise record the secret mottoes * or the description of the grips, of this Fraternity * in any manner whatsoever. * Nor will I, for any reason, * copy any portion of the Ritual without legal permission * as provided by the Constitution. *

I will cheerfully obey all of the laws of the Sigma Chi Fraternity, * and of _____ Chapter, * and of any chapter of which I may hereafter become a member. * Furthermore, I will at all times, * throughout life as well as in college, * use my utmost endeavor in all honorable ways * to promote the welfare and prosperity * of this Fraternity and its individual members. * And, above all, I will ever strive * to interpret the ideals of this Fraternity * in my own personal character and conduct. *

These promises I make for all time, * to be equally binding while in or out of this Fraternity, * under the stigma of committing moral perjury, * if at any time I violate this my solemn oath * and binding obligation, * so help me God. *

CONSUL: You will arise.

(The seven lights are extinguished.)

*Pause

Ritualistic Statutes

THE PRESENTATION OF THE BADGE

After the Consul concludes the beautiful Presentation of the Badge speech he leaves his station, followed by the Pro Consul, who bears the tray upon which the badges have been appropriately arranged. Unless the chapter has arranged to have a quantity of badges available for this purpose, it is customary for each big brother to allow the little brother initiate to wear his badge. If the latter is the case, the Pro Consul should take care to arrange the badges in such a way as to assure that each initiate shall be pinned with the badge of his big brother. The Consul takes a position before the initiate highest in seniority, who is stationed at the left of the semicircle as viewed by the Consul, and pins the badge on each candidate in descending order of seniority. The Pro Consul stands to the Consul's left, holding the tray within easy reach and, in the case of each initiate, indicates to the Consul which badge is to be pinned.

In reciting the famous badging line to each of the new brothers, the Consul should use care in not varying the intonation of the sentence as he proceeds from brother to brother.

As the Consul badges each brother he does not give the new brother the fraternal grip. This is not possible, since the new brother has not as yet been instructed in the matter of the grip. For emphasis, however, he may place his right hand on the left shoulder of the initiate as he speaks his words.

In order to expedite the pinning ceremony, it is not necessary for the Consul to lock the clasp of each badge as it is placed on the breast of the new brother. It is sufficient to merely clasp the pin without locking it. Later, at the close of the initiation ceremony, the Consul may instruct the new brothers to fasten the pins securely.

If any of the new initiates has a close relative in such as father or brother, it is entirely appropriate to invite him to pin the badge. In such an event, the Consul should instruct the brother as to the appropriate words to be said as the pinning takes place. Then as the Consul comes to an initiate who is to be pinned by his father or brother, the Consul may merely step aside and call forth the member who is to have the honor of pinning the badge on his son or brother.

RITUAL

The Presentation of the Badge

CONSUL: The great moment of your life has come. We are about to place upon your breast The White Cross of Sigma Chi, and you are about to learn the significance of our beautiful emblem. To wear it worthily will require an exercise of all the good qualities of your character and all the strength of your manhood. To the world, it will identify you as a Sigma Chi. To your brothers, it will have a deeper meaning, standing for the noble qualities of your heart. When they see The White Cross upon your breast, they will believe you to be true, brave, honest, and full of that brotherly love taught by the Christ of whom our badge reminds us.

Your quest for The White Cross was a symbolic mission, that you were caused to undertake for your own good. You did not find what you sought. You may never find it. A Sigma Chi wears upon his breast a badge which is a representation of The White Cross, but The White Cross itself is an ideal. Your search for it is emblematic of your course in college and your career throughout life, which ought to be so conducted that you will always be finding what is noblest and best. In your Interview others put severe questions to you. Henceforth you will have to be the judge of your own faithfulness in seeking what is worthy. The Cross is the emblem of sacrifice. Let it remind you that no achievement is accomplished without both sacrifice and service; and that only as The Cross conquers in your heart can you attain the ideals for which it stands.

(Until this time the badges which are to be presented have been kept from view. The Pro Consul now produces them, arranged upon a suitable tray, and bears them to the Consul. The Consul shall take the badges singly from the tray, placing one upon the left breast of each initiate and saying to each:)

CONSUL: My Brother, may you wear this Cross through life without soiling the purity of its whiteness or dimming the luster of its gold.

(The Consul returns to his station).

Ritualistic Statutes

THE EXPLANATION OF THE BADGE

This lecture may be delivered by a member of the chapter other than the Consul. It is customary that this person be the Pro Consul, since the illumination of the badge is located near him. His delivery should be slow and distinct, pausing frequently to indicate the appropriate emblems on the badge which he is describing.

THE EXPLANATION OF THE GRAND SEAL

Since the illumination of the Grand Seal is situated near the Annotator, it is appropriate for him to deliver this brief lecture.

RITUAL

The Explanation of the Badge

(The representation of the Badge is illuminated at this point).

CONSUL: *(or may be delivered by another chapter member)* Observe now this representation of The Cross you wear, and give heed to the meaning of its emblems. The Badge of this Fraternity is the Sigma Chi Cross of gold, indicating true worth. The arms of white enamel are emblematic of the purity of our motives and the high sense of honor which should characterize all our actions. The black enamel surrounding the letters in the center of the Badge reminds us of the secrecy which guards the mottoes for which the letters stand. Upon the upper arm are crossed keys, emblematic of our duty to unlock the secrets of learning and of the access of each to his brother's heart. Upon the right arm is an eagle's head, emblematic of our lofty aspirations. Upon the left arm is a scroll, typifying our literary character. Upon the lower arm are clasped hands, denoting friendship; and seven stars, indicating the perpetuity of our union and the equality and brotherhood of our chapters.

The chains connecting the right and left arms with the top of The Cross teach us that we are bound by a double obligation; for the duties which we owe to the Chapter and to the Fraternity at large are equally imperative. As the absence of one chain destroys the symmetry of the Badge, so the neglect of either obligation will mar your character as a Sigma Chi.

The Explanation of the Grand Seal

(The representation of the Seal is illuminated at this point).

CONSUL: *(or may be delivered by another chapter member)* Around the circumference of the Grand Seal is the name of our Fraternity. The numerals 1855 represent the year of our origin. The seven stars indicate the perpetuity of our union. They also remind us of the Seven Founders of our Fraternity, and of the seven virtues which we teach in their names. The seven-branched candlestick in Holy Writ exemplifies perpetual illumination. In Sigma Chi it reminds us of our enlightenment, and that our obligations are of lifelong duration.

Ritualistic Statutes

THE CHALLENGE LECTURE

The Pro Consul's presentation of the Challenge lecture and the Challenge exemplification are most difficult. Perfect command of the material is essential to delivery of the speeches. It is important that the Pro Consul conduct adequate rehearsals with the two demonstrating brothers until proficiency is established.

RITUAL

Entering a Chapter Meeting

CONSUL: The Pro Consul will now instruct you in the manner of gaining admission to a chapter meeting and in the use of the Challenge by which you may recognize a Sigma Chi.

PRO CONSUL: When a brother desires to enter a chapter meeting, he shall rap at the door; the Kustos will answer with any number of raps on the inner side of the door. The brother desiring admission will then answer with one less rap.

The Challenge Lecture

PRO CONSUL: To determine who is a Sigma Chi the challenger gives the sign of salutation (*demonstrates*), which should never be used where there is danger of detection. The meaning is Sigma Chi. The person challenged, if a Sigma Chi, responds with the countersign of recognition (*demonstrates*), which is used only in answer to the sign of salutation. Its meaning is the same, Sigma Chi.

