

THE

Forensic

PEITHO KALE DIKAIA



Our Host — BOWLING GREEN —

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JANUARY

1959

Series 44

Number 2



The FORENSIC OF PI KAPPA DELTA

Editorial Office California State Polytechnic College
Pomona, California

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Published four times a year in October, January, March and May at 1110 North Virgil Avenue, Hollywood 29, California. Editorial office at California State Polytechnic College, Pomona, California. Second class postage paid at Los Angeles, California.

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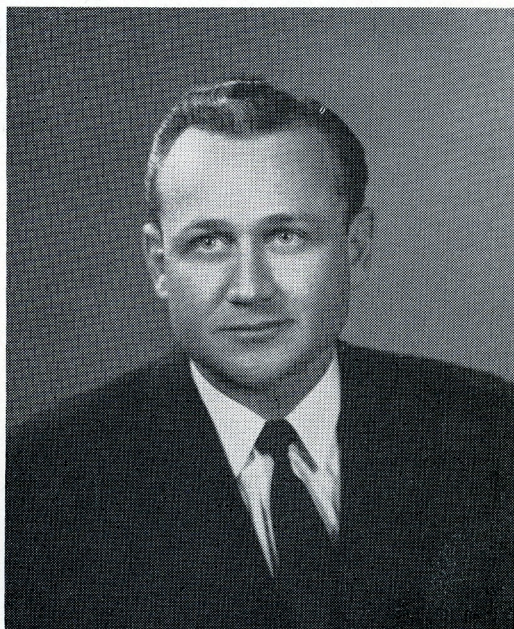
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Our Host - Bowling Green State University



DR. RALPH W. McDONALD
President, Bowling Green University



DR. DONALD C. KLECKNER
Chairman, Department of Speech

The University . . .

Bowling Green State University, established by an act of the Ohio General Assembly in 1910, will celebrate its Golden Anniversary in 1960. It is a state-supported, co-educational institution comprised of three undergraduate colleges — College of Liberal Arts, College of Education, and College of Business Administration — and a Graduate School which offers curricula leading to the master's degree. All colleges have the highest level of accreditation.

On the 240-acre campus are 55 permanent buildings, with more under construction; golf course, natatorium, tennis courts, and playing fields; CAA-approved airport with surfaced runways; speech and hearing clinic; reading center; library with more than 270,000 volumes; a beautiful chapel; and other facilities necessary for a complete university program of education.

Both Army and Air Force have ROTC units on the campus. The Steidtmann Wildlife Sanctuary, consisting of 65 acres, lies three miles south of Bowling Green. The University operates an educational theater at Huron, Ohio, on Lake Erie, during the summer months.

Total enrollment in September 1957 was 5,596, which included 4,796 on the Bowling Green campus and 800 in University branches and extension classes in north-west Ohio. Approximately 85 percent of on-campus students are from Ohio, 15 percent from outside the state. On-campus enrollment included 2,646 men and 2,150 women.

BGSU is primarily a residential institution, with approximately three-fourths of its students living on campus. The University has an excellent system of residence halls, operates twelve at present and plans

construction of another men's residence soon. There are also eleven sorority and eleven fraternity houses on campus, four fraternity houses off campus.

The President . . .

In 1951 Ralph Waldo McDonald became President of Bowling Green State University, Ohio. Bowling Green State University is one of the five State universities of Ohio. Since Dr. McDonald assumed the presidency in the fall of 1951, the faculty has been strengthened to the point where it is considered one of the strongest in this section of the country. Faculty salaries have been almost doubled. Major improvements have been made in the University's facilities and equipment. The University is now in the midst of a \$32,000,000 building program, more than \$8,000,000 of the construction being already underway.

The Department of Speech . . .