The permanent password, Constantine, is then used in this manner.
The brother challenging asks: "Are you a Sigma Chi?"
The answer is: "I am."
The challenger says: "Begin."
The brother challenged responds: "Con"
The challenger answers: "Stan"
The brother challenged responds: "Tine"
Either brother may then apply such further tests as he shall see fit.
The challenge grip is then given, and while giving it the challenger speaks the first secret motto, say-kahs-kar-ah-tahs.
Its meaning is Shrine of Friendship.
The challenged responds with the second secret motto, stegg-ah-man-krees-tose. Its meaning is We Protect the Worthy
In our ordinary association with our brothers, however,
the fraternal grip is given and not the challenge grip.

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The Challenge Exemplification

PRO CONSUL: I will now request two of our brothers to exemplify the whole challenge, while I explain it further.

(The Pro Consul designates two brothers, who come forward and exchange the entire challenge. They must proceed slowly, so as to give the Pro Consul time for the explanations; and for this purpose the whole form should be made a matter of careful rehearsal beforehand.)

(The First Brother gives the sign of salutation).

PRO CONSUL: This is the sign of salutation. *(He indicates its formation).* Its meaning is Sigma Chi.

(The Second Brother gives the sign of recognition).

PRO CONSUL: This is the sign of recognition. *(He indicates its formation).* Its meaning is the same, Sigma Chi. These signs are used only in fraternal salutation and never where there is danger of detection.

FIRST BROTHER: Are you a Sigma Chi?

SECOND BROTHER: I am.

FIRST BROTHER: Begin.

SECOND BROTHER: Con.

FIRST BROTHER: Stan.

SECOND BROTHER: Tine.

PRO CONSUL: This is our permanent password, whose meaning and relevance you understand. At this point either brother may apply such further tests as he shall see fit.

(The First and Second Brothers exchange the challenge grip).

PRO CONSUL: This is the challenge grip. *(He indicates its formation).* Its meaning is Sigma Chi.

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FIRST BROTHER: (*gives the first secret motto*) say-kahs-kar-ah-tahs.

PRO CONSUL: This is our first secret motto, (*repeating it*) say-kahs-kar-ah-tahs. Its meaning is Shrine of Friendship.

SECOND BROTHER: (*gives the second secret motto*) stegg-ah-man-krees-tose.

PRO CONSUL: This is our second secret motto, (*repeating it*) stegg-ah-man-krees-tose. Its meaning is We Protect the

(*The First and Second Brothers exchange the fraternal grip*).

PRO CONSUL: This is our fraternal grip. (*He indicates its formation*). In our ordinary associations with our brothers this grip is given, and not the challenge grip.

By means of the Challenge we determine who are true brothers. Everyone admitted to our Chapter meetings is put to these tests. Should you ever visit another chapter, and be unable to answer the Challenge, your ignorance would not only cause you embarrassment, but would arouse the suspicion that you are an impostor.

PRO CONSUL: (*Addressing First and Second Brothers*). Brothers, I thank you. (*They resume their places in the circle*).

(*The Pro Consul salutes the Consul with the sign of salutation, who responds with the sign of recognition; and the Pro Consul resumes his station*).

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THE ENROLMENT

The Enrolment can easily develop into a bottleneck in the Investiture. The process can be greatly expedited if both the Magister and the Assistant Magister alternately aid in leading the new initiates to the Annotator's station and back to their proper places. The roll should always be signed in ink. The signatures should be in the order in which the men were pledged, the first pledged having priority.

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The Enrolment

CONSUL: Brothers, for by that endearing name we are now privileged to address you, having assumed your obligations and responsibilities, you now have the honor of recording your name upon the roll of the initiates of _____ Chapter.

(The official Roll Book as prepared and issued by the General Fraternity must be used. The Magister shall conduct each initiate to the Annotator's stand for his enrolment. After the initiate has signed the Roll with first middle and last names spelled out without use of initials, the Annotator shall salute the Consul).

ANNOTATOR: Worthy Consul, it is written _____ .

(Reads the entire name of the initiate in a clear voice; and the Magister shall re-conduct the initiate to his place before the Consul).

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THE CHARGE

The Charge is one of the greatest pieces of Ritualistic literature ever written. Its delivery is the honor and privilege of the Consul. The magnificence of the Charge can only be conveyed as the Consul speaks with sincerity and understanding. To deliver the Charge is a challenge.

The supreme idea in its delivery is personal contact. Every effort should be made to convince each initiate that he is being addressed personally. This is best achieved by the Consul leaving his station and descending to the center of the semicircle of candidates before beginning. Strong vocal projection is not necessary.

As to pace, the Charge should not be delivered in less than three minutes. Three and a half minutes is better, and it is possible to deliver the Charge in three and three-quarter minutes without dragging.

In no part of the Investiture is there a more vibrant and dynamic line than, “Bidding you Godspeed, *my brother*, I greet you forever in the sacred bonds of Sigma Chi.” That line admits of no temporal quality in Sigma Chi . The brothers are greeted *forever*. Its great emotional value will be realized if the delivery pace is overemphasized, injecting a sense of finality. That one line carries the impact of many thoughts into the mind of the initiate. He will never forget this great moment. If the Charge has been delivered with inspiration each new brother will resolve to wear The White Cross through life, without soiling the purity of its whiteness or dimming the luster of its gold.

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(The Pro Consul shall light the tapers, in order from right to left as viewed from the chapter circle).

The Charge

CONSUL: My *brothers*, having been found worthy, you have had the ceremonies of Initiation conferred upon you, a distinction which but few merit, and an honor to which but few attain. By this act of ours you know yourself to be the special object of our esteem. By this act of ours you know that our implicit confidence is placed in you. You are never to engage in anything that would prove derogatory to your character as a high-minded man and a gentleman. Let your conduct at all times be an evidence to the world of the noble purposes and designs of this Fraternity. Let your motives be pure and honest, and in your intercourse with others let your deportment be genteel and affable, being ever mindful of what you speak, to whom, when, and where. In a word, let your life be an exemplary one; by so doing you will not only identify yourself with respectable society, but you will advance the interests of the Fraternity of which you now have the honor of being a member.

Our brothers, who are found in all parts of the world—North, South, East, and West—and on whose breasts glitters in its purity, the emblem or our Fraternity, will always receive you with welcome hands and warm hearts, and stand ever ready to assist you in time of need. Henceforth you are bound to us by the most sacred ties of friendship and love. In weal or in woe, in sickness or health, in poverty or wealth, through youth, manhood, and old age, you are indissolubly linked to us by that firm chain, the links of which can only be broken by the angel of death. Your joys, your sorrows, your afflictions, have all become ours. When the dark clouds of adversity gather around you and your heart is sore, your faith weak, and your courage well-nigh gone, forget not that there are strong arms around you, true hearts upon which to rest, and tender sympathies from which to draw consolation for the past, comfort for the present, and hope for the future.

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A short pause should follow the Charge and then the Consul steps forward to congratulate each of the new brothers. Here *for the first time* he may extend the fraternal grip to the new brothers. If he should so desire the Consul may repeat the last line of the Charge to each brother as he extends the grip. This is not the time for congratulations of the new members by the older brothers.

CLOSING

As prescribed in the Ritual, the new brothers are then led to their proper places in the circle by the Magister. This means that the man lowest in order of Initiation should sit on the extreme right of the Consul as viewed by the chapter, and the man highest in order of seniority should sit next to the brother who was last in the order before the Investiture. When all new brothers have assumed their places in the circle, the Consul closes the ceremony with the Ritualistic closing prescribed for a regular chapter meeting. (*For the Good of Sigma Chi and the Chapter is not used in Initiation*).

The Consul passes around the circle, commencing with the Annotator; giving each brother the fraternal grip and saying, "I seek true friendship," and receiving the response, "You find it here." After the Consul has proceeded around the entire circle, he shall resume his place. The Consul shall be followed closely by the Annotator, whom the brothers shall follow consecutively in the order of their seating, each greeting in turn the remaining members of the circle. After all the brothers have passed the Pro Consul who has been the last in the circle they should return to their places.

During the Friendship Circle of the closing ceremony, it is entirely appropriate for the older brothers to congratulate the new brothers.

Brothers changing into regular clothes from the Initiation regalia should do so in an adjoining room and not in the presence of alumni and newly initiated Brothers.

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Remember, too, that the bond is reciprocal. To you we have committed the care of our reputation, and our honor is in your keeping. The stain of dishonor will blacken not your character alone, but will also rest upon us. Think no thought, utter no word, do no deed, which will, through you, cause the name of Sigma Chi to be dis-honored. Strive ever to conform to that standard of manhood which is noblest and best. Cherish within your heart the love of those principles which control and direct the actions of all truly honorable men, keeping ever before you the obligations which you have voluntarily taken upon yourself. Let your whole life be such that when you go down to the dark river of death and its chill water dampens your feet, you may be able to say, looking back over your past life:

“I have fought the good fight; I have finished my work; The White Cross of Sigma Chi has gained new luster by my life.”

Bidding you Godspeed, my *brothers*, I greet you *forever* in the sacred bonds of Sigma Chi.

(Here the Consul goes to each initiate and gives him the fraternal grip, after which he returns to his station).

CONSUL: Magister, you will conduct our new brothers to their proper place in the circle.

The Friendship Circle

CONSUL: *(to the new initiates)* At the Chapter meeting closing it is traditional to conduct the Friendship Circle, which is begun by the Consul passing around the circle, commencing with the Annotator, giving to each Brother in turn the fraternal grip and saying “I seek true friendship.” And, the answer from each Brother is: “You find it here.” As I proceed around the circle, I am followed closely by the Annotator, whom the Brothers shall follow consecutively, starting with the most recent initiate.

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THE INITIATION BANQUET

At last, the great moment for which each candidate has striven so long has become a reality. He is now a member of Sigma Chi , wearing upon his breast The White Cross, the emblem of a life-long, sacred trust. This calls for a celebration, the initiation banquet, to accomplish a number of important purposes:

1. *To honor the new initiates.* This is their big moment. The spotlight should be on them. Arrange to seat them at the head table. Each should be invited to give a brief word of response to the occasion, if he so desires.
2. *To express appreciation to those brothers who worked long and hard to make the Initiation a success.* This is often over-looked. The toastmaster should recognize all who participated, including alumni.
3. *To issue a new challenge.* A distinguished alumnus should be invited to give a brief address. He should stress to the new brothers that being able to wear The White Cross carries with it the challenge to be ever seeking new horizons in the endless search for what is noblest and best. The responsibility which comes with wearing The White Cross should also be emphasized.
4. *To enjoy great fellowship.* The past weeks leading to the Ritualistic climax have been filled with hard work and anticipation. Now is the time for genuine relaxation. A large delegation of alumni in attendance will not only add to the fellowship but will also help to cement active-alumni relations.

Tips to the steward and social chairman:

1. Invite alumni, guest speaker, and special guests well in advance. Work with the Ritual committee on this.
2. Don't make this just another meal. Dress up the food, and have decorations on the tables to suit this special occasion.
3. Provide a small printed banquet program, listing the new initiates, officers, initiation functionaries, and the guest speaker. These programs are particularly appreciated by the new initiates and alumni.
4. Do not fail to invite Sigma Chi fathers, brothers, or close relatives of any new initiates. They have been known to journey hundreds of miles to be on hand. In your invitation, suggest a congratulatory letter or telegram to the initiate in the event the relative cannot make it. These can be given out during the banquet.
5. Write thank-you notes to all alumni who attended. This is not only good alumni relations but an expression of common courtesy.

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Ritualistic Closing

CONSUL: Brothers, the time of closing is at hand. As we separate, let us resolve anew to wear The White Cross worthily through life and to help one another to attain its virtues.

(*The Consul raps (* * *); he then passes around the circle, commencing with the Annotator, giving to each brother in turn the fraternal grip and saying:*)

CONSUL: I seek true friendship.

BROTHER: You find it here.

(*After the Consul has proceeded around the entire circle, he shall resume his place; the Consul shall be followed closely by the Annotator, whom the brothers shall follow consecutively in the order of their seating, each saying in turn to the remaining members of the circle:*)

BROTHER: I seek true friendship.

OTHER BROTHER: You find it here.

(*After all of the brothers have passed the Pro Consul who has been the last in the circle they shall return to their places*).

CONSUL: Who is our Ancient Patron?

BROTHERS: Constantine, who conquered by The Cross.

CONSUL: (*Giving the sign of salutation*) Brothers, guard well the honor of The Cross.

BROTHERS: (*Giving the sign of recognition*)
In Hoc Signo Vinces.

CONSUL: Brothers, we part in unity.

BROTHERS: So mote it be.

CONSUL: (*Raps *).*

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ORIENTATION OF THE NEW INITIATIES

One of the primary purposes of pledge training, indoctrination, and Initiation is to make a deep and lasting impression upon the candidate of the tremendous personal responsibility he must accept as a member of the Fraternity. As many active brothers may recall, pledge days were often days of little responsibility for the actual administration and government of the chapter. Consequently, some fail to realize that to be initiated means to be charged with greater responsibility. Sometimes it takes over a year for the active man to come to the realization that part of the responsibility for running the chapter is on his shoulders. This shift of responsibility *must be impressed upon the candidate not only before and during the initiation but also at repeated intervals thereafter. It is vital to convince the new initiates that the acquirement of our badge, although an achievement in itself, is only a symbol that our work for the Fraternity and the search for the ideals of The White Cross have just begun.*

IMMEDIATE OBLIGATIONS

As soon as feasible following the initiation a meeting should be called with the new initiates for ritualistic instruction. Such a meeting could conveniently be called just prior to the regular chapter meeting. The Pro Consul should be present to give instruction on the Challenge, rehearsing the new brothers until all are proficient. The Consul should give instruction on entering and leaving the chapter meeting and the ritualistic opening and closing. To provide the new brothers with a proper understanding and respect for the Ritual and the obligations they have assumed, the Consul should assign to the new brothers the *memorization required by the Ritual*, and should insist that they be recited to him or the Magister with proficiency within a period of 30 days. Under no circumstances shall penalties for failure to fulfill memorization requirement be imposed in less than thirty days, and confiscation of the initiation badge shall not be used as a penalty in these requirements. Instruction should also be given regarding general conduct in the chapter meeting, Literary Exercises, and For the Good of Sigma Chi and the Chapter.

FIRST CHAPTER MEETING

Every effort should be made to make the first chapter meeting following the Initiation a model meeting for the benefit of the new brothers. *The Spirit of the Initiation* should be read during the Literary Exercises and discussed. The Consul, or a regularly assigned brother, should recite the Charge at the close of the meeting.

The new brothers should be promptly assigned to appropriate committees or duties to hasten their feeling of full-fledged, responsible membership.

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THE RITUAL A Historical Perspective

The Ritual of our Fraternity is the fundamental statement of the ideals that characterize our brotherhood. Each of the ceremonial forms has a definite purpose in portraying those ideals to the initiate. An understanding of the historical background and purpose of each ceremony as it appears in the Ritual is the key to an understanding of Sigma Chi.

THE CHAPTER MEETING

The chapter meeting is an important part of the Ritual. The manner and content of the meeting is prescribed exactly. One may ask why it is necessary. Since early times history has left a long line of ritual meetings, from the early Druids, rites of Osiris of the Egyptians, the Roman Senate, Jewish Law, and the early Christians. Later it continued with such diverse groups as the rites of Knighthood, the kivas of the American Indians, the Masons, Knights of Columbus and so on. Mankind has constantly found that a group must be organized and do the various things that are unique to itself before it develops a unity of purpose and action. That is why a meeting contains a certain arrangement, type of opening, challenges, specified parts of the meeting, and a closure. The Ritual has further specified that all regular meetings be ritual meetings.