In 1900, there were no departments of speech in our colleges and universities. Today there are approximately seven hundred and forty, among which is Bowling Green's, formally organized during the academic year 1937-38. No story of the growth of the department can be related without mentioning the names of James W. Carmicheal, teacher of public speaking and debate at Bowling Green for twenty-three years; Upton Palmer, who in 1938 brought a modern concept of speech to the University, and Elden T. Smith, who so capably guided departmental affairs from 1943 to 1955. In 1938, there were two teachers of speech. Today there is a staff of twenty-four, of which ten are full-time faculty members, two, part-time, and twelve, graduate assistants. Then, the total number of students enrolled in speech classes was six hundred; today, twenty-eight hundred. Then, the department had only a very few majors; today it has one hundred and ninety. From two courses, public speaking and debating, which were first offered in 1919 in the Department of English, has evolved a comprehensive speech curriculum reaching into the areas of public address, radio and television, speech and hearing therapy, and theatre.

These years of expansion have seen Bowling Green graduates in speech enter widely diverse occupations and professions. Many of these students have gone on for



DR. RAYMOND YEAGER

Director of Forensics

additional study. For example, within the past five years they have pursued advanced work at Illinois, Ohio State, Michigan, Missouri, Southern California, Utah, Syracuse, Michigan State, Northwestern, Wayne, and Western Reserve.

The Convention . . .

The convention will be held during the days, March 22nd through the 27th. It is understood that a few delegates will be arriving Saturday, March 21st, and housing arrangements will be made for them. Registration will take place on the first floor of the Union starting at 10 A.M. Sunday. The college is located 23 miles south of Toledo and the host school will provide transportation to Bowling Green from the Toledo airport and Toledo union station. The host school will assign rooms and sell meal tickets at the registration table.

The women will be housed in the sorority houses which are located on campus. At least one woman coach will be assigned to each sorority house. The men will all be housed in Rodgers Hall.

Meals will be provided for all delegates in attendance. All meals will be served in the Union Building. The banquet will be served Thursday evening in the ballroom which seats 1800.

Costs for five nights for Rodgers Hall and sorority house residents will be ten dollars.

Fifteen meals beginning Sunday evening and ending Friday noon will cost \$15.00. This does not include the banquet. The host school will provide meal tickets which include all meals except the banquet.

Pi Kappa Deltans won first in both women's and men's divisions of the Interstate Oratorical Association, April 26, 1958 at Michigan State University. Gail Kimes, sophomore at Oklahoma State University was the winner of the twenty-third annual women's contest. Her coach is Leslie H. Kreps. George Worden of Hope College, Michigan, won the eighty-fourth annual men's contest. His coach is William Schrier. The Forensic is pleased to publish these two orations and to offer our congratulations to the winners.

The Publican

by GEORGE WORDEN
Hope College

Jonathan Edwards once stirred a religious revival in New England by preaching a powerful sermon "Sinners in the Hands of an Angry God." Today we're in the situation, according to Dr. Ralph W. Sockman, famous radio pulpiteer, where "the power of God is in the hands of angry sinners."

This striking phrase warns us that H-bombs and guided missiles have superseded all previous concepts of war and peace. In the past we fought wars to gain and retain our freedom; today, the only possible way to preserve it is to prevent war. For we know that there will be no victors and vanquished in a global war, only losers, that civilization may be set back a thousand years. In the face of this awesome fact, even a blind man can see that openly idolizing military might and seeking to outdo our opponents in weapons of violence is madness. The accelerating arms race must inevitably result in the war which the plain people of neither country want. For you see the horrors of war today simply stagger the imagination. The spectacle of Johnny Jones in World War II and in Korea dying in agony on Guadalcanal and Heartbreak Ridge — that's bad enough. But multiply this individual suffering by the wholesale slaughter of entire nations — men, women, and children alike — and humanity must surely cry out, *The next war simply must never be allowed to come.* How to prevent it — that's the problem.

As a college student, I don't propose to solve it. But I do wish to urge a soul-searching re-examination of our national policies. Such an appraisal must surely lead us to the national repentance which

must *precede and underlie any solution* and make possible a fresh approach toward averting an atomic apocalypse.

Many still believe the old slogan "My country right or wrong" to be the true test of patriotism. But these people haven't looked at our past history. If it proves one thing, it proves we have often been wrong in the past; so too, the future is certain to prove some present actions wrong. Patrick Henry once said: "The only way of judging the future is by the past." Let's take a look at our recent past. Remember after the war we imposed the Morgenthau Plan upon Germany, seeking to reduce her to a pastoral economy? Two years later we reversed ourselves and issued a new directive to General Lucius Clay specifically stating: "an orderly and prosperous Europe requires the economic contributions of a stable and productive Germany." Similarly, many of us wonder if the internment of our own citizens of Japanese descent in relocation camps was really necessary, if "unconditional surrender" was the best policy, if, in view of subsequent developments, the acceptance of Russia as an ally in the last five days of the war with Japan was in our best interest. My point simply is: we've been wrong before — we could be again.

Last week, I had my picture taken and, as usual, had a number of proofs from which to choose. I went to my room in the dorm and laid each proof on my bed. While I sat looking at myself, my roommate came in. He looked at each one carefully, picked up one of them and said, "George, this is the best one. It looks just like you." It so happened that the one he chose was one that I had decided wasn't

very good. I made some feeble reply that I didn't think it was very flattering. I sat there for a long time with his words ringing in my ears. "George, this is the best one. It looks just like you." I obviously thought myself to be better looking than I am. I guess this is true of most people and, come to think of it, it's true of nations as well. All of which leads to this matter of taking a real good look at ourselves as other nations see us.

Jesus at the Last Supper said someone would betray him. One of the best sermons of Phillips Brooks is based upon this incident. Peter, Bartholomew, James, John, Thomas all impulsively asked, "Lord, is it I? Lord, is it I?" Brooks says significantly: "... the first thought of each of them was the possibility of his own sin." As Americans, our reaction toward Russia has been one of tearing her down so that we ourselves may look better. We have magnified the faults of Russia, and minimized our own shortcomings. We haven't come to a realization that we too as a nation are sinners and in dire need of repentance! Lashing out with a hate-Russia program cannot lead us to the path of peace, particularly when combined with a failure to recognize our own grievous faults. In our relations with other nations including Russia, we too are vulnerable at many points and therefore need to change our ways.

There is an old Indian proverb that says, "Before you judge, you must first walk in the other Indian's moccasins." Specifically, have you ever wondered what our reaction would be if an entire naval fleet of Chinese communist ships were placed just off our coast such as we have off the coast of China today? Vis-a-vis Russia, what would we think if Mexico were equipped with modern weapons such as we have in Turkey ringing the Soviet with military bases? There are grave differences existing between the Communist and the free world regimes, but both share the responsibility of being the same threat to the survival of civilization. There are those who mistakenly think that the H-bomb is an instrument of peace in our hands but of war in the hands of Russia. This attitude of thinking in terms of black and white is Pharisaical; it causes us to see the splinter in the eye of our enemy and to ignore

the log in our own. After all we must not forget that we are the only nation ever to have released an atomic bomb in war!

Today, in its struggle against Communism, our beloved country stands in the courtroom of world opinion. We seek a favorable verdict from the uncommitted peoples of the world. But in equity, "He who comes into court must come with clean hands." With no attempt whatever to condone Russia for its heinous sins — its Godlessness, its slave-labor camps, its suppression of individual freedom — just how clean are *our* hands? Those words of my roommate keep coming back to me, "George, this is the best one. It looks just like you." When other nations, especially the uncommitted ones, look at us, what do they see?

Take foreign aid. Whatever humanitarian motives first animated the Marshall Plan and the Point Four program seem to have passed. Our own self-interest is now our first concern; strings are attached to our giving so that we are attempting to buy good-will in the market-place. The effect of such assistance has created in many of the beneficiaries something very near to hatred by the way we give it.