In the early years of our Fraternity the order of operation for meetings was included in the by-laws of each individual chapter. The rap code, order of seating, formal opening, order of business, literary exercises, and formal closing were all long established when they became a part of the Ritual in 1870. Gradually these forms were elaborated upon until they assumed their present form in 1930.

THE BLACK SUPPER

The publication of the first Magister's Manual in 1935 marked the beginning of the modern era of "enlightened" pledge training, which was supposed to have put an end to physical hazing, but in fact, merely modified its form. The era of initiation week activities of physical and mental hazing created a need to have an introductory ceremony which would impress the initiate with the seriousness of the Ritual to follow. The answer was the Black Supper, which had been devised in the 1920's for just that purpose. In 1935 it was included in the Ritual as an optional ceremony, and in 1952

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it was formally adopted as part of the Ritual. It now serves as a ceremonial introduction to the Initiation.

THE QUEST

In the years around the turn of the century, due to the limited size of chapter houses, it was necessary to have the candidates leave the house while preparations were made for the Investiture. In order that the candidates would not return too soon, they were usually sent out to find something that was not there. It was under these circumstances that the search for the White Cross began.

In 1915 the Quest became the impossible mission for which the candidate was put on trial in the Examination. But, as the Examination evolved away from a trial situation, the Quest evolved into the symbolic mission that it now represents.

THE INTERVIEW

Starting with the close of the Civil War, fraternity initiations began to get rough and became increasingly violent. In the decade around the turn of the century, three deaths occurred during fraternity initiations. These received wide news coverage. Fortunately, none was in our Fraternity. These deaths motivated our change in Ritual practice with the idea that we should substitute dignified mental tests for the traditional "man's inhumanity to man" on the basis that the viciousness could not be reconciled with the ideals of the Investiture to follow.

The substitute was the preliminary "Initiation Into the Greek World," which was designed to relieve the need to do physical harm to the candidates by making the mental tests severe. Individually each candidate was put through an elaborate examination in a setting of the classical underworld. However, the Initiation Into the Greek World required considerable study and practice for its mastery. This resulted in proposals for further revision at the Grand Chapter of 1915. At this time the "Quest" and "Examination" were substituted for the "Initiation Into the Greek World."

In the first Examination the worthiness of the candidate was discounted because of his inability to find the White Cross, and only after a serious deliberation was he allowed to continue in his initiation. It was found better adapted to the needs of the chapters as the mental test desired to be substituted for horseplay and unlawful excess, and possessed the advantage over the "Greek World" idea, that it was built directly upon the fundamental ideals of the Fraternity.

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The Examination procedure was again reviewed in 1935, 1937 and 1946, by which time it evolved away from a trial situation, as had been provided since its origin in the 1915 Ritual, to a process in which the candidate would measure himself by the Jordan Standard and realize a symbolic mission in his Quest for the White Cross. In 1952 the word "Examination" was discarded in favor of "Interview."

THE CLEANSING

In 1876 the Cleansing was added as a prelude to the initiation. The questions which now appear in the ceremony had previously been used in the Ritualistic procedure of interviewing the candidate prior to his formal initiation, but now these were united with the symbolic cleansing of thoughts and moments of reflection. In its original form a skull and crossed bones were displayed on the cleansing table and viewed by the candidate as he participated in the ceremony. They were transferred to the Investiture with the adoption of the 1886 Ritual, and later became a part of the Appearance of Constantine. The Cleansing serves the purpose of removing from the candidate's mind the fear that he will not be initiated, so that he can approach the Investiture with a clear mind. It assumed its present form after the addition of the prayers in 1909 and 1930.

THE INVESTITURE

The Investiture, being the climax, is the most important part of our initiation. It contains the unbroken continuity of the idealism set down by the Founders in the first Ritual. In the Founders' era the entire initiation consisted of a short ceremonial containing the same basic elements as our present Investiture. The formal entrance of the candidate, the vouching, the obligation, the three aims, the Enrolment, the Charge, and the explanations of the mottoes, the badge, the seal, and the grip all had their origin in our earliest Rituals.

Changes have come about in an evolutionary manner, of which the Charge is a typical example. In 1855 the highest honor on the Miami campus was to be acclaimed the outstanding extemporaneous orator. Our first Ritual gave an opportunity to practice this art. It stated in its text at the conclusion of the Ceremonies of Initiation, "Here the Consul shall deliver to the initiate an extemporaneous address which shall be both commendatory and admonitory." In the minutes of Grand Chapters following 1857, we find requests by the Ritual Committee chairmen that Consuls send outlines of the address they had given. At these Grand Chapters some of the address-

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es were read and met with approval. Sometime around 1868 or earlier, the Charge, quite similar in outline as it is today, was written by a chapter Consul. In 1872 it was adopted as the Charge to be used in all chapters.

Until 1909 the Investiture remained very much the simple but complete ceremony that it was in the first years of our Fraternity. The Enlightenment, the delineation of the lives of the Seven Founders, the seven-branched candlestick, the Appearance of Constantine, and the Presentation of the Badge are the important enrichments of our ceremonial, which were given to our Fraternity in 1909. These features met a demand for a somewhat more extended and complete ceremony of Initiation, under the circumstances of enlarging classes of initiates, and the entire evening of session desired to be devoted to the Initiation ceremony, with the presence of many alumni for the occasion. There had been a tendency to supplement the lack of a more extended ceremony with outside and improperly related activities. It was believed that the whole Initiation must be made more adequately impressive and meaningful under the changing and complicated conditions of student life on the modern campus. All this was a new development in the era which led to the revision of 1909.

The addition of the Enlightenment and the Presentation of the Badge served to enhance the ease of operation and functional completeness of the ceremony.

The Seven Founders parts and the seven-branched candlestick are elaborations on the ideals of the Fraternity. Their adoption grew out of the feeling that the time had come when the Fraternity could develop a suitable symbolism from its own growth and history.

The Appearance of Constantine serves to unite the death thesis that entered into our Ritual several years earlier, and the heritage behind the White Cross and In Hoc Signo Vinces. An 1870 revision of the Ritual provided that the emblems of mortality be displayed at the Consul's station, thus to be in full view of the candidate as he was obligated. The 1870 revisors of the Ritual were apparently aware of the common ritualistic practice of having a death thesis, in that when a man takes an oath of life-long duration he must recognize that death will eventually come. In 1876 the emblems were transferred to the Cleansing, where they were used in much the same way. In 1886 they were again transferred back to the Investiture to a "scene" which was displayed aside from the officer stations. Here the emblems were accompanied by a short speech which was used in 1909 to form the present Constantine sequence of the Investiture.

It is interesting to note that Founder Daniel William Cooper was opposed to the Constantine part, if it were to conform to the interpretation

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of a man resurrected from the dead. He believed that Constantine should be portrayed as a man full of life with an appeal to young men, since this is first a young man's Fraternity.

Minor refinements were made in the Investiture until it assumed its present form in 1930.

OTHER CEREMONIES

The Service *in memorium* and the form for the Installation of Chapters became a part of the Ritual in 1909. The Ritualistic forms for Grand Chapter, Founders Day, and Chapter House Dedication were included in 1930. Each has a purpose in providing a fitting ceremonial for a designated occasion.

THE REGALIA

The first Regalia, as provided for in 1861, was simply a black mask for members. It was designed to conceal the identity of the brothers until the candidate assumed his obligation, after which the masks were removed. Full robes became more popular in the 1860's. In this era, the purpose for the use of regalia began to change. It now served as a function of enhancing the decorum of the Initiation. In 1870 a representation of the skull and crossed bones was to appear on member robes as an indication of the "death thesis," which entered into the Investiture at that time. Our present Regalia was first used in 1909. Its design met the demand for a more elaborate and extended form of Initiation.