As to our military aid, maybe there it might be well to attach a few *more* strings. Recently, the French bombed the Tunisian village of Sakiet-Sidi-Youssef in a savage act of war, killing men, women, and children. And they did it with planes furnished by us! What a cry of outrage would echo throughout this country if, say in Israel, a similar bombardment were made by Syria with Russian planes!

Starvation is a raw fact of life throughout the world with two-thirds of the world's peoples going to bed hungry every night. While other people starve, we destroy food. What must they think of our food surpluses, costing a million dollars a day for storage alone, one-third of which is spoiling — unfit for human consumption. Well has the President of the National Council of Churches said: "It's not half so important that we need Sputniks circling around the globe as that we should send more loaves of bread around the world."

In *all* of our foreign relations we ought always to be guided by our political principles and not by expediency. In this area

too we have fallen lamentably short. In Spain we opposed the tyranny of the dictator Franco and to this day he has been unable to win a seat in the United Nations. Yet, because we want air bases in Spain, we abandon basic standards of our democracy. Today, our airmen stroll the streets of Seville simply because we have considered the Pyrenees to be higher than our principles!

Every student of world affairs must realize that our failure to solve our racial problem at home weakens our position abroad. In respect to our race problem, Radio Free Europe and our own United States Information Agency have for years given the impression that America is the land of the free and the home of the brave . . . a solace for all people regardless of race, color, or creed. But our deeds have not matched our words. The Louisville, Kentucky Lions Club, for just one example, had to change its hotel meeting-place because its topflight hotel would not serve one of its guests, a thirteen-year-old Negro girl who had been invited to read the club's prize-winning essay "Why I Love America."

In this crucial hour of the world's history, we need to examine the ways which will make us better as individuals and, therefore, as a nation. The best hope for the nation's security lies in national repentance, in a frank recognition of the many areas in which we have fallen short — in a solemn determination to mend our ways. The ultimate solution to the peace-war problem is admittedly complex, but, basic to all else, all men and nations need the humble contrite spirit of the Publican. You remember the story. The Pharisee — arrogant, haughty, proud, boastful. But "the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, 'God be merciful to me a sinner.'"

But you see, a nation in itself cannot repent. For America, like all nations, is made up of individuals — you and me. So, in the clamor of these days, the penetrating question comes to each of us. Which attitude do *we* have? I don't ask what you are or have been; I ask only what you intend to be — Pharisee or Publican?

The Young South

by GAIL KIMES

Oklahoma State University

I was born in the South and I have lived all my life there — Mississippi, Louisiana, and Texas. I love the region of my birth, but across it is spread a stain so black that I should bow my head in shame: racial prejudice!

Triggered by a court decision in 1954, a new group of vile men in high places have tried to stir up the people of the South to believe again that one race of men, arbitrarily chosen, is second class, and it appears as though they have been quite successful.

Former Governor Talmadge, of Georgia, in his effort to defeat Senator George, could accuse him of being a believer in racial mongrelism, and insinuate that George's stand on integration marked him communistic. When the voters seemed hesitant about accepting this verbal attack,

in desperation Talmadge wrote seventy-nine pages of blasphemy called "Segregation and You," in which he lauds the advantages of white supremacy. Unfortunately, on the basis of this filth, Talmadge was elected.

Governor Long of Louisiana could ramrod through his legislature a bill which provided that no sporting event, where the participants were integrated, would be permitted in his state.

A minister from Mobile, Alabama, can make the statement, "I'll roast in Hell before I will allow Negroes in my church." And yet he is a man of the Lord who professes to believe that all men are the children of God.

The Ku Klux Klan, under the white shrouds of anonymity, commit such heinous crimes as they did in Alabama when

a group of them decided to "scare the hell out of a nigger." They chose at random a senile eighty-year-old man with whom they admittedly "had no grudge." They castrated him with a rusty razor blade and poured vinegar onto the wounds.

A man like John Kasper can come down from the north and change the peaceful integration of a school in Clinton, Tennessee into a bloody riot in which a minister of the Gospel was brutally beaten.

Is this the progress made toward brotherhood? Is this to be the outcome of a court decision once heralded as a great step toward the eventual equality of man? Will the South and her people always hold the Negro to be a race not quite good enough to deserve the rights enjoyed by all other citizens? I don't think so!

For if there is bitterness, there is also hope. If there is evil, there is also good being done. If there is back-sliding, there is also progress made.

Much can be cited to illustrate this progress. John Kasper is in jail now, serving the maximum sentence for inciting a riot. He would not have been convicted ten years ago.

When Louisiana passed the law making integrated sports illegal, the Texas League, composed of teams made up of both races from Texas, Oklahoma, and Louisiana, quietly asked that Shreveport give up her franchise so that all men might play baseball on the basis of their skill and not the color of their skin.

A Baptist minister from Kentucky, realizing the inconsistency of believing in Christ and upholding segregation, asked his congregation to admit Negroes. They refused. Whereupon he and ten of his congregation united with Zion Baptist, formally all Negro. Thus integration came to Louisville.

In 1956, Dallas elected the first Negro to the Texas legislature since carpet bagging days. The qualified young lawyer who won the seat was not from a gerrymandered, all-Negro district. He was elected by both White and Negro alike.

Houston desegregated its buses last year quietly and without incident.

But these are only examples to be matched one for one with those from the other side of the ledger. There must be

more than this before we can truly believe that there is hope.

I know the South and so I know that there is hope, and I know where that hope lies. But I also know that you can't legislate against what people believe and you can't pass statutes to outlaw what people think whether those thoughts be good or bad.

No, you can only wait and hope that those thoughts will change or that new people with different beliefs will come along to take the place of those with unalterable views.

I am afraid that the beliefs held by the older generation in the South will never change. This is unfortunate but understandable to anyone who has lived below the Mason-Dixon Line very long. The hope lies not with the older generation, but with the new — the young people of the South.

If you closely examine the trouble caused during the attempts at de-segregation in various Southern schools, you will find that this trouble is caused not by the children but by their parents and the older members of the community. It is only when the students have been goaded and encouraged by their elders that they resort to the injustices of racial prejudice.

There is a little boy whom I know who goes to the first grade in a segregated school. Behind the school is the home of a Negro family with a son who is almost school age. Every day at recess he comes to watch the other children at play. After a while my little friend and the Negro boy became acquainted — as children do — and they began to play together each day. One day the mother of my friend asked her son about his new playmate. "Sidney," he replied, "Oh Sidney can climb a tree higher than anyone and he has a pet rabbit, and he can play marbles, and"

"But you didn't tell me that he was colored!"

And her son asked, "What's colored?"

Yes, children seem to take it for granted that people should be judged by their achievement or their ability, or their personality, and not by the amount of pigment that the Almighty saw fit to put in their skin.

And these same children in Clinton, Tennessee, or Little Rock, Arkansas, or Mansfield, Texas, will go to college in places like the University of Texas, or the University of Arkansas, or Oklahoma University, or the University of Houston, all of which have men and women of all races — Negroes included — in their classes.

These students, when allowed to speak for themselves, speak for brotherhood.

In Austin, the students of Texas University filed a formal petition with the governor when an attempt was made to ban the performance of a college opera, *Dido and Aeneas*, because the star was colored and the rest of the cast was White.

In a little Texas town called Pleasanton, nine Negro students were welcomed into the high school. The students had voted on integration and were overwhelmingly in favor of it, 435 to 88.

In Georgia, the students of Georgia Tech, burned the governor in effigy when he refused to allow them to play in the Sugar Bowl because the star of the Pittsburgh team was Black.

Here is your hope, your young South. Upon the men and women of my generation lies the burden of believing that men should be judged on the basis of their merit and not their color. And it is a burden they are willing and responsible enough to accept.