All the way through the history of revisions, the aim has been a sufficiently unified, complete, and extended document for groups of college men bound together by ties thus sought to be indissoluble and of life-long duration. All revisions have sought only to interpret the immortal work of the Seven Founders to the ever growing number of young men to cross our threshold each year.

The Ritual is a fundamental statement of the aims and ideals of the Fraternity and of the truths which it seeks to exalt. In its published form the Ritual exemplifies our initiatory and other ceremonies by which these aims, ideals, and truths are sought to be impressed when membership is first conferred, and subsequently. All these ceremonial forms, however, are meaningless except as the ideals and aims which they exemplify are impressed upon the hearts and lives of those who become wearers of our White Cross. The success of all ceremonials must be measured by the extent to which they make the truth they portray a part of one's character, and so become life-long in their influence.

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DIVISION IV GRAND CHAPTER INSTALLATION CEREMONIES

[Grand Chapter Opening]

The opening ceremony of the Grand Chapter is to be used only at the first session. The Grand Chapter shall be called to order by the Grand Consul, who officiates at the opening ceremony and thereafter. In the absence of the Grand Consul, the temporary presiding officer shall be the Grand Pro Consul.

In the absence of the Grand Pro Consul, a Grand Officer of the Fraternity may officiate, taken in the order of the election of Grand Officers under the Constitution.

(The Grand Consul raps () and all are seated.)*

GRAND CONSUL: Brothers, the time has arrived for the assembling of the ___ th Grand Chapter of the Sigma Chi Fraternity. These sessions are secret, except as otherwise ordered. I will ask any persons present who are not members of the Fraternity kindly to withdraw. I will ask Brother *(naming a brother who has been previously notified)* to act as Kustos *pro tem*. He will select such assistants as he may require and take charge of the door(s). As it is not practicable to take up the Challenge at this time, I will ask every brother present carefully to observe the signs and responses of our opening ceremony, in order that they may be known to the Kustos and to those near them as true Sigma Chis.

(The Kustos and his assistants, or any brother present, should quietly inform the Grand Consul of anyone present concerning whom there may be a question as to his being a Sigma Chi. No further proceeding is here expected, however, except in the possible instance of any unauthorized person who may still be present by misunderstanding, or otherwise; and any such person may be excused by the Grand Consul.)

*(The Grand Consul raps (* * *), and all stand.)*

GRAND CONSUL: I will ask Grand Pro Consul *(naming the Grand Pro Consul, or brother Grand Officer, if necessary)* please to

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come forward and assist me in the further opening.

(Officer designated comes to the platform and prepares to serve in lighting the seven tapers.)

(Grand Consul gives the sign of salutation.)

(All give the sign of recognition.)

GRAND CONSUL: Brothers, in what name come we hither?

ALL: In the name of Friendship, Justice, and Learning.

(The Grand Pro Consul shall stand before the altar near which the seven-branched candlestick shall have been placed before the opening; he shall light the seven tapers, in order from right to left as viewed by the delegates and visitors.)

(As rapidly as each taper is lighted, the Grand Consul shall pronounce in impressive voice the virtue it typifies.)

GRAND CONSUL: The Light of Courage The Light of Wisdom The Light of Integrity The Light of High Ambition The Light of Self-Control The Light of Courtesy The Light of Fidelity.

(Only the phrase, "The Light of Courage," etc., is spoken. The name of the Founder represented and the chapter response following the name of the Founder are not given, these features being reserved for the Initiation Ceremony).

GRAND CONSUL: Brothers, what is true Sigma Chi enlightenment?

ALL: That which we receive before the Seven Lights.

GRAND CONSUL: For what purpose do we receive this enlightenment?

ALL: To ennable our lives by the practice of the Seven Virtues.

GRAND CONSUL: A prayer that we may be endowed with Friendship, Justice, and Learning, and for the Divine Blessing upon all our work, will be offered by Brother *(naming a brother, if possible a clergymen, who has been previously notified)*.

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The Prayer does not follow the usual form of the Active Chapter opening but is such as may be offered by the brother chosen for the service.

(The Grand Consul raps (). All are seated).*

GRAND CONSUL: The ___ th Grand Chapter of the Sigma Chi Fraternity is now open for business.

(The regular business of the session proceeds.)

[Grand Chapter Memorial Service]

This Service is planned as a special tribute to be paid at the Grand Chapter and Grand Council in memory of Grand Officers or other executive officers of the Fraternity, its Commissions, Significant Sigs, members of the Order of Constantine etc., who may have died during the preceding year. There may also be included in the Service the name of any alumnus who, officially or otherwise, has served and honored the Fraternity or its chapters, and the institutions in which it is represented, and also the name of any active member who has died during the year. The names and other required data for such alumni or active members shall be previously transmitted to the Grand Chapter by the chapters or others requesting this memorial recognition.

This Memorial Service shall have precedence over other matters of business immediately following the permanent organization of the Grand Chapter or as soon thereafter as possible.

The Grand Consul shall preside at the Service, which shall proceed as follows:

GRAND CONSUL: Brothers in Sigma Chi, we will pause here, at the outset of the Grand Chapter, to pay tribute of love and respect to the memory of those Grand Officers and executives of the Fraternity, and of others whose names we have for this purpose, who have passed to the Chapter Eternal since the last Grand Chapter.

I will ask all to rise and remain standing while these names are read by the Annotator.

(The Annotator shall read the list in suitable order, beginning with the ranking Grand Officer to be named. There shall be included under each name, the chapter, institution, and college class; such brief statement as

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(may be found possible of the Grand Office held, or other relation; public activities or services to Fraternity, college, or chapter. The entire list should be carefully prepared beforehand and copies made ready for publication use.)

ANNOTATOR: You may be seated.

(The Annotator may then call upon a brother, preferably one whose relation with the Fraternity work or life of any of the list of those deceased gives special reason for his selection, to speak briefly for the Grand Chapter, and of the brothers deceased. The Annotator shall follow these remarks with brief words of closing and prayer.)

GRAND CONSUL: This concludes our Memorial Service. The families and friends of our deceased brothers will be informed in writing that we have remembered them. I will ask all to stand and join with me in the Memorial Benediction:

ALL: The Lord bless us and keep us; the Lord make His face to shine upon us and be gracious unto us; the Lord lift up the light of His countenance upon us and give us peace. Amen.

GRAND CONSUL: You will be seated.

Following the adjournment of the Grand Chapter there shall be transmitted to the families or friends of the deceased brothers a letter of appreciation with suitable reference to the Memorial Service as held.

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[Installation of Grand Officers]

The election of Grand Officers being completed, they shall be installed as follows: The Grand Consul shall request the senior Past Grand Consul present (or other Grand Officer) together with a brother chosen by the Grand Consul-elect, to escort the Grand Consul-elect to the front of the room, where the three shall face the assembly. They stand at the right of the line which is to be formed—the senior Past Grand Consul at the extreme right, then the second escort, and then the Grand Consul-elect.

The Grand Consul shall then request all of the remaining Grand Officers-elect to come forward. They stand at the left of the Grand Consul-elect, in the order of their election.

GRAND CONSUL: I will ask all of the Grand Consuls present to come forward at the right hand of the Grand Consul-elect, and join in the installation.

GRAND CONSUL: The Grand Chapter Annotator will announce the list of those elected by this Grand Chapter to be the Officers of the Fraternity.

ANNOTATOR: (*reads the list, naming first the office, then the name of the officer-elect, with his Chapter, college or university, and class year.*)

GRAND CONSUL: Each of you will raise your right hand, while taking the obligation.