But to the Negro this is not enough. He is not willing to sit by and wait while he and his children are considered second class citizens. Certainly his position can be understood. What then is our duty as young people — as citizens?

First, we must understand the thinking and motivation of the politicians of the South. Why do the Talmadges, and the Longs, and the Faubuses preach White supremacy? Not particularly because they believe it. No, they do it because they think they have to to win votes. They feel that the people of the South — the poor people — need a scapegoat, a group upon which they can heap their pent-up frustra-

tions. So these politicians find the perfect scapegoat — a race of men we imported to be slaves three hundred years ago.

But the political potency of the bigoted in the South is beginning to dwindle. The prejudiced people, these poor white trash, no longer control — nor have the right to control — the South. Our economy is changing. We are also industrially young. As the young people leave the worn out land and move into the cities where there are well-paying jobs, the need for scapegoats diminishes. The economic base of bigotry is being cut away in the young South.

It is in this industrially young South that the educated youth of my generation have their chance. We cannot expect sudden change, but as the reins of government pass from their elders to the young, a new group of political leaders will come who will not be afraid to stand for what they know is right.

But what can we do till then? We can enforce the laws which we must eventually accept anyway. And the area to begin is where children are so young that they haven't yet learned the petty hatreds of their elders. De-segregation has been the most successful in the primary grades. Start here, in the most logical place.

Some day the South will be integrated. Some day her people will believe that all men are free and equal in the sight of God.

How long this takes and how much strife and bloodshed goes before, is up to us — each of us. For the whole success of this movement toward brotherhood depends entirely upon how every individual believes and how he acts concerning that belief.

The next time you give way to prejudice or judge a man on some artificial standard, ask yourself — am I being fair or right because he is my brother.

After all — every man who can kneel and pray "Our Father" acknowledges the fact that every man is his brother!

OUR COVER . . .

TWO STUDENTS WALK past the front of the Administration Building. One of the University's original buildings, it houses offices of the University as well as a branch post office, studios and transmitter of radio station WBGU, editorial offices of "The B-G News," and the departments of accounting, business administration, economics, history, journalism, and mathematics.

President's Letter

As our Convention week approaches, it is perhaps in order to reflect upon our preparations that we may, in the words of Daniel Webster, "be able to conjecture where we now are."

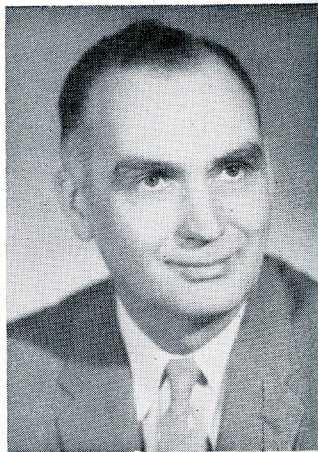
There are some things which it is too late to do very much about. For example, there is little time left to discover new gold mines with which to finance the trip to Bowling Green. From now on we are stuck with the remnants of this year's forensic budget, the coaches gasoline credit card and a more rigid dietary plan for student delegates. It is also too late to carry on the research which could have been done so profitably last August and September. Only the last minute frantic but largely futile attempts to salvage something from a case which never quite solidified are now possible.

I would like to remind everyone, however, of some things which it is not too late to consider. First, there are the little mechanical obligations which, if performed early, contribute greatly to the success of our Convention. Be sure to get your entries in on time — by the February 21st deadline. I think we all know how a late entry can cause every convention and contest committee to start all over again in making schedules, in determining number of judges and rooms needed, and in general to become over-coffee'd. Closely allied to this point is the reminder to have entries complete and accurate. Also, if you are entering delegates who have not yet been initiated into Pi Kappa Delta, send their membership applications together with initiation fees to our Secretary-Treasurer well in advance of Convention week.