Do you, each for yourself, solemnly promise and swear (*or affirm*) that to the best of your ability, you will perform the duties of your office, so help you God.

OFFICERS-ELECT: (*May respond in unison*) I do.

(*The hands are lowered*).

GRAND CONSUL: Accordingly I declare you to be the Officers of the Sigma Chi Fraternity for the terms of your respective elections. I congratulate you all, through your new Grand Consul, upon the opportunity which is before you for service to The White Cross.

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(The new Grand Consul then joins the retiring Grand Consul at the rostrum and gives the fraternal grip to the new Grand Consul. All others except the new Grand Consul and the retiring Grand Consul return to their places in the Grand Chapter.)

(The retiring Grand Consul, having worn the Cooper badge, then approaches the new Grand Consul and, holding the badge, says:)

GRAND CONSUL: This badge, one of the original seven, was the college badge of Daniel William Cooper and was worn by him as the first Consul of Sigma Chi. It has become the insignia of the high office you now hold.

(He then places the badge upon the left breast of the new Grand Consul and says:)

My brother, may this symbol inspire and guide you in the performance of your duty.

(The retiring Grand Consul then faces the Grand Chapter and says:)

Brothers, your new Grand Consul, _____ (*giving his full name*) _____.

(The Grand Consul may here briefly address the Grand Chapter.)

(The Grand Chapter meeting shall be formally closed with the Ritualistic closing specified in the Chapter Meeting section page 27, beginning at the heading Ritualistic Closing.)

[Grand Council]

(The Grand Council shall be opened with the same ceremony as that prescribed for the Grand Chapter, substituting the words "Grand Council" for "Grand Chapter," and shall conclude with the same ceremony as that prescribed for the closing of the Grand Chapter.)

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[The Installation of a Chapter]

It is proper to require the Quest for The White Cross by all initiates who are to become members of the active chapter and to give each of them the Interview in regular form. These requirements may, however, be waived for alumni candidates in the discretion of the Installing Officer in any emergency circumstances in which case the nature and purpose of the Quest and interview must be explained to such candidates prior to the Cleansing and Investiture.

Alumni of a local society which is being installed as a chapter may be excused from the Quest of The White Cross or the Interview, but these must be explained to them by the Installing Officer, or other brother appointed, prior to the Cleansing. The latter ceremony is required in all cases.

The Cleansing being completed, according to the Ritual (Page 57), a brother appointed to act as Magister shall conduct the candidates to the door of the hall, just as in all Initiations.

(The Magister raps for admission.)

(The Kustos responds from within the hall in regular form.)

KUSTOS: Who comes here?

MAGISTER: Your Magister, with the members of *(Pronouncing the name of the petitioning body or other proper designation)*, who have petitioned our Fraternity for a charter; and, in accordance with the provisions of the Constitution and Statutes of the Fraternity, have been granted all the rights and privileges of a Chapter of Sigma Chi upon their initiation.

KUSTOS: Enter, my brother, and bring with you the charter members of _____ Chapter, and may they be the forerunners of many generations of men who will uphold the best traditions of *(pronouncing the name of the Institution)* by wearing The White Cross with honor to themselves and credit to Sigma Chi.

(The Magister conducts the candidates into the hall and aligns them in a semi-circle before the Consul.)

CONSUL: Whom have we here?

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MAGISTER: Those who will have the distinguished honor of being recorded as the charter members of _____ Chapter.

(The Consul shall here turn to Page 75 of the Ritual and shall conduct the remainder of the Initiation exactly in accordance with the Ritual, beginning with Line 3, and carefully following plural form ("Have they been duly obligated," etc.)

(The Chief Installing Officer or Grand Consul may authorize the revision of the Enrollment during the Installation Investiture to include only the senior initiate or the several senior initiates of the chapter to be enrolled during the Investiture itself, with the remaining members of the class to be enrolled in the chapter roll book immediately following the ceremony.)

[First Meeting of the New Chapter]

Immediately following the ceremonies of Initiation, the Installing Officer shall preside at a meeting of the new chapter. The Grand Praetor of the Province, or other brother appointed, shall act as Annotator pro tem. The Chapter officers shall be elected as the first order of business and then duly installed.

The regular ceremony for installation of officers (Page 13 of Ritual) shall be called to the attention of the officers-elect and its use in full directed for a subsequent session of the Chapter when duly prepared. For this meeting the Installing Officer proceeds with only the conclusion of the ceremony as follows:

INSTALLING OFFICER: Are you each willing to assume the responsibilities of the office to which you have been elected?

ANSWER: I am.

INSTALLING OFFICER: You will each repeat after me:

I do solemnly promise that to the best of my ability * I will be faithful in the performance of the duties of my office * as set forth in the Constitution, Statutes, Ritual of the Sigma Chi Fraternity, and By-Laws of this Chapter.

INSTALLING OFFICER: I accordingly declare you to be duly installed as the officers of _____ Chapter for the term of your

*Pause

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election. You shall have the cooperation and help of every brother and we all join in good wishes for your success. You will take your respective places.

(The Installing Officer shall hand the gavel to the Consul and direct the officers of the Chapter to their proper stations. The members of the Chapter shall also take their seats in proper order.)

(When all is in readiness, the Installing Officer shall stand before the newly installed Consul who shall rise and receive the charter of the Chapter, as follows:)

INSTALLING OFFICER: By virtue of the authority delegated to me by the Sigma Chi Fraternity, it is my privilege to present to the Consul of _____ Chapter this charter (*using a temporary form of authorization if the engrossed charter is not prepared*) as a token of the rights and privileges that are now yours in Sigma Chi.

Unless a formal speech of acceptance of the charter and of the responsibilities of the new chapter relation is to be made at a banquet following, the Consul should respond at this point with suitable brief words of acceptance and pledge of faithfulness for the Chapter.

If preferred, the foregoing words of the Installing Officer, presenting the charter, may be reserved for a banquet occasion following, statement of such plan being briefly made at this point.

If practicable, the Installing Officer shall now direct the Chapter in the regular Chapter closing (Page 27 of the Ritual). If the circumstances require, however, he may authorize the Consul to dismiss informally at this point, by a rap of the gavel (), charging him strictly, however, that at the next meeting the full ceremony of Closing must be followed, under the direction of the Grand Praetor or other alumnus appointed to supervise the Ritual work at such meeting.*

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DIVISION V RITUAL FOR SPECIAL OCCASIONS

The special ceremonies and services contained in this division of the Ritual may be used in public, as circumstances may require, all other parts of the Ritual being secret.

[Founders Day Program]

This service is a brief tribute to the Founders of the Fraternity. It is appropriate to be used at Active and Alumni Chapter reunions or on other Fraternity occasions, and especially for such gatherings when held at a time near to Founders Day, June 28 of each year. The ceremony may be conducted by the chairman presiding or other brother appointed as leader.

The candelabrum shall be placed upon the table before the leader or seven ordinary candles, placed in order, may be used if necessary. No other paraphernalia shall be used and no part of the Ritual other than that here given shall under any circumstances be made a part of this Service.

The Service shall proceed as follows:

LEADER: Brothers, we are about to hold our program in honor of the Founders of Sigma Chi and to light the seven candles. You will please rise. (*All stand.*)

LEADER: As each candle is lighted and name of the Founder is pronounced, you will please all join in the response: "All honor to his name!"

(The candles shall be lighted in order by a brother assisting, and when each is fully burning, the leader shall pronounce the name as follows):

Benjamin Piatt Runkle! (*Response*)

Thomas Cowan Bell! (*Response*)

William Lewis Lockwood! (*Response*)

Isaac M. Jordan! (*Response*)

Daniel William Cooper! (*Response*)

Franklin Howard Scobey! (*Response*)

James Parks Caldwell! (*Response*)

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LEADER: Brothers, may these lights recall to our minds in this hour, the virtues of the Seven Founders of Sigma Chi, whose names we shall ever revere. May this renewal of our faith and gratitude also bring to us that inward illumination of mind and heart by which we may more worthily wear The Cross they gave us.

(At this time a brother previously appointed may be called upon to speak briefly of the Founders. Entire freedom may be allowed the speaker as to the phase of the subject he may emphasize, according to the purpose of the occasion, etc. At the close, or in case no special address is given, the leader shall say:)

LEADER: Brothers, this concludes our Founders Day Memorial Service. Let us sing, however, as its closing, that number, now old and revered among us, "A Sig I am."

(All stand and the hour closes informally with the singing of a single stanza and chorus. The candles are slowly extinguished, so that the last one is darkened as the chorus concludes. All are seated.)

[The Dedication of a Chapter House]

This ceremony may be used either publicly or in a gathering limited to members of the Fraternity. For the latter use, the forms here given should be modified and the proper omissions made by a committee previously appointed for the work. Similarly, the ceremony may be adapted to the dedication of a chapter room. There should be a preliminary conference of those who have part in the ceremony and all details carefully adjusted. The active chapter, also, should clearly understand the responses to be made by all, so as to lead in them effectively.

The ceremony has in view, for its usual use, a gathering either in connection with a banquet occasion or at a suitable Sunday afternoon hour following any informal reunion of the Chapter on the previous evening. Especially, it contemplates the presence as invited guests: the president, deans, faculty members, and trustees of the College or University (or selected representatives of these groups) and their families; representatives of all Greek-letter and local fraternity groups on the campus; and of each and every other campus organization having an interest in such an event, including also those whose membership may largely comprise stu -

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dents not identified with the fraternities and sororities. Special consideration should be given to the alumni of the Chapter and members of their families; to the parents and families of the active members; to the families of deceased members of the chapter; and to any other friends who should be invited. Modifications of the whole plan, such as may be desirable under local conditions, will suggest themselves.

The presiding officer for the occasion may be a Grand Officer of the Fraternity, the President of an Alumni Chapter, or any alumnus appointed for the purpose. The leader for the paragraphs of dedication and response may be the presiding officer, a Sigma Chi clergyman, or other alumnus chosen for the honor.

PRESIDING OFFICER: Brothers and friends of Sigma Chi:
We are gathered today for the dedication of this new house of _____ Chapter of *Sigma Chi*. We gladly welcome here the president and members of the faculty and representatives of the Board of Trustees of the (University/College) of which this house is a part. We likewise welcome the fathers and mothers of our homes, our daughters and sisters, and all those friends here present without whom this hour of dedication would not be perfect. We are happy that we may all unite in this ceremony.

It is my privilege to introduce Brother (naming the president of the house building-corporation or such other representative of the corporation as may be appointed, and stating his relation to the house enterprise).

PRESIDENT OF CORPORATION: *(The representative of the corporation speaks extemporaneously, or reads address, as desired. This address is to be a suitable, brief statement of the new house project and its consummation as represented by the dedication. The speaker will conclude by delivering to the Consul of the active chapter, who is called forward for the purpose, the key to the house, and charging him and his chapter associates with the due care and maintenance of the property and its proper use always, in accordance with the ideals of The White Cross.)*

CONSUL: *(Or other representative of the chapter appointed to receive the key. The address shall be a suitable brief response on behalf of the active chapter and its successors in that relation, pledging a faithful fulfillment of the trust and confidence reposed in them.)*

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PRESIDING OFFICER: I will call on Brother *(naming the leader for dedication and response)* to lead us in our further service of dedication.

LEADER: The dedication of shrines and temples comes down to us as a custom of the centuries. It is a ceremony hallowed by Holy Writ and in the rituals of all churches, and is likewise a custom by which the homes of families are often dedicated to their purposes and ideals. Even so, it is fitting that this house, built for fraternal expression, should now be consecrated to its good intent.

This hour is hallowed with memories. The life and activities of _____ years in Sigma Chi and of _____ years in _____ Chapter, converge at this point; and we here commemorate all the beautiful fellowships of the past in this chapter and in all the chapters of our Fraternal circle. The joy and laughter, the burdens and the confidences of all the years that are gone, here greet the friendships of all the years that are to come, and yesterday now welcome forever.

Therefore, dear friends and brothers, we dedicate this house for the use of _____ Chapter of Sigma Chi and to those whose names should be recalled and spoken again at this beginning of a new era in our chapter life.

You will please stand. (*All rise.*)

(The leader may here request all present to join in the response as spoken by the active chapter following the several statements of dedication. The responses after that in honor of the Founders are uniform throughout, except for the additional word "reverently" in the final response.)

(I). To the memory of the Founders of Sigma Chi: Thomas Cowan Bell, James Parks Caldwell, Daniel William Cooper, Isaac M. Jordan, William Lewis Lockwood, Benjamin Piatt Runkle, and Franklin Howard Scobey.

RESPONSE: All honor to their names.

(II). In grateful appreciation of the men who, in the year _____ became the charter members of _____ Chapter, and whose names we now speak in gratitude: _____.

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(The names of the charter members of the Chapter should here be pronounced in alphabetical order. In cases where a chapter has been formally revived under a rechartering, the names of the rechartering members may also be spoken with the introductory sentence:)

We also name the re-founders of _____ Chapter of the year _____, who were: _____.

RESPONSE: To them we dedicate this house.

(III). (To be used only if required, or desired, under any special circumstances in the original establishment of the Chapter, the purpose is to honor any alumnus, Grand Praetor, or other Grand Officer, faculty representative, or others who as a matter of history were instrumental in the founding of the Chapter.)

In recognition of Brother(s) _____ who first conceived the purpose to establish a chapter of Sigma Chi at (college or university); and to Brother(s) _____ who loyally and significantly aided in the plan.

RESPONSE: To him (them) we dedicate this house.

(IV). To our alumni who in the former years upheld on this campus the honor of The White Cross; who have exemplified its ideals in their lives as alumni of (college or university); whose generous financial aid has made possible this beautiful Chapter House; and to the officers of the holding corporation, and their official predecessors, who have brought this enterprise to its consummation.

RESPONSE: To them we dedicate this house.

(V). In loyal relation to the General Fraternity of Sigma Chi; to the international officers who serve its interests; and to our thousands of brothers in the colleges or in the alumni ranks throughout the world.

RESPONSE: To them we dedicate this house.

(VI). To the memory of our departed brothers of _____ Chapter; to the surviving loved ones, whose fealty and love for Sigma Chi have not ceased.

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RESPONSE: To them we dedicate this house.

(VII). To the members of the undergraduate chapter who today receive this house as their fraternal home and to their successors here in the years to come; to whom is entrusted the good name and well-being of (college or university), and of our Fraternity; whose worthy aims as a chapter, as expressed this day, is our warrant for this hour of dedication.

RESPONSE: To them we dedicate this house.

(VIII). To the parents of those who are the active members of _____ Chapter, whose love and devotion will follow with special solicitude the fraternal circle in this college home; and with the prayer that we may be worthy of the confidence they place in us.

RESPONSE: To them we dedicate this house.

(IX). To our friends of the other Greek-letter societies represented on this campus; with appreciation of that spirit of mutual esteem and helpfulness by which alone we cannot worthily uphold ourselves, our chapters, and (college or university).

RESPONSE: To them we dedicate this house.

(X). To the many students of (college or university) who are not identified with the Greek-letter organizations, but who share with us in all the high purposes and loyalties of a worthy and victorious campus life.

RESPONSE: To them we dedicate this house.

(XI). To the Board of Trustees of (college or university); to the president, and members of the faculty; and (*omit if there are no faculty brothers*) to our faculty brothers in Sigma Chi; in the desire and purpose to work with them for the highest success of (college or university).