Perhaps most important of all the mechanical procedures upon which to check are these: Read the convention and contest rules carefully as they appear in this issue of the *Forensic*. Note such things as rules for entering each of the events, that discussion occurs at the same time as debate, that copies of orations must be turned in at registration time, etc. Check the information on fees carefully so there will be no unhappy surprises when the fee clerk utters the final verdict.

Remember also that one member of your delegation should be designated as the official voting delegate at the business meetings. The efficiency with which our business can be taken care of depends in large measure upon well-informed delegates. Voting delegates should be appointed now so that they may have time to review basic information relative to the purposes and organizational structure of Pi Kappa Delta.

More important even than all these essential preliminary responsibilities of our delegates is a second area of preparation. I refer to the attitudes which we develop toward the Pi Kappa Delta type of Convention. It is our goal to provide something more than just another tournament. Our meeting is a Convention, the purpose of which is to provide the best possible inspiration, fellowship and recognition for those who have demonstrated the high ideals of Pi Kappa Delta. We try to achieve this purpose by setting up a schedule of events which permits the largest possible number to participate insofar as



(Please turn to Page 48)

Convention and Contest RULES

General

1. Each student and one faculty director of forensics from each college attending the convention must pay a registration fee of \$7.50. This covers the banquet ticket, admission to all meetings and contests and the semi-formal dance. The wives of faculty members will be issued a banquet ticket at cost and will not be charged the registration fee. Also, each college shall pay a \$5.00 fee to aid in securing extra qualified judges. Colleges who do not have students participating in the convention contests will not be required to pay the judging fee.

2. Each student delegate to the convention and each participant in the contests shall be a bona fide undergraduate student who has not already had four years of forensic participation previous to 1958-1959 and who is carrying a minimum of twelve hours of college work with passing grades at the time of the convention. He shall be a member of Pi Kappa Delta or shall have filed a membership application with the National Secretary and sent in his initiation fee.

3. All entries in convention contests must be sent to the National Secretary so as to show a postmark not later than February 21, 1959.

4. There shall be separate divisions for men and women in all events except discussion. Men and women will discuss together in the discussion event but their ratings will be tabulated separately for the purpose of determining awards at the conclusion of the convention. Gold medals will be awarded to winners of Superior rating in each contest; certificates to those winning Excellent rating. Certificates will be awarded to the school for students who receive ratings of Superior.

5. Certificates of "Superior" will be awarded to the 10 percent of the chapters with the most points in men's contests and to the 10 percent of the chapters with the most points in women's contests. Certificates of "Excellent" will be awarded to the next 20 percent in each division. Those in the next 30 percent will be rated "Good"

but will receive no certificates. Points will be given in debate as follows: Superior rating, 10 points; Excellent, 8 points; Good, 6 points; participation, 2 points. In extemporaneous speaking, oratory and discussion a rating of Superior will be given 5 points; Excellent, 4 points; Good, 3 points; participation, 1 point.

6. All contest arrangements not covered by the rules shall be in the hands of the individual contest committees and the Director of Tournaments. Questions concerning any interpretation of contest rules should be directed to Dr. Harvey Cromwell, Mississippi State College for Women, Columbus, Mississippi.

Judging

All competing chapters must provide at least one faculty member who is a qualified judge and who will accept his assigned service as outlined by the judging committee. Individual adjustments in that assignment will be made by the chairman of the committee. No college will be permitted to enter the convention tournament without providing a judge unless the delegation is limited to one student representative. No student member of the delegation will be permitted to serve as a substitute for a faculty judge. A college which cannot meet the requirements of this section or whose faculty representative feels that he cannot meet his judging assignments is requested not to enter the contests. A two dollar fine shall be imposed for each judging assignment not fulfilled. No results will be announced or awards presented to schools whose judge fails to meet his judging obligations.

Hiring of Judges

Ten qualified judges, one from each province, will be hired by the National Council to assist with the judging of convention contests. Two judges shall be hired from the same province only if some provinces fail to supply a qualified judge. *Judges hired must be a second qualified faculty member attending the national convention.* Judges hired by the National Council will receive room and board at