RESPONSE: To them we dedicate this house.

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(XII). To all that throng of young life which will be here in the years to come, from city, town, and countryside; and some of whom will cross our threshold, to become a part of the home life here, of brotherhood in Sigma Chi.

RESPONSE: To them we dedicate this house.

(XIII). Finally, with hushed hearts and consecrated purpose, we dedicate this House to God, the Father Almighty, Creator and Preserver of all things; and to His Divine Son, Whose Name finds reverent place in our Ritual, and from Whom we have The Cross we wear; to Him Who is the giver of every good and perfect gift in Whose strength alone we may hope to hold this house free from evil and sacred to the good, Whose Spirit is Love, and Who is the End of our Quest.

RESPONSE: To Him we reverently dedicate this house.

LEADER: Let us unite in asking the Divine Blessing upon us.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom, Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

(The leader shall indicate to the presiding officer that this concludes the formal service and the presiding officer shall request the company to be seated).

PRESIDING OFFICER: Friends, we shall all welcome words of greeting from _____ *(naming the president of the University, the dean of men, or any Grand Officer, or alumnus present, whom it is desired to honor in connection with the occasion. If so planned, there may be further remarks at this time by one or more speakers carefully chosen with a view to the appropriateness and conclusion of the ceremony as a whole. At the close the presiding officer shall say:)*

PRESIDING OFFICER: This concludes the dedication. We

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thank you.

[The Memorial Service]

This Memorial Service and the Service at the Cemetery, which follows, may be intermingled as desired for any occasion, and parts of either service may be used in the other. Each service has, however, been made complete in itself for purposes especially in view in its use. The Memorial Service is planned as a somewhat full and formal service and should be conducted, if possible so to arrange, by an ordained clergyman. The Service at the Cemetery is more brief in form, as suited to the circumstances, and if the assistance of a ministerial brother is not available, it may be led by an alumnus selected to give it thoughtful and impressive effect. It may be used in place of the Memorial Service at house or church, if so desired by the family of the deceased; and the use of either service at the funeral of a member is entirely optional.

Either service used should be carefully planned with any officiating clergyman and be wholly adjusted to the requirements of any other ritual under his direction.

The Memorial Service is intended for use at the home, church, or chapel, when so desired by members of the family of the deceased, the consent of the proper ecclesiastical authority having been obtained, as may be required. Such portions of the service may be used as may be deemed appropriate.

LEADER: When thou art in tribulation, if thou turn to the Lord, thy God, He will not forsake thee, nor forget the covenant of thy fathers. Almighty God is the Lord of life and death, and of all things to them pertaining. In Him we live and move and have our being. He is the God in Whose hand is every living thing. Behold, His reward is in His hand and His work before Him. He giveth power to the faint, and to them that have no might. He increaseth strength. Believe in Him and He will keep thee. For we know if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

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Psalm XXIII

(Those present may be requested to repeat the Psalm with the leader.)

LEADER: The Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pastures; He leadeth me beside the still waters.

He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over:

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

(Here may be sung any selection which may be desired as a part of the service and any message spoken which is to be offered on behalf of the Fraternity.)

The Lesson

LEADER: The souls of the righteous are in the hand of God, and He is their Strength and their Redeemer. In the sight of the unwise, their departure is taken for utter destruction; but they are in peace. For though they be perished in the sight of men, yet are their spirits released from the body of flesh, and their hope is full of immortality. And having been a little chastised, they shall be greatly rewarded, for God proved them, and found them worthy. As gold in the furnace hath He tried them, and received them to Himself. The righteous live forevermore; their reward is with the Lord; and the care of them is with the Most High. Therefore shall they receive from the Lord's hand a glorious kingdom and a victor's crown of

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righteousness.

The Rose Ceremony

LEADER: Inasmuch as our dearly beloved brother wore over his heart The White Cross of Sigma Chi whose immaculate whiteness symbolized to us the purity of his motives; therefore, it is most appropriate that he now bear above his heart our emblem; and that we lay white roses upon his casket in token of the sweet memories we will always cherish of him we loved so well.

ALL: So mote it be. Amen.

(The brothers, each wearing a white rose upon the lapel of his coat, will then pass around the casket and in turn lay their roses thereon.)

LEADER: Let us pray. *(All unite.)*

Our Father, Who art in Heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Prayer

LEADER: Almighty God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons, we humbly commend the soul of this Thy servant, our dear brother, into Thy hands, Who art our Creator, most humbly beseeching Thee that it may be precious in Thy sight. Amen.

Grant, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears may through Thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honor and glory of Thy name. Amen.

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help, that all our works, begun, continued, and ended in Thee, may glorify Thy Holy Name,

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and finally by Thy mercy obtain for us everlasting life. Amen.

ALL BROTHERS: The Lord bless us and keep us; the Lord make His face to shine upon us and be gracious unto us; the Lord lift up the light of His countenance upon us and give us peace. Amen.

(This concludes the service. The leader shall so indicate to the officiating clergyman, or to such person as may have charge of the further proceedings. In all cases where there is no other provision, the officiating clergyman should pronounce a formal benediction at the close.)

[Service at the Cemetery]

The Service at the Cemetery is limited in ritualistic and ceremonial form, as being more definitely a personal tribute of brotherhood with the renewals of our purpose to be worthy of the ideals we hold.

At the time indicated for the service on behalf of the Fraternity, the brother chosen as leader of the service shall take his place at the head of the grave with the brothers present gathered about him, so far as conditions may conveniently permit. He speaks as follows:

LEADER: Brothers in Sigma Chi. We are gathered here to pay our tribute of love and respect for the memory of our beloved Brother (Name).

RESPONSE BY ALL: All honor to his name.

LEADER: We meet because of his passing from our circle to the Chapter Eternal; and yet in our hearts is the confidence that his living spirit hovers near. To his dear ones and friends present, we would bring our expression of sympathy; and to his memory we would offer our homage for his qualities of heart and mind. As a friend, as a brother among us, and as a man of affairs, we have known him as loyal and devoted to the high ideals of The White Cross which we wear. His friendship was enduring; his generosity were large; and his life was an inspiration. He loved his Fraternity; but he knew that its helpfulness and sympathies were meant to be broader than the bounds of the organization. His loyalty was grounded in the faith that fraternalism stands finally for

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better citizenship, for a more noble civilization, and for the higher ideals of life in its service to man and reverence to God.

In this sacred place and reverent moment the thought is dominant that life and its true friendships are indestructible. Because of the spirit in man, death cannot have the victory. That which we call death is but the gateway to the life immortal; for the life of the spirit it does not die.

The Rose Ceremony

LEADER: Inasmuch as our dearly beloved brother wore over his heart The White Cross of Sigma Chi whose immaculate whiteness symbolized to us the purity of his motives, therefore, it is most appropriate that he now bear above his heart our emblem; and that we lay white roses upon his casket in token of the sweet memories we will always cherish of him we loved so well.

(The brothers, each wearing a white rose upon the lapel of his coat, will then pass around the casket and in turn lay their roses thereon.)

LEADER: Let us unite in prayer. *(The Prayer may here be read, or better spoken from memory, by the leader, or by a brother requested to offer it.)*

Prayer

Almighty God, our Heavenly Father, with Whom do live the spirits of just men made perfect, we do thank Thee for all those who, having been found worthy, have eternal life with Thee. We thank Thee for Thy Son, Jesus Christ; and that in His life and teachings Who was the Great Cross Bearer, we may learn worthily to wear The Cross. Grant we beseech Thee that the words we have heard this day may, through Thy grace, be so grafted in our hearts that they may bring forth in us the fruit of good living, for the exaltation of our Brotherhood, and to the honor and glory of Thy Name. Amen.

RESPONSE BYALL: So mote it be.